Institut Français de Pondichéry
UMIFRE 21 CNRS-MAEE

Universität Hamburg
DER FORSCHUNG | DER LEHRE | DER BILDUNG

École française d'Extrême-Orient

Collection Indologie - 130
Early Tantra Series - 3

THE BRAHMAYĀMALATANTRA OR PICUMATA

Volume II

The Religious Observances and Sexual Rituals of the Tantric Practitioner: Chapters 3, 21, and 45

A Critical Edition and Annotated Translation by

Csaba KISS

After studies in Budapest, Csaba Kiss obtained his doctorate from Oxford University for his edition of selected chapters of the *Matsyendrasaṃhitā*, a thirteenth-century Śaiva tantric text on yoga. He joined the Early Tantra Project in 2008 to produce this volume, and is currently research assistant at ELTE University, Budapest, working on texts of the tantric Kubjikā tradition and of the *jātiviveka* genre.

Après ses études à Budapest, Csaba Kiss a obtenu un doctorat de l'Université d'Oxford pour son édition d'un choix de chapitres de la Matsyendrasaṃhitā, *un ouvrage du XIIIe siècle sur le yoga tantrique shivaïte. Il a rejoint le projet franco-allemand « Early Tantra » en 2008 pour préparer le présent volume. Il est actuellement assistant de recherche à l'Université Eötvös Loránd à Budapest, où il étudie la tradition tantrique de la déesse Kubjikā et le genre textuel du* jātiviveka.

CENTRE FOR SHAIVA STUDIES
Puducherry

The Brahmayāmalatantra or Picumata

Volume II

The Religious Observances and Sexual Rituals of the Tantric Practitioner: Chapters 3, 21, and 45

L'Institut Français de Pondichéry (IFP), UMIFRE 21 CNRS-MAEE, est un établissement à autonomie financière sous la double tutelle du Ministère français des Affaires Etrangères et Européennes (MAEE) et du Centre National de la Recherche Scientifique (CNRS). Il est partie intégrante du réseau des 27 centres de recherche de ce Ministère. Avec le Centre de Sciences Humaines (CSH) à New Delhi, il forme l'USR 3330 du CNRS « Savoirs et Mondes Indiens ». Il remplit des missions de recherche, d'expertise et de formation en Sciences Humaines et Sociales et en Ecologie dans le Sud et le Sud-est asiatique. Il s'intéresse particulièrement aux savoirs et patrimoines culturels indiens (langue et littérature sanskrite, histoire des religions, études tamoules...), aux dynamiques sociales contemporaines, et aux ecosystèmes naturels de l'Inde du Sud.

The French Institute of Pondicherry (IFP), UMIFRE 21 CNRS-MAEE, is a financially autonomous institution under the joint supervision of the French Ministry of Foreign and European Affairs (MAEE) and the French National Centre of Scientific Research (CNRS). It is a part of the network of 27 research centres under this Ministry. It also forms part of the research unit 3330 "Savoirs et Mondes Indiens" of the CNRS, along with the Centre de Sciences Humaines (CSH) in New Delhi. It fulfils its missions of research, expertise and training in Human and Social Sciences and Ecology in South and South-East Asia. It works particularly in the fields of Indian cultural knowledge and heritage (Sanskrit language and literature, history of religions, Tamil studies...), contemporary social dynamics and the natural ecosystems of South India.

French Institute of Pondicherry, 11, St. Louis Street, P.B. 33, Pondicherry—605001, India
Tel: (413) 2231600, Email: ifpdir@ifpindia.org Website: http://www.ifpindia.org

* * *

L'École française d'Extrême-Orient (EFEO), fondée en 1900 à Hanoï, est un établissement relevant du ministère français de l'Enseignement supérieur et de la Recherche dont la mission scientifique est l'étude des civilisations classiques de l'Asie. Son champ de recherches s'étend de l'Inde à la Chine et au Japon et, englobant l'ensemble du Sud-Est asiatique, comprend la plupart des sociétés qui furent indianisées ou sinisées au cours de l'histoire. Autour de ses dix-sept centres et antennes, installés dans douze pays d'Asie, se sont constitués des réseaux de chercheurs locaux et internationaux sur lesquels l'École a pu s'appuyer pour construire son essor. L'EFEO aborde l'Asie par des recherches pluridisciplinaires et comparatistes, associant l'archéologie, l'histoire, l'anthropologie, la philologie, et les sciences religieuses. À Pondichéry, les projets de l'EFEO portent essentiellement sur l'« indologie » classique : sanskrit, tamoul ancien, histoire, histoire de l'art et des religions.

The mission of The French School of Asian Studies (EFEO), founded in 1900 in Hanoi and today under the aegis of the French Ministry of Higher Education and Research, is to study the classical civilizations of Asia. Stretching from India, in the West, across the whole of South-East Asia to China and Japan, the EFEO's research areas cover most of the societies which have been 'Indianised' or 'Sinicised' over the course of history. A network of international scholars working at the EFEO's seventeen centres and branch offices, which are spread across twelve Asian countries, has been essential in the development of the School's research programme. Interdisciplinary projects bring together leading scholars in the fields of anthropology, archaeology, history, philology, and religious studies. In Pondicherry, the projects of the EFEO focus mainly on classical Indology: Sanskrit, Old Tamil, History, and History of art and of religions.

École française d'Extrême-Orient,
22, avenue du Président Wilson,
75116 Paris, France.
Tel: (33) 1 53 70 18 60
Website: http://www.efeo.fr/

Pondicherry Centre of the EFEO
16 & 19, Dumas Street,
Pondicherry—605 001, India.
Tel: (91) (413) 2334539/2332504
Email: administration@efeo-pondicherry.org

THE EARLY TANTRA SERIES

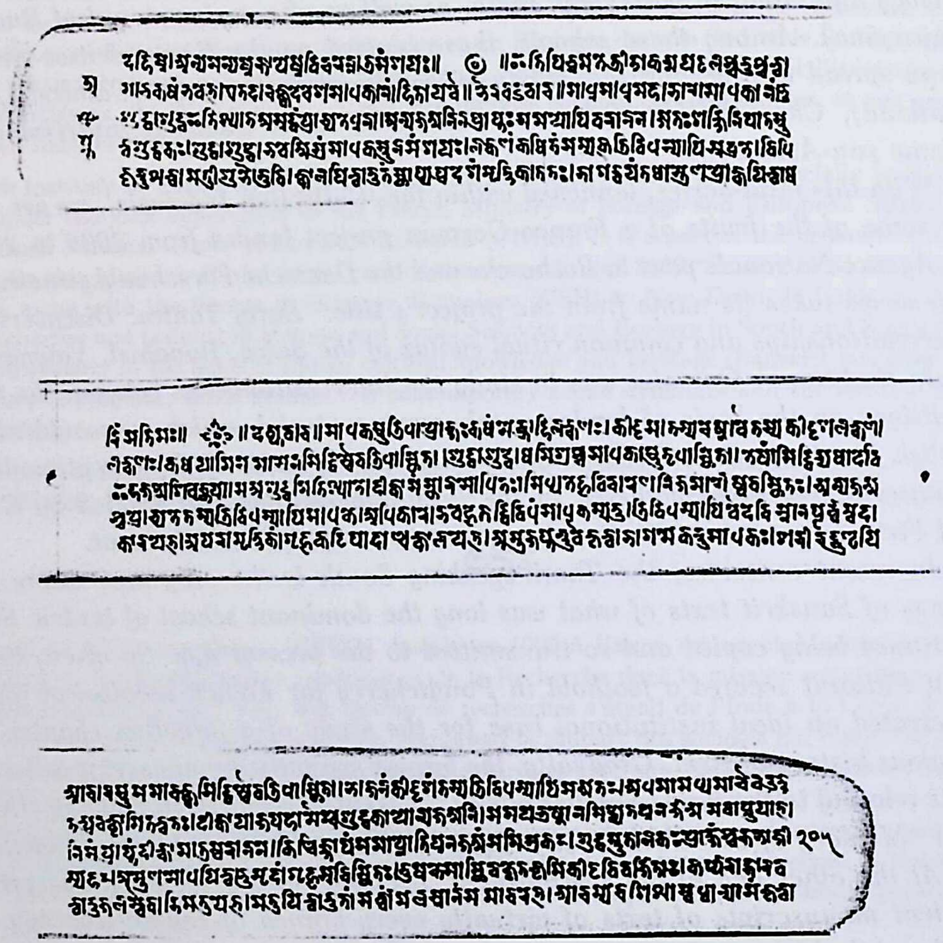
Tantric scriptures form the basis of almost all the various theistic schools of theology and ritual in post-Vedic India, as well as of a major strand of Buddhism (Vajrayāna). Among these schools, those centred on the Hindu deities Śiva and Viṣṇu spread well beyond the Indian subcontinent to Kambuja (Cambodia/Laos/Thailand), Champa (Vietnam) and Indonesia, while Buddhist tantrism quickly became pan-Asian.

With this mini-series, launched within the 'Collection Indologie', we are releasing some of the fruits of a Franco-German project funded from 2008 to 2011 by the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft. The series takes its name from the project's title: 'Early Tantra: Discovering the interrelationships and common ritual syntax of the Śaiva, Buddhist, Vaiṣṇava and Saura traditions'. Our aim was to study the interrelationships between the tantric traditions on the basis of fundamental source-material, which we would edit and publish for the first time. For this we made use of some of the exceptionally rich manuscript resources gathered in the twentieth century and studied by German and French research institutes at opposite poles of the sub-continent.

In recent centuries, the Tamil-speaking South is the only area where a vast corpus of Sanskrit texts of what was long the dominant school of tantric Śaivism continued being copied and so transmitted to the present day. So when, in 1956, Jean Filliozat secured a foothold in Pondicherry for French indological research, he created an ideal institutional base for the study of a forgotten chapter in the religious history of Asia. Gradually, the largest specialised manuscript collection of texts relating to the Śaiva Siddhānta was amassed, recognised in 2005 by UNESCO as a "Memory of the World" collection: The Śaiva Manuscripts of Pondicherry.

At the other end of the subcontinent, the cool climate of Nepal has preserved ancient manuscripts of texts of virtually every branch of Indian learning. Much of the early history of tantrism is thus preserved in the vast archive of Nepalese manuscripts microfilmed over more than three decades by the Nepal-German Manuscript Preservation Project (NGMPP), then partly catalogued by the Nepalese German Manuscript Cataloguing Project (NGMCP), run from Hamburg and from the NGMCP's base in Kathmandu, the Nepal Research Centre (NRC). One Nepalese treasure, also included, in 2013, in UNESCO's register, formed the corner-stone of our project: the ninth-century manuscript of the Niśvāsatattvasaṃhitā.

The Early Tantra Series is not a closed collection: as well as the editions and translations promised as part of the 'Early Tantra' project, studies of numerous related works were inspired or further advanced during the project's workshops.



The beginning of *Brahmayāmala* chapter 45
(Folio 194v, NGMPP A 42/6, NAK 3-370)

COLLECTION INDOLOGIE 130
EARLY TANTRA SERIES 3

THE BRAHMAYĀMALATANTRA OR PICUMATA

VOLUME II

THE RELIGIOUS OBSERVANCES AND SEXUAL RITUALS OF THE TANTRIC PRACTITIONER: CHAPTERS 3, 21, AND 45

A CRITICAL EDITION AND ANNOTATED TRANSLATION BY

CSABA KISS

INSTITUT FRANÇAIS DE PONDICHÉRY
ÉCOLE FRANÇAISE D'EXTRÊME-ORIENT
ASIEN-AFRIKA-INSTITUT, UNIVERSITÄT HAMBURG

Comité Éditorial / Advisory Board

Diwakar ACHARYA (Kyoto University),
Nalini BALBIR (Université de Paris III et École pratique des hautes études),
Peter BISSCHOP (Leiden University),
R. CHAMPAKALAKSHMI (Jawaharlal Nehru University, retired),
Alexander DUBIANSKI (Moscow State University),
Arlo GRIFFITHS (École française d'Extrême-Orient),
François GROS (École pratique des hautes études, retired),
Pascale HAAG (École des hautes études en sciences sociales),
Oskar von HINÜBER (University of Freiburg im Breisgau),
Jan E. M. HOUBEN (École pratique des hautes études),
Padma KAIMAL (Colgate University),
Kei KATAOKA (Kyushu University),
Vempati KUTUMBA SASTRY (Banaras Hindu University),
R. NAGASWAMY (Tamilnadu State Department of Archaeology, retired),
Leslie ORR (Concordia University),
Aloka PARASHER-SEN (University of Hyderabad),
Pierre PICHARD (École française d'Extrême-Orient),
Herman TIEKEN (Leiden University).

Comité de Lecture / Évaluation
Les membres du comité éditorial font appel à des spécialistes de leur choix.
The members of the advisory board call on experts of their choice.

© Institut Français de Pondichéry, 2015 (ISBN 978-81-8470-207-1)
© École française d'Extrême-Orient, 2015 (ISBN 978-28-5539-153-3)
© Department of Indian and Tibetan Studies, Asien-Afrika-Institut, Universität Hamburg

Typeset by Csaba KISS in Latin Modern, using LEDMAC and LaTeX.
Cover design: B. Thilakasivasundaran, Pondicherry.
Cover photo: 'Tantric Feast'. Opaque watercolor and gold on paper. Nurpur, Himachal Pradesh, India, circa 1790. 22.54 × 15.88 cm. Indian Art Special Purpose Fund (M.77.63.1). South and Southeast Asian Art, Los Angeles County Museum of Art.
Printed at the Sri Aurobindo Ashram Press, Pondicherry.

CONTENTS

I Part One

1 Introduction 13
  1.1 General Introduction 13
  1.2 The Maṇḍala 16
    1.2.1 General remarks 16
    1.2.2 On domestic worship 16
    1.2.3 The construction of the *maṇḍala* 18
    1.2.4 The core pantheon 18
    1.2.5 Where is Caṇḍā Kāpālinī? 20
    1.2.6 The circuits 22
    1.2.7 Details of the eight cremation grounds 24
    1.2.8 Devāgāra is not 'temple' 27
    1.2.9 The Hundred Rudras 30
    1.2.10 Initiation 30
  1.3 The Vidyā-observances 31
  1.4 The Sādhaka 35
    1.4.1 Overview 35
    1.4.2 Details 38
    1.4.3 Summary and problems 53

2 Sources 57
  2.1 Manuscripts and transcripts 57
  2.2 Character and numeral charts for MS A 59
  2.3 Folio numbering in MS A and exposure numbers of the microfilm 70
  2.4 Chapter numbering in MS A 72

3 Editorial Policies: Language and Conventions 73
  3.1 The language of the Brahmayāmala 73
    3.1.1 On the Aiśa phenomena in the Brahmayāmala 73
    3.1.2 List of Aiśa phenomena 77

3.2 Conventions 86
    3.2.1 The edited text 86
    3.2.2 The apparatus 87
    3.2.3 Normalisation 89
    3.2.4 The translation 90

II Part Two 91

The Critically Edited Sanskrit Texts 93
The Maṇḍala: paṭala 3 93
The Vidyā-observances: paṭala 21 115
The Sādhaka: paṭala 45 128

Translations 175
The Maṇḍala 175
The Vidyā-observances 211
The Sādhaka 231

Appendices 315
Summary of Brahmayāmala 1–25 315
Measurements in Brahmayāmala 4.10–17ab 337

Abbreviations and Symbols 339

Works consulted 343

Index 353

Acknowledgements

I would like to express my heartfelt thanks for the help and inspiration I received from the following people: Alexis Sanderson (Oxford), Dominic Goodall (EFEO Pondicherry), Harunaga Isaacson (Hamburg), Shaman Hatley (Montréal), Judit Törzsök (Lille), Gergely Hidas (Budapest), Diwakar Acharya (Hamburg), Martin Delhey (Hamburg), Nirajan Kafle (EFEO, Pondicherry), Satyanarayana Sarma (EFEO, Pondicherry), S.A.S. Sarma (EFEO, Pondicherry) and everybody at the EFEO (in Pondicherry and Paris, especially Prerana Patel and Babu), Andrea Acri, Péter-Dániel Szántó (Oxford), Bihani Sarkar (Oxford), Csaba Dezső (ELTE, Budapest), Olga Serbaeva, Mária Négyesi (Budapest), my students at ELTE University (Budapest) and at Károli Gáspár University (Budapest), the students and colleagues attending my classes at Vienna University, especially Christian Ferstl, as well as Krisztina Molnár (Budapest) and my family.

I am especially grateful for the very stimulating reading sessions at the EFEO (Pondicherry) led by Dominic Goodall, which proved essential to me for the understanding of tantric concepts underlying the often obscure text of the *Brahmayāmala*. I am also very grateful that I could attend three workshops on Early Tantra, in Kathmandu (2008), Pondicherry (2009) and Hamburg (2010), which gave me the opportunity to expose my work to a number of experts including Alexis Sanderson. Shaman Hatley shared his findings, his manuscript images and his transcript of the *Brahmayāmala* very generously, without which my work would have been almost an impossibility. In 2013, he read a draft version of the present volume and sent me countless invaluable corrections and suggestions, most of which have been incorporated in the text. I would like to thank him for these here again. I would especially like to thank Judit Törzsök for her friendly advice on a number of difficult passages and her constant support. She was also very generous with her time when she read a draft of this volume in August 2011, and proposed a great number of very useful corrections. I am grateful to Shaman Hatley, Csaba Dezső, Arlo Griffiths and Dominic Goodall for reading the whole manuscript and giving invaluable feedback in the final stages of the work. Of course, all remaining errors are mine.

The idea of publishing a volume like this would have never been conceived by me without the kind invitation I received from Harunaga Isaacson and Dominic Goodall to join the Early Tantra Project (2008–2010), a very successful enterprise conducted by the joint forces of the French ANR and the German DFG. I am extremely grateful to them for the very colourful and enjoyable three years spent within the framework of this project.

Csaba Kiss
Budapest, autumn of 2014

Part I

Part One

Chapter 1

Introduction

1.1 General Introduction

In this volume, I focus on the obscure and intriguing figure of the tantric practitioner (*sādhaka*) of mediæval India, investigating his (and her) obligatory daily rituals as well as the occasional and optional rites he (and she) are entitled to perform, many times together as sexual partners, as presented in an early Śaiva tantra, the 12000-verse *Brahmayāmala* (BraYā). This text is also known as the *Picumata*, the *Navākṣaravidhāna*, the *Dvādaśasāhasraka*, the *Ucchuṣma* and the *Vimala*.[1] The BraYā is one of the oldest surviving Bhairava-tantras,[2] if not simply *the* oldest of them, dated recently to around the seventh century.[3] Its importance for mediæval India, and mediæval Indian authors can be inferred, among other things, from the fact that Abhinavagupta cites it frequently in his *Tantrāloka*.[4] The fact that Buddhist tantras, especially the *Laghuśaṃvara*,[5] contain extensive passages that are borrowed from the BraYā add considerably to its importance for the reconstruction of the history of mediæval Indian religions.

The practitioners of later Śaiva tantra are very commonly classified into four classes, and thus are given instructions on and entitled to pursue one of four kinds of ritual life: that of the *samayin*, the *sādhaka*, the *putraka* or the *ācārya*.[6] The case of the BraYā, and of other early tantric texts such as the *Niśvāsatattvasaṃhitā* (Niśv), is different: the practitioner is commonly and generally called *sādhaka*, and is variously classified into a number of groups. Early chapters of the BraYā mention three such groups or classes of practitioners, Sādhakas. This is what is expounded in great detail in one of the chapters edited, translated and analysed in the present volume (*paṭala* 45).[7]

---

[1] On these title variants found in the colophons of the old Nepalese manuscript of the BraYā and also within the text, see HATLEY 2007:237–281.

[2] On the classification of tantric scriptures, see SANDERSON 1988:668 ff.

[3] See SANDERSON 2009:51 and HATLEY 2007:211–228.

[4] For a list of loci where Abhinavagupta cites or paraphrases the BraYā, see HATLEY 2007:211 n. 57 and 237 n. 3. See also SANDERSON 2007:98–99.

[5] Also called *Cakrasaṃvara* and *Herukābhidhāna*. See SANDERSON 2001:42–44, 2009:156ff, especially 168, 187–189, 212–214, and HATLEY 2007:173ff.

[6] An up-to-date treatment of the problems of this classification is to be found in TAK

One of the two other chapters edited here (*paṭala* 3) gives us a general and basic overview of the cult's pantheon and initiation *maṇḍala*. The core of the pantheon consists of the main deities Kapālīśa and Caṇḍā Kāpālinī (her *vidyā*, OṂ CAṆḌE KĀPĀLINI SVĀHĀ, is the central mantra of the BraYā), who are surrounded by the four Devīs/Guhyakās (Raktā, Karālī, Caṇḍākṣī, Mahocchuṣmā), the four Kiṅkarīs/Dūtīs (Karālā, Danturā, Bhīmavaktrā, Mahābalā), the six Yoginīs (Kroṣṭukī, Vijayā, Gajakarṇā, Mahāmukhī, Cakravegā, Mahānāsā) and the eight Mothers/Mātṛs (Maheśvarī/Māheśvarī, Brāhmī, Vaiṣṇavī, Kaumārī, Vaivasvatī, Indrāṇī/ Māhendrī, Caṇḍikā/ Cāmuṇḍā/Carcikā, Aghorī). Presenting this chapter here seemed useful to contextualise and locate many of the rituals described in the subsequent chapters, most of which are to be performed actually inside the *maṇḍala*.

The third chapter I have choosen to edit for this volume is very closely related to *paṭala* 45 mentioned above, being nothing less than an elaboration on one phase in the Sādhaka's religious career touched upon briefly in *paṭala* 45, namely on the ascetic observances (*vrata*) required before setting foot on one of the three paths of the Sādhaka.

There has been relatively little scholarly work done on the BraYā. There are two scholars who are definitely to be mentioned in this respect. One is Alexis Sanderson, the first scholar to contextualise the BraYā within the Śaiva tantric tradition and to give a detailed account of its general characteristics.[8] He comments on various aspects of the text in many of his seminal articles. The other is Shaman Hatley, who devoted his groundbreaking PhD thesis to the BraYā (HATLEY 2007).[9]

---

3 (see entry '*putraka*').

[7] Note that most of the secondary literature on the BraYā treats the text as one of 101 chapters. In fact the BraYā consists of 102 chapters (or more, namely 103 or 104, if Shaman Hatley's recent observations [personal communication] on the missing folios 298–299 in MS A prove to be correct, and at least one 'new' chapter (ch. 83) is indeed to be inserted). See sections 2.3 on p. 70 and 2.4 on p. 72.

[8] See primarily SANDERSON 1988:672.

[9] For some remarks on other scholars' contributions to the study of the BraYā, including Haraprasād Śāstrī, Prabodh Candra Bagchi, Teun Goudriaan, S. N. Ghoshal Sastri, Mark Dyczkowski, Judit Törzsök, Somadeva Vasudeva and David Gordon White, see HATLEY 2007:23–29.

My present contribution is a very modest one.[10] The BraYā being a very extensive text, no comprehensive study of all its important features or a complete critical edition seems a feasible task at the moment. It took me a considerable time to narrow down all the possibilities offered by the text to the topic of the Sādhaka. The 674-verse-long main Sādhaka chapter (BraYā 45) gives a detailed description of its subject matter and is relatively coherent: this is one of the reasons why it seemed a good idea to focus on it. The edition of the Maṇḍala chapter (BraYā 3) can be seen as a continuation of HATLEY's edition of the first two *paṭala*s in HATLEY 2007, which is an additional reason to include it here.[11] Finally, BraYā 21 is not only related to BraYā 45, but provides interesting confirmation for the BraYā's close relationship with the *Jayadrathayāmala* (JRY, see section 1.3 on pp. 31ff.).

In the following, I will analyse each of the three *paṭala*s critically edited, translated and annotated in the second half of this volume.[12] After the analyses, and some general remarks on the available manuscripts and my editiorial policy, there follows the Sanskrit text and annotated translation of the three selected chapters.

The appendices contain a summary of the first twenty-five *paṭala*s of the BraYā to give the reader some general picture of the overall character of the first quarter of the text, as well as a chart presenting the measurements given in BraYā 4.10–16 for comparision with similar charts in GOODALL 2004:523. It is followed by a list of abbreviations, bibliography and index.

---

[10] I can also sympatise with EDGERTON's wishful remark concerning his *Buddhist Hybrid Sanskrit Grammar and Dictionary* (1985 vol. 1 p. XXI): this volume on the *Brahmayāmala*, too, would be less imperfect than what it is now, "[i]f I could take the time to repeat the whole process [...]"

[11] Although this volume is the first to be issued, it has been labelled 'Volume Two' in light of the fact that Volume One, to be published in 2015 by Shaman Hatley, represents a revised and extended version of HATLEY 2007. The latter doctoral thesis, which publishes five chapters of the *Brahmayāmala* and has long been available as an open access publication, has served in many ways as foundation and inspiration for my own contribution.

[12] Note that when I quote other chapters of the BraYā, I usually give the readings of MS A, with some normalisation.

1.2 The Maṇḍala

1.2.1 General remarks

The main objective of editing and publishing chapter 3 of the BraYā and to present a detailed account of the pantheon of its cult is to help contextualise the innumerable rituals the text teaches. Most rituals taught in the BraYā include some sets of deities that are first introduced, enumerated and placed in a hierarchy of deities in *paṭala* 3. As I will try to show below, most of the sexual rituals taught in *paṭala* 45 (edited in this volume) are performed in the great initiation *maṇḍala* taught in *paṭala* 3.

Additionally, the nine geographical locations mentioned in the course of the construction of the *maṇḍala*, i.e. the nine cremation grounds of Prayāga, Vārāṇasī etc., could provide us with some clues on the provenance of the text. An analysis of these locations has been attempted by HATLEY (2007:228–236), but it is difficult to arrive at any definitive conclusion. According to HATLEY (2007:235), "Orissa might seem a strong candidate" for the place of origin of the text. All I can add to this is that the fact that the centre of the initiation *maṇḍala* of the BraYā is Prayāga may have some weight, and may lead us to the supposition that the birth-place of the text should not lie extremely far from Prayāga, modern Allahabad. In support of Prayāga being the place of origin of the text, one could also refer to BraYā 1.27–28, in which Sattikā, the Goddess herself, is said to be incarnated in Kaṇavīra, a village near Prayāga.[13]

1.2.2 On domestic worship

Since *paṭala* 3 starts with a brief summary of domestic pantheon-worship (*gṛhayāga* or *navayāga*), it is perhaps not unnecessary to clarify some of its details, although it has little to do with the *maṇḍala* itself. For a longer description of one form of *navayāga*, see BraYā *paṭala* 13: the Sādhaka installs the four Guhyakās, the four Dūtīs, Bhairava and Bhairavī on the petals and the pericarps of nine eight-petalled lotus *maṇḍala*s. The deities alternate in occupying the pericarp of the lotuses.

BraYā 3 (and the *Jayadrathayāmala*, see JRY 1.48.4ff) teaches nine forms of domestic pantheon-worship based on nine household items, in which the deities dwell or on which one should visualise them. See the list of the nine household items below (and see a detailed article on *navayāga* in TAK 3 s.v. by TÖRZSÖK and KISS):

---

[13] *tato 'vatīrṇā madvākyāt prayāgasya samīpataḥ | kaṇavīre mahāgrāme meghadattagṛhe śubhe || chandogasya mahādevi utpannā lakṣaṇānvitā | sattikā tatra saṃjātā tava nāmaṃ na saṃśayah.* It was Shaman Hatley who drew my attention to this passage in personal communication. See the passage critically edited and translated in HATLEY 2007:295–296, 346.

No.	BraYā and JRY	Translation
1	*dehalī*	threshold
2	*kaṇḍanī/ulūkhala/dūkhala*	mortar
3	*udakumbha/ambughaṭa/jalabhāṇḍa*	water-jar
4	*culli/cullī/culi*	fireplace
5	*peṣaṇī/pīṣaṇī*	grind-stone
6	*kañjinī*	mixing bowl
7	*mauṣalī/mausalī*	pestle
8	*sehārikā/saṃmārjanī/mārjanī/mārjani*	broom
9	*vardhamāna*	platter/lid

Of the items above, *kañjinī* and *sehārikā* deserve some explanation. A *kañjinī*, as TÖRZSÖK observes in TAK 3 s.v., is a "food container, cooking utensil or, most likely, a mixing bowl, perhaps for mixing sour things" and it "may derive from or be related to *kāñcikā* / *kāñjikā* (sour gruel)". As regards *sehārikā*, its meaning 'broom' is deduced from the list found in BraYā 30.139–143, since it clearly stands in the place of *mārjanī*:[14]

kartavyo vardhamānas tu mahāsaṅkhai karparopari |
dvitīyo dehalīmūle dehalyābhyantare sthitaḥ ||
tṛtīyaḥ kaṇḍanīyāga īśāne saṃvyavasthitaḥ |
caturthī udakumbhas tu vāruṇīdisim āśṛtaḥ ||
pañcamo culiyāgas tu āgneyāṃ saṃvyavasthitaḥ |
ṣaṣṭhas tu pīṣaṇīyāga uttareṇa vyavasthitaḥ ||
saptamas tu samākhyātaḥ kañjinyoparisaṃsthite |
culliyāgaḥ-samīpe tu dakṣiṇe kārayed budhaḥ ||
aṣṭamo mauśalīyāgaḥ kaṇḍinyāṃ pūrvasaṃsthitam |
navamo mārjanīyāgaḥ pīṣaṇīpūrvam āśṛtaḥ ||[15]

A list of five household items appears already in *Manusmṛti* 3.68: *cullī, peṣaṇī, upaskara, kaṇḍanī, udakumbha.* These are considered there as potentially dangerous instruments for the householder because by using them he may kill small living creatures unintentionally. Other lists of nine household items appear in texts such as the *Kubjikāmatatantra* and the *Somaśambhupaddhati* etc.[16]

---

[14] Cf. Prākṛt *sehāliā/sebhāliā* (= Skt. *śephālikā*): Vitex Negundo or Nyctanthes Arbor Tristis. See MMW and the *Pāia-sadda-mahaṇṇavo*. I owe thanks to Csaba Dezső for guiding me to this Prākṛt dictionary.

[15] For linguistic peculiarities of the BraYā in general, see pp. 73 ff.

1.2.3 The construction of the *maṇḍala*

Verses 5–50ab in *paṭala* 3 of the BraYā focus on the actual construction of the initiation *maṇḍala*. The main points to emphasise here are the following: the measuring and tracing of the *maṇḍala* is performed using impure substances, befitting a transgressive Bhairava-tantra; the core pantheon is located on a lotus in the centre around which an intricate pattern of eight passageways (*vīthī*) is to be constructed, with their open gates placed in the cardinal directions beginning with the North; there are eight additonal lotuses called 'cremation' grounds (*śmaśāna*)[17] outside the passageways and the enclosing wall; the area of the whole structure is approximately 4 × 4 metres. See a very sketchy reconstruction of the initiation *maṇḍala* of the BraYā, as described in *paṭala* 3, on the next page. Note that in order to reach the centre using the open gates and passageways, one has to circumambulate (*pradakṣiṇa*) the *maṇḍala* six times.

1.2.4 The core pantheon

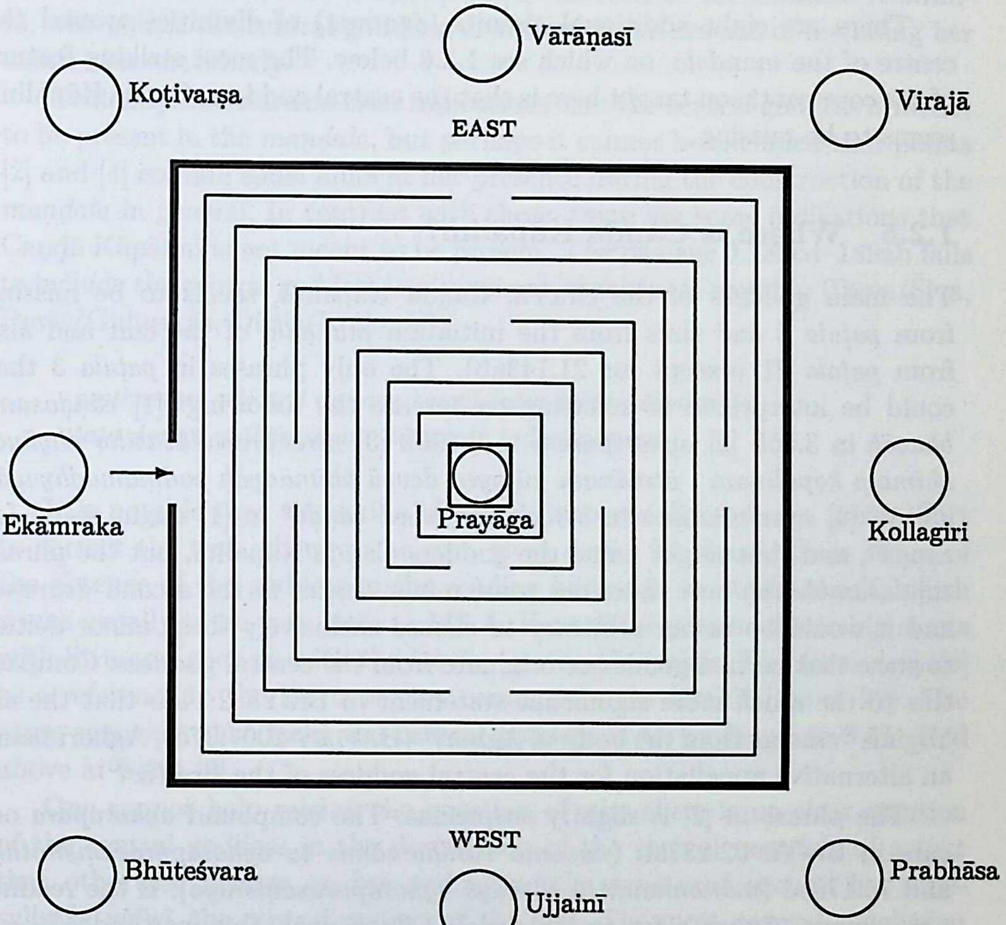
The central area of the *maṇḍala*, which is to be visualised as the cremation ground of Prayāga, contains the core pantheon: Kapālīśa surrounded by the four Devīs/Guhyakās (Raktā, Karālī, Caṇḍākṣī, Mahocchuṣmā), the four Kiṅkarīs/Dūtīs (Karālā, Danturā, Bhīmavaktrā, Mahābalā), the six Yoginīs (Kroṣṭukī, Vijayā, Gajakarṇā, Mahāmukhī, Cakravegā, Mahānāsā) and the eight Mātṛs (Maheśvarī/Māheśvarī, Brāhmī, Vaiṣṇavī, Kaumārī, Vaivasvatī, Indrāṇī, Caṇḍikā/Māhendrī, Aghorī/Carcikā).

---

[16] See TAK 3 '*navayāga*' s.v., and e.g. KMT 25.110-112b, Kṣemarāja's commentary ad SvT 5.49, SŚP 1 9.6ff.

[17] See KMT 25.107–113 for a somewhat similar list of eight *pīṭhas* and their correspondences with *yoginīs*, and also with household items, similarly to the *navayāga* of the BraYā (see p. 16).

Reconstruction of the Initiation Maṇḍala


Vārāṇasī
Koṭivarṣa
Virajā
EAST
Ekāmraka
Prayāga
Kollagiri
WEST
Bhūteśvara
Prabhāsa
Ujjainī

For the iconography of some of the deities of the core pantheon, see BraYā 4.257 ff.: the four Guhyakās are white, red, yellow and black, respectively,[18] as are the four Dūtīs; the Yoginīs are white. Kapālīśa is five-faced and four-armed (4.456ab). Hatley has suggested to me[19] that the deity images described in *paṭala* 4, to be placed onto the *maṇḍala*, may have been meant to be three-dimensional statuettes.

There are eight additional circuits (*āvaraṇa*) of divinities around the centre of the *maṇḍala*, on which see 1.2.6 below. The most striking feature of the core pantheon taught here is that the central goddess, Caṇḍā Kāpālinī, seems to be missing.

1.2.5 Where is Caṇḍā Kāpālinī?

The main goddess of the BraYā, Caṇḍā Kāpālinī, seems to be missing from *paṭala* 3 and thus from the initiation *maṇḍala* of the cult and also from *paṭala* 21 (except for 21.143ab). The only phrases in *paṭala* 3 that could be interpreted as referring to her are the following: [1] *caṇḍasambhavāḥ* in 3.55b [2] *aghorīpuram* in 3.193b [3] *nirācārapadāvastho dhyāyed bhīmaṃ kapālinam | ātmānaṃ pūjayed devyā bhīmādyāḥ padmamadhyagāḥ* ||3.51|| [4] *avadhūtatanu* in 3.50c. The word *caṇḍa°* in [1] might stand for *caṇḍā°*, and thus might name the goddess Caṇḍā Kāpālinī, but the phrase *caṇḍasambhavāḥ* here describes some minor deities in the second *āvaraṇa*, and it would be rather arbitrary to choose exclusively these minor deities to state that certain goddesses originate from the central goddess. Compare this to the much more significant statement in BraYā 2.14ab that the six Yoginīs "emerge from the body of Aghorī" (Hatley 2007:375), Aghorī being an alternative appellation for the central goddess of the BraYā.[20]

The phrase in [2] is slightly suspicious. The compound *aghorapura* occurs in BraYā 62.237ab (*navamo vardhamānas tu aghorapurasaṃsthitaḥ*) and 75.179cd (*manonmanī tu tārādyā aghorapurasaṃśrayā*). If the reading *aghorīpura* ('Aghorī's fortress/*maṇḍala*') is original, this may indeed be a reference to the central goddess in *paṭala* 3.

In the verse cited above at [3], the form *devyā* is slightly ambiguous. It is probably an Aiśa[21] feminine plural accusative form (for *devīs*), but it may well be a standard feminine singular instrumental. The Aiśa plural accusative *devyā*[*s*] is extremely common in the BraYā.[22] Note also that in the next verse, a set of four goddesses, probably and commonly the Guhyakās, are named 'Devīs' (*pūrveṇa prathamā devī dvitīyā dakṣiṇe nyaset*). Thus it seems that after Kapālin/Kapālīśa, the next category named here is that of the four Guhyakās, and Caṇḍā Kāpālinī is left out.

---

[18] These colours are used in BraYā 21.56ff to evoke the figures of the four Guhyakās.

[19] Personal communication.

[20] BraYā 2.14ab: *ṣaḍ yoginyaḥ samākhyātā aghoryāṅgavini[ḥ]sṛtāḥ.*

[21] On Aiśa, i.e. non-standard, forms see section 3.1 on pp. 73ff.

The word *avadhūta* or *avadhūtā* in [4] can refer to the Goddess Avadhūtā, who equals the central goddess, or rather to the process of installing her mantra on one's body.[23]

Evidently, there are no clear indications that the central goddess is meant to be present in the *maṇḍala*, but perhaps it cannot be excluded that points [2] and [4] contain some hints at her presence during the construction of the *maṇḍala* in general. In contrast with these, there are some indications that Caṇḍā Kāpālinī is not meant to be present. The passage 3.188cd–189ab fails to include the central goddess in a sequence of deities to worship (Deva/Śiva, Devīs/Guhyakās, Dūtīs/Kiṅkarīs):

> *prathamaṃ pūjayed* ***devaṃ*** *karṇikāyāṃ paraṃ* ***śivam*** ||
> *tato* ***devyā*** *yathānyāyaṃ* ***dūtyānte*** *tadanantaram* |

It is notable that the scribe of MS B, who usually makes a great effort to correct the text whenever he can, gives *devīṃ* for *devyā*. He is aware of the absence of the goddess in the reading he has in front of himself, which seems usually to be very close to MS A. Here the sequence of worship starts with Śiva and goes on with the Devīs, i.e. the Guhyakās. The form *devyā*[*s*] as a reference to the Devīs is very common in the BraYā (see n. 22). The same sequence that lacks the central goddess is to be found in 3.51 cited above at point [3].

One cannot help raising the question of why there is no clear mention of the central goddess in the description of the central *maṇḍala* of a text that otherwise focuses on her and is mostly structured around her nine-syllable *vidyā*, the central mantra of the cult. The most natural conclusion would be to assume that the Maṇḍala-chapter of the BraYā belongs to a different, probably earlier textual stratum than most of the remaining parts of the text. As SANDERSON (1988:669) convincingly demonstrates, the feminine aspect in the Śaiva tantras tends to rise "stage by stage from subordination to complete autonomy", making it a plausible suggestion that a non-feminised version of a feminine-centred cult is probably earlier that its fully feminised sections.

---

[22] See some clear examples of the form *devyā*[*s*] for nominative and accusative in the BraYā below. 2.5ab: *tatra devyās ca dūtyaś ca yoginyo mātaras tathā*; 3.189: *tato devyā yathānyāyaṃ dūtyānte tadanantaram | yoginyo mātarāś caiva yajeta puram uttamam*; 6.20cd: *kapālavaradā devyāḥ śāntyarthe samprayojayet*; 19.38cd: *tato devyās tu vinyasya raktādyā nātra saṃśayaḥ*; etc.

[23] See e.g. 2.2cd: *avadhūtā tu sā śakti nirācāraparaḥ śivaḥ* (read *°padaḥ* for *°paraḥ*).

On the other hand, note that a *vidyā* is mentioned in 3.213d, which must be a female mantra. In contrast with this, in 3.223, a *mantrarāja*, a masculine central mantra is mentioned. To understand the situation more deeply, see SANDERSON's (1988:672) convincing argument that in the BraYā, Bhairava's

> supremacy on the iconic plane is transcended by *śakti* on that of the deity-embodying *mantras*. For the essential components of the *mantras* of the nine deities who form the core of the greater *maṇḍala* and are the pantheon of daily worship are the syllables of the *mantra* of Caṇḍā Kāpālinī. Thus [...] [the deities of the core pantheon] are aspects of a feminine power which transcends the male-female dichotomy which patterns the lower revelations.

All in all, it may be observed that the *maṇḍala*-description of *paṭala* 3 shows very little awareness of a female central deity, even of her mantric identity, and thus may belong to an early phase of the cult of Kapālīśa. Later some ambiguous references to the goddess may have filtered into the text. Nevertheless, the description of an initiation *maṇḍala* and of rituals performed in it lacking the explicit mention of an allegedly all-transcending central goddess is a feature that deserves more enquiry.

1.2.6 The circuits

The types of goddesses in the nine circuits (*āvaraṇa*) around the centre of the initiation *maṇḍala* of *paṭala* 3 are tabulated below as compared with a parallel list of ten *āvaraṇa*s in *paṭala* 30, which reads

suprabhā devamātā ca viśālā yogavāhinī |
hayavegā suvegā ca manmathī vāyavīs tathā ||30.90||
vānarī kroṣṭukī caiva mṛgaṅkā śāśinī sivā |
śiṃghānanī tathā vyāghrī hariṇī kekarās tathā ||30.91||
mārjārī caiva ghaṇṭā ca jāmbavī vegavāhinī |
gaurī rambhā śacī caiva etāṃ pūrvādi pūjayet ||30.92||
cakranyāsaṃ purā kṛtvā praṇavādikalādikam |
śaktivyūhādikaṃ tattvā tritattvaṃ varavarṇini ||30.93||
caturviṃsatiyoginyaḥ keśareṣu niyojayet |
kūṭamārgābhiyuktena etad yāgamahodayam ||30.94||

> *cakrāsaneṣu kartavyaṃ navanābhakrameṇa tu* |
> *śivasambhavā mahādevi caturviṃśati kīrtitāḥ* ||30.95||
> *raktāyā mātṛparyantā sadāśivavinirgatā* |
> *tṛtīyāvaraṇe prājñā mātarāś caṇḍasambhavāḥ* |31.96||
> *caturthe lokajā proktāḥ pañcame vāgbhavās tathā* |
> *ṣaṣṭhe manoharāś caiva yogajaṃ saptame sthitāḥ* ||30.97||
> *aṣṭame pūtanāṃś caiva digmātryo navame sthitāḥ* |
> *daśame rudrasambhūtā vinyaset sādhakottamaḥ* ||30.98||
> *eteṣāṃ bāhyato devi śmaśānāni prapūjayet* |

Āvaraṇa	**Paṭala 3**	**Paṭala 30**
1	core pantheon	24 *yoginīs*
2	*caṇḍasambhavās*	core pantheon
3	*lokeśīs*	*caṇḍasambhavās*
4	*vāgbhavās*	*lokeśīs*
5	*manodbhavās*	*vāgbhavās*
6	*yogajās*	*manoharā/°odbhavās*
7	*pūtanās*	*yogajās*
8	*diśaḥ*	*pūtanās*
9	*rudramātṛs*	*digmātṛs*
10/outside	24 *yoginīs*	*rudrasambhūtās*

The major difference between the patterns in BraYā 3 and 30 is that 30.90–92 first list the 24 *yoginīs*, who are 'born from Śiva' (*śivasambhava*), instead of the core pantheon. These *yoginīs* are placed outside the ninth *āvaraṇa* in *paṭala* 3. *Paṭala* 30 gives the deities for the remaining eight, or here rather nine, *āvaraṇas* in a way that is similar to their presentation in *paṭala* 3, thus confirming our list there. For the 24 *yoginīs*, see also 57.50–52:

> *suprabhā vedamātā* [for *devamātā*] *ca viśālā yogavāhinī* |
> *hayavegā suvegā ca matsarthī* [read *manmathī*] *vānarī* [= *vāyavī*] *tathā* ||57.50||
> *vāmanī* [for *vānarī*] *kroṣṭukī caiva mṛgāṅkā śaśinī śivā* |
> *sinhānanā tathā vyāghrī hariṇī kekarā tathā* ||57.51||
> *mārjārī harṣaṇī* [for *ghaṇṭā*] *bhaṭṭā* [for *gaurī*] *jāmbavī vegavāhinī* |
> *rambhā śacī ca yoginya etā vai saṃprakīrttitāḥ* ||57.52||

1.2.7 Details of the eight cremation grounds

The eight lotuses around the *maṇḍala*, as well as the central lotus, are called cremation grounds (*śmaśāna*). See below the most important attributes of the eight cremation grounds in tabulated form:

No.	Name	Loc.	God	Āyudha	Yoga-tree
1	Vārāṇasī	E	Mahādeva	Śakti	Śleṣmāntaka
2	Virajā	SE	Mahāghaṇṭa	Vajra	Karañja
3	Kollagiri	S	Mahāhāsa	Daṇḍa	Bhītaka
4	Prabhāsa	SW	Śaśibhūṣaṇa	Khaḍga	Nimba
5	Ujjainī	W	Mahākāla	Pāśa	Aśvattha
6	Bhūteśvara	NW	Gaṇādhyakṣa	Dhvaja	Kadamba
7	Ekāmraka	N	Ekapāda	Gadā	Araluka
8	Koṭivarṣa	NE	Hetukeśvara	Śūla	Vaṭa

See on the next two pages some additional details on the Rudras, Yoginīs and Rākṣasas occupying the individual cremation grounds. The eight Rudras listed in the table surround the central deity (Mahādeva etc.) on the petals of an eight-petalled lotus. The six Yoginīs belonging to the Rudras surround them (E to NE).[24] Note that the six Yoginīs belonging to the first four Rākṣasas are to be installed around each of the other sets of four Rākṣasas (E, S-SE, S-SW, W, N-NW, N-NE).

---

[24] This makes their arrangement somewhat asymmetrical.

DETAILS ON RUDRAS, YOGINĪS AND RĀKṢASAS

	8 Rudras	**6 Yoginīs**	**4 Rākṣasas**	**6 Yoginīs**
	Mahādeva			
	Māheśvara	Nandī	Nandi	Dharmanī
	Devadeva	Upanandī	Upanandi	Pivanī
E	Prapitāmaha	Sumanā	Gopati	Raudrā
	Bidusthāna	Sānuvegā	Sumati	Rucikā
	Ajogandha	Mahānāsā		Satā
	Viśveśvara	Daṇḍinī		Sarvadā
	Mahānāda			
	Mahāghaṇṭeśvara			
	Mahāvrata	Yamaghaṇṭā	Nandi	
	Mahotkaṭa	Karālā	Chagala	
SE	Mahātejas	Mahājihvā	Kumbhakarṇa	
	Mahābala	Kharānanā	Hetuka	*as above*
	Mahāyoga	Karālī		
	Sthūleśvara	Danturā		
	Harikeśvara			
	Aṭṭahāsa			
	Īśāna	Trāsanī	Piṅgala	
	Rudra	Bhīṣaṇī	Gajakarṇa	
S	Sahasrākṣa	Māyā	Dantika	
	Bhairava	Mṛtyu	Bhṛkuṭīmukha	*as above*
	Ugra	Dūtī		
	Ūrdhvaretas	Vivasvatī		
	Kapardin			
	Śaśibhūṣaṇa			
	Kṛttivāsa	Bhaṭṭinī		
	Āmrātikeśvara	Bhadrakālī		
SW	Nīlakaṇṭha	Khaḍginī		
	Śrīkaṇṭha	Śaśibhūṣaṇī	?	*as above*
	Mahāyogin	Vidyā		
	Hāṭakeśvara	Caṇḍā		
	Vijaya			

DETAILS ON RUDRAS, YOGINĪS AND RĀKṢASAS (*cont.*)

	8 Rudras	6 Yoginīs	4 Rākṣasas	6 Yoginīs
W	Mahākāla			
	Śaṅkara	Gokarṇī	Kailāsa	
	Hara	Bhadrakarṇī	Nāḍijaṅgha	
	Jaṭin	Viḍālī	Gokarṇa	
	Saumya	Pūtanā	Kapālin	*as above*
	Tryambaka	Śakunī		
	Trilocana	Bhadrakālī		
	Triśūlin			
NW	Tripurāntaka			
	Lakulīśa	Bhramaṇī	Vaidyuta	
	Umāpati	Bhrāmaṇī	Stanita	
	Paśupati	Mahābalā	Mahāmeghapravartana	
	Kāmeśvara	Vāyuvegā		
	Amareśvara	Kampanī	Bhayāvaha	*as above*
	Oṃkāra	Dhunanī		
	Bhīma			
N	Svayambhu			
	Gaṇāpati	Sumanā	Dantika	
	Virūpākṣa	Devakī	Lohajaṅgha	
	Bhūrbhuva	Cakravegā	Ūrdhvakeśa	
	Himasthāna	Mahābalā	Mahāmukha	*as above*
	Analeśvara	Bhīmakī		
	Bhasmagātra	Ratnagarbhā		
	Kirāteśvara			
NE	Vārāha			
	Śreṣṭha	Hetukī	Nandi	
	Variṣṭha	Kampanī	Chagala	
	Jambukeśvara	Kṣobhaṇī	Kumbhakarṇa	
	Prahasita	Bhīmavikramā	Mahābala	*as above*
	Jaleśvara	Kroṣṭukī		
	Aśubha	Bhadrakālī		
	Varada			

1.2.8 Devāgāra is not 'temple'

The study of the *maṇḍala* of BraYā *paṭala* 3 is crucial for the understanding of the numerous rituals described in the Sādhaka chapter (45), because the locus of most of them seems to be the *maṇḍala* itself. At first sight, this is less than obvious. The term used to give the location of the ritual is mostly *devāgāra* ('house of god'). See e.g. 45.189cd–190ab:

> *triṣkāle snānanirata evaṃ mantrānucintakaḥ* ||
> *kṛtanyāso vidhānajño devāgāraṃ vrajet tataḥ* |

> Bathing three times [a day], recalling the mantras, his installation rituals done, the Ritual Master should proceed to the *devāgāra*.

Should *devāgāra* really be taken as a built temple or shrine, a building? It seems that it should not in the BraYā.

The term *devāgāra* does not appear to be very common in Śaiva texts outside the realm of the BraYā, and it seems that most of its occurrences outside the BraYā refer to a kind of temple or small sanctuary, or at least some simple building not to be constructed by the Sādhaka himself. See e.g. NiśvGu 8.3ab: *udyānakhaṇḍa ārāme devāgāre catuṣpathe*. This is a list of common locations ('park, garden, temple, crossroads') and *devāgāra* in the sense of a *maṇḍala* to be constructed would be odd here. Here *devāgāra* may stand for an abandoned temple, independent of the Sādhaka's cult, which he may use temporarily.

The same is true for a passage in the *Tantrasadbhāva* (9.548; the context is improper locations for discharging fæces and urine): *kṣetre caiva śmaśāne ca vane copavaneṣu ca* | *devāgāre nadītīre bhasmagomayamadhyataḥ*. One more example is *Īśānaśivagurudevapaddhati* 27.73: *śuddhadeśe nadītīre devāgāre 'thavā gṛhe*. In the Purāṇas, it is a highly meritorious act to build a *devāgāra* (e.g. *Agnipurāṇa* 38.6cd: *devāgāre kṛte sarvatīrthasnānaphalaṃ labhet*), thus probably an actual temple or shrine is meant there. It seems that in most texts *devāgāra* is basically a kind of sanctuary that one can go to and use and not one that one constructs for one's self.

In contrast with these, in BraYā 18.18–27, a *devāgāra* is clearly something that the Sādhaka constructs at a given location:

> *śmaśāne ekadeśe vā nadītīre viśeṣataḥ* |
> *parvatāgre samudre vā ekaliṅge catuṣpathe* ||18.18||
> *nagare grāmadeśe vā rathyāyāṃ gopure tathā* |
> *ekavṛkṣe viśeṣeṇa kalpoktaṃ tu samācaret* ||18.19||

> . . .
> *bhūmisaṃskārakaṃ kṛtvā pracchannaṃ kārayet tataḥ* ||18.22||
> . . .
> *agniṃ tu pascime kuryād indhanādikrameṇa tu* |
> *puṣpāṇi cottare caiva devāgārasya bāhyataḥ* ||18.25||
> *bhramaṇaiva prakartavyaṃ kuṇḍyaveṣṭitakaṃ tathā* |
> *dvāra[ṃ] pūrveṇa kartavyaṃ bhramaṇasya varānane* ||18.26||
> *vāmāṃ diśiṃ samāśṛtya pracchanaṃ cāgrato 'pi vā* |
> *madhye tu bhramaṇasyaiva devāgāraṃ prakalpayet* ||18.27||

Verses 18.18–19 give a number of locations, but not *devāgāra*, and 18.27 gives instructions to construct (*prakalpayet*) a *devāgāra* at one of these locations. The term *devāgārasya* in 18.25d may also refer to the centre of the location, perhaps the *brahmasthāna* if it is a *maṇḍala*, while *bhramaṇa* in 18.26a may refer to the passageways (*vīthī*) of the *maṇḍala*. Nevertheless, reading BraYā 45.190cd ff, one may get the impression that the text describes an actual temple:

> *pratihārau tu sampūjya sari[d]dvayaṃ vṛṣaṃ tathā* ||45.190||
> *vighneśaṃ kṣetrapālaṃ ca śmaśānāni tathaiva ca* |
> *kulavidyā[ṃ] tu sampūjya yoginya[ḥ] pūtanādayaḥ* ||45.191||
>
> Having worshipped the two door-keepers, the two rivers and the bull,
> Vighneśa, Kṣetrapāla and the Cremation Grounds, having worshipped
> the Kula-vidyā, the Yoginīs, the Pūtanās etc. . .

Here the phrase 'cremation grounds' clearly hints at the great *maṇḍala* of the cult of the BraYā described in chapter 3, which consists of nine smaller *maṇḍalas* (called *śmaśānas*). Pūtanās are generally female demons endangering the health of children. But the two door-keepers and the two rivers may trigger mental images of real temple entrances. Is the Sādhaka entering a temple at this point and greeting the gods and goddesses depicted in the temple? And is there also an image of the *maṇḍala* of nine *śmaśānas* in the temple? Or does he have to visualise it inside the temple? The text goes on with the following instructions:

> *vīrāś caiva tataḥ pūjya śivamārjārim eva ca* |
> *ulūkaṃ ca tathā pūjya piṅgalā[ṃ] mantravit kramāt* ||45.192||
> *rudraś caiva yathānyāyaṃ gurupaṅkti[ṃ] tato 'rcayet* |

> ...then having worshipped the Heroes, and having worshipped Śiva['s/and a] female cat (*śivamārjāri*), the Ulūka-owl and Piṅgalā-owl in the right order, the Mantra Master should praise the Rudras and the lineage of gurus properly...

These obscure divinities (*śivamārjāri, ulūka, piṅgalā*) can be identified by some parallel passages that describe the *maṇḍala* in BraYā 3. BraYā 3.11 mentions the two rivers[25] seen above in 45.190. They are to be installed in the north-eastern corner of the central *śmaśāna*, i.e. left of the main entrance of the central *maṇḍala*. There is then no real temple entrance here, only one section of a *maṇḍala* previously traced or visualised.

The word *vṛṣa* in 45.190d above may originate from a list of Rudras: 3.175ab includes a Rudra of the downward direction called *vṛṣa* (*ananta pālako dhīraḥ pātālīśa patir vṛṣaḥ*).

The words *vīra*, *yoginī* and *vidyā* occur together in the description of the fourth *śmaśāna* of the *maṇḍala*. Here (3.97a) *vidyā* is not at all a mantra but a Yoginī. Pūtanā comes up as a Yoginī name in the fifth *śmaśāna*, where we also have a Yoginī called Viḍālī, the Cat. Does the latter stand for *mārjāri* ('cat', metri causa for *mārjārī*)? The element *śiva* in *śivamārjāri* may stand for a Yoginī name *śivā* found in 3.59d, 65b, 94a. Owls (*ulūka*) occur in 3.78b as ornaments for the third *śmaśāna*. Piṅgalā might be a Rākṣasa dwelling in *śmaśāna* 3. Since the term *piṅgalā* for the yogic channel in the body does occur in the BraYā, it is easy to explain how the masculine Rākṣasa name may have been mixed up with the feminine form.

All these data suggest that when chapter 45 describes the proper place for the rituals of the Sādhaka, especially for the sexual rituals of the Tālaka-type Sādhaka, while it gives the false impression that it is a temple or sanctuary that the Sādhaka should enter, it is actually the great initiation *maṇḍala* described in *paṭala* 3 which is meant. By mentioning e.g. the two rivers, the door-keepers and the bull at the entrance, the passages in *paṭala* 45 may conjure up the image of an actual temple entrance, but in fact it seems that they are no more than a series of chaotic and enigmatic hints that are intended to recall the main *maṇḍala* of the cult. They are enigmatic or rather corrupted perhaps because the redactor or scribe had no idea what was meant. As a whole, the passage gives the impression that the author had only vague memories of the *maṇḍala* and tried to recall some of its most distinctive features without mentioning that the Sādhaka should actually construct the one. The term *devāgāra* is probably used in *paṭala* 45 in the sense of a temporary *yāgasthāna* or the *maṇḍala* itself, or rather the centre of the *maṇḍala* and not in the sense of a temple, not even an abandoned one being used temporarily by the Sādhaka.

---

[25] Gaṅgā and Yamunā; see 11.187ab: *adhunaṃ sampravakṣyāmi gaṅgāyamunayo[ḥ] śṛṇu.*

1.2.9 The Hundred Rudras

There is a list of a hundred Rudras in BraYā 3.159cd–178. The significance of this list lies in the fact that it may further our knowledge of the relative chronology of Śaiva tantras. As GOODALL remarks (2005:179):

> The names of the Rudras of Up and Down appear (with various corruptions) in *Niśvāsa Guhyasūtra* 7:101–5 (f.64r), *Svāyambhuvasūtrasaṅgraha* 4:58–62, *Kiraṇa* 8:105c–108b, *Tantrasadbhāva* 10:168–8, *Mataṅgavidyāpāda* 23:14–16 and 23:41–3 and (without mention of the Lokapālas) in *Mṛgendravidyāpāda* 13:133c–135b and *Sarvajñānottara* 9:49 and 9:59. In what are probably the two most ancient of these passages, namely those of the *Niśvāsa Guhyasūtra* and the *Svāyambhuvasūtrasaṅgraha*, the guardian of Down is Ananta, but the guardian of Up is Śambhu instead of Brahmā. In the *Parākhya* too, when the 100 Rudras are reduced to a list of 10 principals (5:143), it is Śambhu and Ananta who rule Up and Down.
>
> Thus it seems that the earliest Śaiva guardians of Up and Down were Śambhu and Ananta respectively, and that these were supplanted by Brahmā and Viṣṇu, conceivably because this echoed the Śaiva myth of Śiva's appearance as a cosmic *liṅga* of which Viṣṇu and Brahmā were unable to find respectively the bottom and the top.

Thus the presence of Śambhu as the guardian of Up in BraYā 3.177a and the presence of Ananta as the guardian of Down in 3.175a may indicate the early origin of the list of the Hundred Rudras in BraYā *paṭala* 3.[26] In contrast with this, in 45.98–99ab, the guardians of Up and Down are Brahmā (that is how one should understand the word *brāhmaṇa* here) and Viṣṇu, respectively, suggesting a later phase of development.

1.2.10 Initiation

BraYā 3.179 states that the *maṇḍala* described in the previous sections of the *paṭala* is to be used in case of initiation (*dīkṣā*), image installation (*pratiṣṭhā*) and the so-called Great Pantheon Worship (*mahāyāga*). There seem to follow two versions of initiation described sketchily: one 'ordinary' (3.180cd–216) and one in a cremation ground (3.217–230), which is the one labelled as the *mahāyāga*-version. That a *yāga* which is performed in the cremation ground is called *mahāyāga* can be deduced among other passages from 15.11–12:

---

[26] Śambhu and Ananta also appear as guardians of Up and Down in BraYā 32.147 and 151, as Shaman Hatley has pointed out to me in personal communication.

> *śmasāne tu mahāghore yo yāgo kriyate priye |*
> *śmasānair aṣṭabhir yukto mahāyāga sa ucyate ||*
> *tai dravyai pūrvasūtroktair upahāraiś ca suvrate |*
> *mahāpaśuvidhānena mahāyāgas sa ucyate ||*
>
> Pantheon-worship which is performed in a terrible cremation ground, my dear, and which involves the eight cremation grounds [i.e. the sub-*maṇḍalas*], is called the Great Pantheon-Worship (*mahāyāga*). It is called 'Great Pantheon-Worship' if it is [performed] with those [impure] substances and offerings mentioned in the previous chapters, O Suvratā, and by the Great Victim method.[27]

Mahāyāga is contrasted with *gṛhayāga* in 30.222cd: *gṛhayāgaṃ parityaktvā mahāyāgaṃ samārabhet.* ("He should abandon the practice of domestic worship and start performing the Great Pantheon-Worship [in a cremation ground].") *Mahāyāga* is then a higher, more advanced and more transgressive form of the ordinary way of pantheon-worship.

1.3 The Vidyā-observances

Paṭala 21 of the BraYā describes ascetic observances (*vrata*) that are to be practised during the first phase of the Sādhaka's career. The *vrata*s described here are clearly those which are briefly referred to in the main Sādhaka chapter, more precisely in BraYā 45.160cd–183. These *vrata*s are prescribed for the period just before the Sādhaka is assigned to one of the three paths: that of the Tālaka, the Miśraka or the Carubhojin. The technical vocabulary and the details given in 45.160–183 are in harmony with the teaching of *paṭala* 21. The observances taught in *paṭala* 21 and referred to in *paṭala* 45 are basically ascetic practices aiming at self-purification, the pacification of the Yoginīs and at obtaining a meeting (*melaka*) with them by gradually embracing non-conventional practice (*nirācāra*). When the Sādhaka has practised the observances properly for at least six months, the Yoginīs will favour him and instruct him on his further tasks.

---

[27] Probably animal sacrifice, as in 3.197ff, or a sacrifice using a corpse.

The nine observances described in 21.5–46ab are called the Vidyāvratas, primarily because they correspond to the nine syllables of the Vidyā, Caṇḍā Kāpālinī's central mantra (21.4b). The common features of these nine *vratas* include instructions to eat only at night, to wander around in the daytime, to perform the four daily rituals, and to remain chaste throughout. The first one of them, the naked observance (*nagnavrata*), is mentioned in the JRY (1.45.18c). In contrast with its name, it does not require complete nakedness. The second *vrata*, prescribing that one wear dirty clothes (*kucailina*; see JRY 1.45.82a), as well as the third one (ibid.), prescribing that one wear sullied garlands (*malina*), aim at gradually introducing the Sādhaka to the transgressive rituals of the Tālaka (for which see *paṭala* 45). The fourth *vrata* (*unmattaka*), which requires the Sādhaka to fake madness (cf. JRY 1.45.86c and 1.47.11[28]) clearly echoes Pāñcārthika Pāśupata *sādhanas* (see *Pāśupatasūtra* 4.6: *unmattavad eko vicareta loke*, "He should wander about in the world alone like a madman").[29] Nevertheless, these two kinds of 'madness' have completely different aims. The Pāñcārthika version helps the practitioner accumulate good *karman* by provoking bystanders and thus being abused by them.[30] The BraYā version, on the other hand, seems to concentrate on the gradual adoption of non-conventional practices (*nirācāra*), which prepares the Sādhaka for the extreme rituals to be performed after this introductory test period. The fifth and sixth *vratas* gradually assimilate the Sādhaka into the state of being Kapālīśa Bhairava by the application of bone ornaments. The seventh and eighth *vratas* represent two extremes, that of imitating being a child and that of being a flesh-eating demon, a Piśāca. These again aim at loosening the bonds of conventional behaviour, i.e. they aim at *nirācāra*. The description of the ninth observance suggests the Sādhaka's complete assimilation to Bhairava.

---

[28] JRY 1.47.11:
unmattako saśṛṅgārī cāpavratadharo 'thavā |
gītālāpavilāsāḍhyo nānāvarṇoparañjitaḥ ||
"He is like a madman. He wears ornaments or keeps the bow-observance[?]. He sings, talks [a lot], is playful. He is embellished with many kinds of colours."

Also compare JYR 1.47.13ab
*gāyan hasan paṭhan *odaṃ nṛttaṃ balān[t?] svaharṣitaḥ |*
"Singing, laughing, reciting [texts], . . . , dancing, he amuses himself energetically."

with BraYā 21.19:
rudate hasate caiva kvacid geyam udīrayet |
kvacin nṛtyan kvacid valgan kvacid dhāvati sādhakaḥ ||
"He weeps, he laughs, sometimes he bursts out in a song. Sometimes the Sādhaka dances, sometimes he jumps up, sometimes he runs [away]."

See also *Bhāgavatapurāṇa* 4.2.14cd–15:
aṭaty unmattavan nagno vyuptakeśo hasan rudan ||
citābhasmakṛtasnānaḥ pretasrannrasthibhūṣaṇaḥ |
śivāpadeśo hy aśivo matto mattajanapriyaḥ ||
"He wanders like a madman, naked, his hair dishevelled. He laughs and weeps. He bathes in ashes collected from the pyres [of the cremation ground]. His ornaments are garlands from dead bodies as well as human bones. He pretends to be a dangerous Śiva, a mad one, one who is the favourite of madmen."

[29] Compare Kauṇḍinya ad *Pāśupatasūtra* 4.6 (*tato vaktavyaṃ māheśvaro 'haṃ kaumāro 'ham iti*) with BraYā 21.20ab (*brahmāhaṃ viṣṇurūpo 'ham īśvaro 'haṃ bravīti ca*); also compare Kauṇḍinya's explanation ibid. (*evaṃ laukikaparīkṣāṇāṃ sammohanārtham uktam*) with BraYā 21.26cd (*saśabdaṃ mārayed vātha lokasammohanaṃ prati*). It features also as an independent *vrata* in the Lākulas' system. See SANDERSON 2006:209: "In the Lākula system there was an independent Vrata of this name, an *unmattavratam*. This, according to Abhinavagupta's commentary on *Bharatanāṭyaśāstra*, was the practice of Lākulas in the advanced 'Paramayogin' stage of their practice [. . .]".

An alternative set of five (plus one) observances is given in 21.55–123. They are associated with the four Guhyakās (see p. 14) and Bhairava, but they also include an observance that focuses on a dairy-based diet. The first four *vratas* aim at assimilating the Sādhaka into each of the four Guhyakās in turn by prescribing clothes to wear that suit the given Guhyakā.[31] By this, of course, the Sādhaka is gradually approaching Bhairava. These four *vratas* are followed by The Milk-drinker's Observance, which does not seem to fit smoothly here, and may be an interpolation. In contrast with this, the next observance must be the fifth of the 'five' mentioned in 21.55. It is called the

---

[30] *Pāśupatasūtra* 4.14–15: *nindyamānaś caret* | *aninditakarmā*, "He should live being abused. He [will have] faultless *karman.*"

[31] See below some instructions in JRY 3.31.37cd–41 that are similar to BraYā 21.72 ff and 85 ff:

kṛṣṇāmbaradharo nityaṃ kṛṣṇagandhānulepanam ||37||
kṛṣṇamālāvalambī ca karṇālaṅkārabhūṣitaḥ |
valayābharaṇopetaṃ nūpuradhvanibhūṣitam ||38||
raktāmbaro raktapādo divyastrīrūpadhāriṇaḥ |
pracchanne nirjane deśe maunī vidyāvrataṃ caret ||39||
māsam ekaṃ caren mantrī dvādaśāṃ vā mahāvratām |
māsena tu mahāyogī yoginyāḥ paśyatecchayā ||40||
tair vṛtas tu caruṃ kṛtvā trailokye vicaret kṣaṇāt |
sarvajñaḥ sarvakartā ca sṛṣṭisaṃhārakārakaḥ ||41||

"He always wears black clothes and is anointed with the fragrance of Hyperanthera Moringa. He wears black garlands and is embellished with ear-ornaments. He has bracelets as ornaments and the sound of anklets. He wears red clothes, his feet are red, he assumes the beauty of a celestial woman. In a secret and lonely place, he should perform the Vidyā-observance in silence. He should perform the great observances for a month or twelve months. In one month, the great *yogin* will see the Yoginīs easily. Surrounded by them, he should make *caru* and he will wander through the three worlds in a moment. He will be omniscient and omnipotent, performing [the] creation and destruction [of the world]."

Bhairavavrata or Mahāvrata (21.102–146), and can be considered a compact version of the previously described ones. It attempts to turn the Sādhaka into Kapālīśa Bhairava directly by prescribing that the Sādhaka should wear the god's bone ornaments, jewellery and hair-style and imitate his behaviour. This *vrata* culminates in Bhairava's appearance together with the Guhyakās (21.113), and in Bhairava's entrance into the Sādhaka's body.[32] On this unique example of possession by a male deity, and afterwards by all the female members of the core pantheon, SANDERSON remarks (2009:133 n. 311):

> The centrality of possession in the Śākta Śaiva domain may derive from its Kāpālika antecedents, since the Saiddhāntika Śaivas report that the Kāpālikas [of the Atimārga] defined liberation as arising from a state of possession (*āveśaḥ*) by the qualities of the deity, analogous to the state of one who is possessed by a Bhūta (*bhūtāviṣṭapuruṣavat* [*Nareśvaraparīkṣāprakāśa* on 1.61]); see, e.g., *Pauṣkarabhāṣya*, p. 232: *svayam āviśyate siddhaḥ puruṣas tu grahair iva | ittham caiva tu kāpālās tat sāmyaṃ muktim ūcire*; and *Śaivaparibhāṣā*, p. 156, ll. 22–24: *kāpālikāḥ samāveśena sāmyam upagacchanti | tathā hi yathā grahāḥ puruṣam āviśanti tatheśvaraguṇā mukteṣv āviśanti.* They are distinguished in this context from the two other Atimārgic traditions, those of the Pāñcārthika Pāśupatas, who defined liberation as the transference of the state of equality with Śiva in the manner in which one lamp is lit from another (*sāmyasaṃkrāntivādaḥ*), and the Lākulas, who defined it as the arising of this state (*sāmyotpattivādaḥ*); see SANDERSON 2006, pp. 179–181. This hypothesis is strengthened by the fact that possession by the deity as the goal of practice is a marked feature of the *Picumata* [= *Brahmayāmala*] and *Yoginīsaṃcāra* of the Vidyāpīṭha, texts in which the perpetuation within the Mantramārga of the Kāpālika tradition of the Atimārga is particularly clear. Both describe the goal of their Kāpālika-style asceticism as the entry of the deity propitiated into the person of the propitiator.

The influence of the Atimārga and particularly of Kāpālika asceticism is indeed obvious in *paṭala* 21 of the BraYā, but these Kāpālika *vratas* in the BraYā do not bestow final success on the Sādhaka. They are integrated into the long path which leads the Sādhaka to his final goals. The encounter with and possession by Bhairava and the Yoginīs entitle him to undertake the much more powerful ascetism of the Tālaka or the Carubhojin. This subject matter is detailed in *paṭala* 45, to be discussed in the next section.

---

[32] See more on possesion in the BraYā in TÖRZSÖK 2013.

1.4 The Sādhaka

1.4.1 Overview

The category of the practitioner (*sādhaka*) in the BraYā is a puzzling and complex subject.[33] Here I will focus on the three subtypes of the Sādhaka as they are presented in the forty-fifth *paṭala* of the text, edited in this book as the third of three cardinal chapters. The system of three types of Sādhaka in the BraYā is in striking contrast with the fourfold classification of the initiated into the categories of *samayin*, *putraka*, *sādhaka* and *ācārya* found in later tantras.[34] The term *samayin* does occur in the BraYā (e.g. 45.296ab, 525a), but mostly only qualifying the Sādhaka, who is then 'the one who knows and keeps the *samaya*s (i.e. the post-initiatory rules)'. The word *putraka* ('little son') occurs mainly in passages in which Yoginīs or Aghorī treat or address the Sādhaka as their adopted son (e.g. 46.114d). The category of the *ācārya* ('teacher') is frequently contrasted with that of *śiṣya*s ('pupils').[35] The absence of the well-known fourfold classification of the initiated in a tantra, as is the case in the Niśv, can be considered a sign of the early origin of the given tradition with some certainty.

The term *sādhaka* in the BraYā is a broad category that covers all types of people initiated into the cult that the BraYā teaches, in addition to the category of *ācārya*. This situation is similar to what we see in the Niśv, and in early Pāñcarātra texts,[36] but the classification of the general category of the Sādhaka into three subtypes as found in the BraYā is unique and has little resemblance to teachings found in other tantric texts that I am aware of.

Paṭala 45 of the BraYā is a 674-verse-long elaboration on the classes and duties of Sādhakas. The three types of Sādhaka in the BraYā are called *śuddha* (i.e. 'pure'), *aśuddha* ('impure') and *śuddhāśuddha* ('pure and impure', i.e. 'mixed'; see all three types defined in BraYā 45.4–11ab). The names *śuddha*, *aśuddha* and *śuddhāśuddha* evidently refer to degrees of purity, most probably to degrees of karmic purification (see below). And these three types are probably meant to be arranged in a hierarchy. The *śuddha* Sādhaka is then the most advanced among them as regards purity, while the *aśuddha* is the least advanced. But one should note that we are dealing with a text that one tends to label as of *advaitācāra* ('non-dualist practice'),[37] in which purity and impurity should be seen as transcended, and in which substances commonly treated as impure are used extensively in rituals and are considered powerful. Thus *śuddhatva* and *aśuddhatva* in the common sense should not be at issue here.

---

[33] This chapter is based on a paper I gave on 27th July, 2009 in the EFEO in Pondicherry, India, at the Second International Workshop on Early Tantra. I would like to thank all participants of that workshop for their help and encouragement with regard to my research on the *Brahmayāmala* in general, and their suggestions before and after my talk in particular, especially Alexis Sanderson, Dominic Goodall, Harunaga Isaacson, Shaman Hatley, Judit Törzsök, Martin Delhey, Nirajan Kafle, Csaba Dezső, Gergely Hidas and Péter Dániel-Szántó. I owe special thanks to Judit Törzsök for reading carefully and commenting extensively on an early version of this chapter.

[34] On the standard fourfold classification see pp. xxx ff. in BRUNNER's introduction to the *dīkṣā* sections of the *Somaśambhupaddhati* in the third volume of her edition of the text (BRUNNER 1963–1998).

[35] See e.g. 34.1cd: *svaśiṣyasya pradātavyo ācāryeṇa mahādhipe.*

[36] As hinted at by Diwakar Acharya in his presentation at the workshop.

If these three categories are indeed intended to form a hierarchy, then the *śuddhāśuddha*, or mixed type, should probably occupy the middle rank between the pure and the impure types. This is exactly what HATLEY (2007:182 n. 169) suggests in his work on the BraYā: "...the *miśraka*, as one might expect, constitutes the middle grade of *sādhaka*." This approach would, I suspect, imply that the least pure of the Sādhakas has the least power, the least authority or the least chance for *siddhi* or *mokṣa*. This is partly true, but does not seem to correspond fully to what the text suggests. It seems to me that this hierarchy corresponds to the Sādhakas' purity levels only at the commencement of their main *sādhana*s after the preliminary *vidyāvrata* period (see section 1.3).

A Sādhaka's purity level seems to be determined, rather oddly, by practices done in his previous life, as I will show below. More specifically, it is determined by the amount and success of the *sādhana* he has performed to get rid of his past *karma*. It also foreshadows which type he will belong to, but it has little to do with the validity or successfulness of other aspects of his *sādhana*, or his access to *siddhi* or *mokṣa*. One might naturally expect to be the *aśuddhasādhaka* the farthest from *siddhi* or *mokṣa* of the three types. In fact he is not. The hierarchy outlined above determines only the Sādhaka's access to transgressive rituals. The *śuddha* type has full access. The *aśuddha*, being vegetarian and practising chastity (*brahmacarya*), has no access. The mixed type is mostly mentioned as one practising the *śuddha*'s transgressive rituals but for the time being without a female partner, in *brahmacarya*. In fact, in this sense, the text speaks about only two main categories, that of the *śuddha* and *śuddhāśuddha* together, and that of the *aśuddha*, i.e. of transgressiveness and non-transgressiveness. And transgressiveness and non-transgressiveness are presented as two equally valid paths. It is only the BraYā's evident emphasis on transgressive rituals that makes it a text of *advaitācāra*, rather than its being exclusively transgressive or being critical of non-transgressive rituals. Obviously, some of its important rituals are totally and intentionally devoid of any transgression, or rather most rituals seem to have two versions: one transgressive and one non-transgressive.

---

[37] See e.g. 55.88b on what state of mind the Sādhaka should cultivate during practice: *parādvaitanibaddhadhī*[*ḥ*] ("his thought should be fixed on supreme non-duality").

In addition to the names *śuddha* etc., each of the three types has an alternative appellation that corresponds to the rituals and practices that they are to perform for the desired aims. The *śuddha* type is called Tālaka, a word of problematic origin and meaning (see p. 44). He is entitled to perform transgressive sexual rituals, and consume meat and alcohol. The second type, the *aśuddha*, is also called Carubhojin (i.e. 'the *caru* eater'), because one of his main obligations, or at least the one that distinguishes him from the Tālaka, is to consume vegetarian *caru* (food-offering) every day.[38] He is to practice *brahmacarya* and to refrain from any transgressive practices throughout his career. These two paths seem indeed to be equally valid and successful in the BraYā, even if the colourful and fascinating practices of the *śuddha* Tālaka are propagated more vividly than those of the Carubhojin. As regards the *śuddhāśuddha*, who is also called the Miśraka ('the mixed one') and who represents middle-grade purity in the hierarchy outlined above, his path is only a stage in preparation for becoming a pure Tālaka. His practices are indeed mixed: they are a mixture of the rituals of the Tālaka and those of the Carubhojin. He is to perform the rituals of the Tālaka while, at least ideally, practising strict *brahmacarya*. The Miśraka then, from a practical point of view, is not a middle grade but a dead-end in itself. If the Miśraka does not advance to become a Tālaka, he will never succeed. Thus there are at least two parallel and slightly confusing hierarchies of Sādhaka in the BraYā: one of levels of access to transgressive rituals based on purity concerning one's past *karma*, and one of levels of validity of practice. And there seems to be yet another kind of implicit hierarchy to the three types of Sādhaka in the BraYā. As we will see, the *aśuddha* Carubhojin, who has very little access to the transgressive versions of the rituals of the BraYā, is said to be the one who has never failed in his career throughout his previous births, while the two others broke the post-initiatory rules (*samaya*) in their previous lives, and had to be reborn. It is only the slightly neglected category of the chaste Carubhojin who, after he has received initiation (*dīkṣā*), commits no such mistakes that would force him to be reborn. In this sense, he is, implicitly and surprisingly, the most successful or advanced of the three. Thus one could see three parallel hierarchies of the three types of the Sādhaka in the BraYā, each competing with the others, perhaps indicating different sources or different stages of development or perhaps indicating an early stage when the ideas about the classification of the initiated were rather undeveloped.

---

[38] I should mention here that it was Judit Törzsök who first pointed out to me that the text at this point speaks about non-transgressive *caru* offerings in contrast with what one would naturally expect in a Bhairavatantra of *advaitācāra*.

Below I will highlight and analyse passages in BraYā *paṭala* 45 that support my short and preliminary overview of the subject presented above. I will also touch on the question of whether it is, after all, in practice, the Sādhaka's personal choice that determines which category he belongs to, or whether somebody instructs him on this matter. I will show that a slightly problematic passage in the BraYā suggests that the Sādhaka is assigned to one of the three paths theoretically and primarily by the Yoginīs, either taking into account the Sādhaka's past lives, or regardless of them; and secondarily, and in practice, the Sādhaka is assigned to a path by the guru.

See the basic ideas that emerge from the examination of BraYā 45 in tabular form on the next page. (Note that the basic threefold classification is also mentioned and applied in other chapters of the BraYā.)

1.4.2 Details

The three types and the road to become one

BraYā chapter 45 starts with very condensed definitions of the three types of Sādhaka. The passage starts with Devī's questions:

> 45.1 The Sādhaka is said to be of three types. How [is it]? Tell me [his] characteristics. What is his manner of life like? What kind of characteristics does he have?
>
> 45.2 Tell me [about his] conduct and the three kinds of Powers (*siddhi*). What kind of diet is allowed for each of the three types of Sādhaka?
>
> 45.3 How can the inferior, the middle-grade and the supreme [Powers] arise? Tell me about this, O Deveśa, for the benefit of Sādhakas.

Table 1 THREE TYPES OF SĀDHAKA (See BraYā 22, 24, 30, 45 etc.)

Type:	**alternative name**
śuddha	Tālaka
śuddhāśuddha	Miśraka
aśuddha	Carubhojin

Table 2 DEGREES OF PURITY (BraYā 45.6–10ab)

		Purified by		
Grade	*Type*	**dīkṣā**	**japa**	**homa**
Highest	**śuddha**	in prev. life	prev. life	prev. life
Middling	**śuddhāśu°**	in prev. life	mainly in pres. life	pres. life
Lowest	**aśuddha**	only pres. life	present life	pres. life

Table 3 SUCCESS/DOMINANCE/TRANSGRESSION

Grade	*Type*	**success**	**dom. in text**	**transgr.**
Highest	**śuddha**	yes	yes	yes
Middling	**aśuddha**	yes	no	no
Lowest	**śuddhāśu°**	prep. stage	no	mainly no

Table 4 HIERARCHY AS REGARDS MERITS/DEMERITS

Grade	*Type*	**previous and present merits/demerits**
Highest	**aśuddha**	no demerits, receives *dīkṣā* and succeeds in this life
Middling	**śuddha**	had *dīkṣā* in previous life, broke rules, was reborn and now succeeds
Lowest	**śuddhāśu°**	had *dīkṣā* in previous life; if he does not become a Tālaka, he has to be reborn

Bhairava's reply gives us the basic triple classification first:

> 45.4 Bhairava spoke:
> Good, good, O Fortunate One! I shall teach you the characteristics of the Sādhaka briefly [first], and also the threefold Powers (*siddhi*).
>
> 45.5 Pure (*śuddha*), Impure (*aśuddha*) and Mixed *miśra*[*ka*]: the Sādhakas fall into three categories. I shall [also] teach you truly how they [can obtain] Powers (*siddhi*), O Goddess!

In the following three definitions of the three types, the text probably was intended to adhere to the order of *śuddha*, *aśuddha* and *śuddhāśuddha*, as given above by Bhairava, thus logically the next verse should contain a short definition of the *śuddha* Sādhaka, in spite of the fact that 7a gives '*śuddhāśuddha*' as a label for this description.

> 45.6 In his previous life, he cleansed his body by initiation (*dīkṣā*), recitation (*japa*) and fire-offerings (*homa*). He fails [to keep] the post-initiatory rules (*samaya*). He does not succeed and is reborn.

It seems that the means of purifiation that make one a *śuddha* Tālaka are primarily *dīkṣā*, *japa* and *homa*. The *śuddha* Tālaka had all these in his previous life.[39] The *śuddhatva* of the Sādhaka is a result of his having got rid of his impeding *karma*. This is hinted at in passages such as verse 45.596ab: *anena prāktanaṃ karma śodhayitvā viśudhyati*, "Having purified (*śodhayitvā*) [or rather removed] [his own] past *karmans* by this [ritual], [the Sādhaka] becomes purified."

The three words *dīkṣā*, *japa* and *homa* also come up together in other sections in the BraYā in the context of purity and remedies for sins committed.[40] And *dīkṣā* does not seem here to be referred to as that highly effective ritual of later tantras which exclusively removes the great majority of one's *karma*. At first sight it seems slightly problematic that it is purificatory rituals performed in one's previous lives that determine whether one can be a *śuddha* Sādhaka or not. Who can ascertain if the Sādhaka had *dīkṣā* in his previous life? Will he need another *dīkṣā* in his present life? Can he inspect what he did in his previous life? In fact, there is a rather long description in BraYā chapter 45 of rituals by which the *śuddha* and

---

[39] See Table 2 above.

[40] E.g.:

japamantreṇa pāpiṣṭho svalpena ca na saṃśayaḥ ||11.69||
dīkṣāyā japahomaiś ca kalpoktaiś ca yathoditaiḥ |
vratai' śuddho yadā mantrī sakṛd uccārite tataḥ ||11.70||

miśraka Sādhakas can have visions of previous lives. Versions of this ritual are called *svayonidarśana* and *saptajanmasmṛti* (45.529cd–636), but there is no mention there of their verifying if they had *dīkṣā* in their previous lives. I will touch on the question of these rituals below. Note also that in other Śaiva texts one can find rituals labelled *dīkṣoddhāra*, which aim at removing the effects of *dīkṣā* for those initiated people who have committed serious crimes.[41] Did the *samaya*-breaking Sādhaka deserve this in his previous life and is he in need of another *dīkṣā* now? It is also slightly unclear whether he breaks the *samayas* now and will have to be reborn, or whether this happened in his previous life. The text is silent on these issues and goes on to label the *śuddha* type, but it gives *śuddhāśuddha* as a technical term in 45.7a: "[This type] is called Pure-Impure." Is *śuddhāśuddha* the result of an eyeskip to 45.5a? Should we emend *śuddhāśuddha iti khyāta* (7a) to *sa śuddhas...* or something to that effect? Or should we accept the reading and interpret it as 'the one who used to be pure, but is now impure'? Or rather is it indeed the *śuddhāśuddha* type being discussed, primarily because the *śuddha* and the *śuddhāśuddha* Sādhakas are practically identical, the *śuddhāśuddha* being no more than a *śuddha*-to-be, as we shall see below? See e.g. 45.12cd: *adhikāro bhave hy eta dvividhaṃ...*, which, in this context, means that although there are three subtypes, the rights and obligations are basically of two kinds, one kind for the *aśuddha* and one for both the *śuddha* and the *śuddhāśuddha*. Even later chapters of the BraYā state that *sādhakas tu dvidhā proktaś carumārgo 'tha tālakaḥ* (86.14cd), in other words, there are only two broad types: that of the non-transgressive *aśuddha* Carubhojin, and that of the transgressive *śuddha* Tālaka.

I propose that even without emending the puzzling label *śuddhāśuddha* in 7a, the passage can make good sense: he who purified himself by *dīkṣā*, *japa* and *homa* in his previous life was rightly called *śuddha*, but since he is now here, reborn, he must have broken the *samaya*-rules afterwards and is now actually a Tālaka-to-be, a *śuddhāśuddha*. By this I suggest that *pādas* cd of verse 45.6 (*samayabhraṣṭo na sidhyeta punarjanmam avāpnuyāt*) is probably not to be interpreted as a conditional cause (i.e. 'if he fails to keep the *samayas*, he will have to be reborn'), but an affirmative sentence, perhaps in the past tense: 'he broke the *samayas* and had to be reborn', and actually he is now a *śuddhāśuddha*. As a matter of fact, 45.6ab would also fit the *aśuddha* type perfectly. So is perhaps the pure type of Sādhaka an *aśuddha* Carubhojin, who fell and had to be reborn? This interpretation would imply that theoretically no Sādhaka starts his career by becoming a Tālaka right away: all practitioners that are assigned to the *śuddha* Tālaka path used to be unsuccessful Carubhojins in their previous lives, and they should start at the level of *śuddhāśuddha* to be upgraded later to the rank of *śuddha* Tālaka.[42]

---

[41] See the article on *dīkṣoddhāra* by Dominic GOODALL in TAK 3 in which he refers to a passage in the *Jñānaratnāvalī* quoted and commented upon by BRUNNER in the third volume of her edition of the *Somaśambhupaddhati* (BRUNNER 1963–1998), pp. 564–565, the *Kiraṇavṛtti* ad 6.13–14 and the similar rite of *karmasaṃjīvana* in *Mṛgendrāgama caryāpāda* 25–26.

Again, there are probably basically two kinds of *adhikāra* for performing rituals. And thus there are indeed two types of Sādhaka: *śuddha* and *aśuddha*, and the *śuddhāśuddha* is a subtype of the *śuddha* aiming to become a fully *śuddha* Sādhaka. This is what is also hinted at in BraYā chapter 25, in which instructions are given on who may perform a certain ritual:

> *adhikāro bhavet teṣāṃ miśratālakayoḥ param*[43] ||25.7||
> *aśuddhas tu mahādevi manasāpi na cintayet* |

Here again, although three types are mentioned (*miśra*[*ka*], *tālaka*, *aśuddha*), they are grouped in two main categories of *adhikāra*: "The Miśra[ka] and the Tālaka have the full right [to perform the ritual] (*adhikāra*), the *aśuddha* Carubhojin must not even think of it, O Mahādevī."

If we turn back to the text of BraYā *paṭala* 45, we see that it goes on to describe the *aśuddha* type:

> 45.7–8 Now the Impure (*aśuddha*) [type] is being declared. He did not even receive the post-initiatory rules (*samaya*) in his previous life, O Varānanā! But in his present life, the Descent of Power (*śaktinipāta*) has come [to him] by Śiva's will. He is called Impure (*aśuddha*), [and] has been purified [i.e. recently] by the rite of initiation (*dīkṣāsaṃskāra*). He will, no doubt, succeed, obeying [the rules of] his own path."

Note firstly that the impure Sādhaka is actually pure, purified, if perhaps not fully, by *dīkṣā*, and secondly, that the impure type did not undergo anything that is related to the Śaiva religion in his previous life. This seems to be the main reason why he is considered less pure than the *śuddha* type. Note also that it is clearly stated that if he sticks to his own path, the *aśuddha* Sādhaka will definitely/can be successful (*sidhyate hy avicāreṇa*, 45.9a).

---

[42] Alternatively, *samayabhraṣṭo punarjanmam avāpnuyāt* ('if he fails to keep the *samayas*, he will have to be reborn') might describe the fate of all Tālakas.

[43] Aiśa gender shift. Understand *paraḥ*.

Although the Carubhojin seems to be excluded from the transgressive versions of the rituals that the BraYā teaches, he is not despised or treated as of the lowest grade.

At the end of the section that describes a sexual ritual (called *svayonidarśana*) by which the Sādhaka can have a vision of his previous lives, the following remark on the Carubhojin is to be found:

> 45.662cd–663ab The Caru Eater (*carubhojin*) must not perform this ritual that aims at visions of one's previous lives (*yonipradarśana*). He is constantly dwelling in chastity (*brahmacarya*) from [the moment of] his birth.[44]

The Carubhojin seems to be the only one who keeps the *samaya*-rules, on which *paṭala* 86 gives some hints. It lists *brahmacarya* in one list of *samaya*s, and this may mean that the *śuddha* type breaks the *samaya*s each time he performs his sexual rituals:

> *ananyadevatāsaṅgo hy avikalpo hy alolupaḥ* |
> *advaitaś cāpramādaś ca samayācāraceṣṭitaḥ* ||86.6||
> *nārīcaryasamutthānaṃ brahmacaryaṃ tathā yamaḥ* |
> *akrodha srotasañcāra ity aṣṭau samayā parāḥ* ||86.7||

> He whose manner of life conforms to the post-initiatory rules (*samaya*) and to good conduct (*ācāra*) is not devoted to any other deities [than Śiva] [1], he never hesitates [2], has no desire [3], is free of duality [4], is not careless [5], [conforms to the] rule (*yama*) of chastity (*brahmacarya*) [6] made necessary because of the [bad] conduct of women, should have no anger [7], and should proceed according to the Current/ Tradition (*srota[ḥ]saṃcāra*) [8]: these are the eight supreme post-initiatory rules (*samaya*).

If we read on in *paṭala* 45, the *śuddhāśuddha* or Miśraka type is defined as follows:

> 45.9cd–10ab In his previous life, [he] received only initiation (*dīkṣā*), O Varānanā. [He does] some recitation [and will] be reborn. He is [called] the Mixed [type].

---

[44] The implication of 45.663b (*yoniśo hi na saṃśayaḥ*) is slightly obscure. Judit Törzsök has suggested the emendation *yonijño* for *yoniśo*: "For he always practises *brahmacarya* assiduously: he will undoubtedly know [his] origins."

From the point of view of purity, the Mixed type seems to represent the middle level because he at least had *dīkṣā* in his previous life. Although the passage is ambiguous, it seems that it is only in his present life that he becomes fully engaged in *japa* practice, i.e. probably, in this context, in expiatory rituals (*prāyaścitta*). But does this passage also suggest that he is doomed to be reborn, perhaps unless he becomes a *śuddha* Tālaka? That his main aspiration is to become a *śuddha* Sādhaka is clear from the passage describing his rights and duties in verses 45.431–441.[45] From the point of view of prospective success, this type seems to be the least advanced of the three. Therefore again I propose that in spite of the fact that the main focus is on the *śuddha* type in the text, the *śuddha* and the *aśuddha* are of the same rank in some sense (let us not forget that the *aśuddha* type '*sidhyate avicāreṇa*,' i.e. definitely succeeds/can succeed), while the *śuddhāśuddha* is only a preliminary stage of the Sādhaka, from which he has to move on to become a *śuddha* Sādhaka; otherwise he is to be reborn.[46]

The text gives the alternative names for the three types in 45.10–11:

> 45.10–11 The Pure type is [otherwise] called Tālaka, the Impure one Caru-eater (*carubhojin*). The Pure-Impure Sādhaka is the Mixed one (*miśra*), no doubt about it. The characterisation of the three [types] has been taught, O Suvratā.

The origin of the term Tālaka is still a difficult question. It may well be of non-Indo-Aryan origin (perhaps connected to the Tamil root '*tāḷ*', meaning "energy, effort, perseverance, application"),[47] or may stem from the Sanskrit root '*taḍ*' ('to beat'). It is probably also the name for a type of drum in *Svacchandatantra* 10.746.[48] Because the term *tālaka* denotes a

---

[45] See e.g. 45.440cd–441ab:

ākarṣādiprayogeṣu yadā siddhi prajāyate |
kadācin miśrako devi karmayogena nityaśaḥ ||
tālamārga samāpnoti yadā śuddhaḥ prajāyate |

"When one day the Mixed One becomes successful in the application of [magical rituals of] attraction (*ākarṣa*) etc., O Goddess, [then], when he has been purified by the constant application of rituals (*karman*), he reaches the path of the Tālaka."

[46] Judit TÖRZSÖK has suggested to me that the category of Miśraka may have been artificially invented alongside the two other more concrete types and that perhaps a slightly less strictly logical argument would be more fruitful in the reconstruction of the Sādhaka-system of the BraYā. Of course, the theoretical basis of the whole system is rather artificial, which may have contributed to its disappearance from later tantras.

[47] See HATLEY 2007:183 n. 166, where Shaman Hatley quotes his personal communication with Alexis Sanderson.

[48] The same passage is to be found in *Tantrasadbhāva* 10.789.

Sādhaka type that is typically engaged in sexual rituals and alcohol and meat consumption, I suspect that it may have some sexual connotations or some reference to the Tālaka's diet. Note that the *Kulasāra* does use the term *tālaka* with respect to Sādhakas and defines this type in its chapter 15 as follows (folios 85ʳ–85ᵛ).

> *tālako tāḍaṣe raṃdhrā[/ī] viṣayā[ḥ] kāraṇāni ca* |
> *manontasa⸤ndh⸥im ādhatte ekamārge [']nivarttake* ||
> *tena tālakam*[49] *ity uktaṃ yogīndro yogacintakaḥ*[50] |

One might emend *tāḍaṣe* to *tāḍayed* or *tāḍaye* (Aiśa), as has also been suggested by Judit Törzsök.[51] Then perhaps the Tālaka is somebody who beats, i.e. uses or torments his senses and organs intensely (if that is what the text means by *viṣaya*s and *kāraṇa*s, as I suspect). Note that a passage in the *Jayadrathayāmala*[52] seems to correspond to some extent to the fivefold classification of Sādhakas found in the *Kulasāra*:

Jayadrathayāmala f. 96ʳ:	*Kulasāra* f. 79ʳ:
ārādhyārādhakas tāluś	*tālako cuṃbakaś caiva*
carubhug vā maheśvarī |	*cārvāko rādhakas tathā* |
āmnāyānugrahāyāta	*śivo[d]bhūta-m-ataḥ proktaḥ*
sarvāṇūnāṃ sa nirvṛtaḥ ||1.14.14||	*pāṃcabhedo [']pi sādhakaḥ* ||

Here *tāluś* and *tālako* as well as *ārādhya* and [*ā*]*rādhakas*, and *carubhug* and *cārvāko* may be meant to refer to the same categories.

Now how can one become a Tālaka and engage in sexual rituals according to the BraYā? And when is it decided whether the Sādhaka becomes a Carubhojin or a Tālaka (or rather a Miśraka, a Tālaka-to-be)? The next long section of chapter 45, up to verse 184ab, gives instructions on ritual bathing (*snāna*), fire rituals (*agnikārya*), permitted and forbidden types of food and flower, but most prominently on expiatory rituals (*prāyaścitta*) and observances (*vrata*) for all three types of Sādhaka. This seems to be the preliminary and preparatory course common for all types before one specialises in either of the two main paths. The *vrata*s described here in verses 160 to 180 resemble, or rather are the same as, those mentioned in chapter 21, the *vratapaṭala*. The Sādhaka's *vrata*s, performed for at least six months and in strict *brahmacarya*, bring about the Yoginīs' appearance in front of the Sādhaka. These *vratas* are gradually more and more transgressive to prepare the Sādhaka for his assimilation to Bhairava. And from what one reads in the slightly obscure (and boldly Aiśa) verses 45.182–184ab, one can gather that the encounter with the Yoginīs (i.e. the *melaka*) is the turning point for the Sādhaka, the moment in which he is assigned to one of the specialised paths by the Yoginīs.

---

[49] tālakam] *em.* Somadeva VASUDEVA; kālakam N

[50] I am quoting the text from Somadeva Vasudeva's transcript of MS NGMPP 4–137, for which I am indebted to him.

[51] See her article on the *tālaka* in TAK 3.

[52] I owe many thanks to Olga Serbaeva for sharing with me her transcript of the NGMMP MS No. 5–4650, Reel No. B 122/7.

> *darśaye tās tu saṃtuṣṭā nityayukte 'ti sādhake* |
> *ātmānaṃ darśayed devi na bhetavyaṃ kadācana* ||45.182||
> *rakṣanti sādhakaṃ nityaṃ putravan nātra saṃśayaḥ* |
> *niyukto bhairaveṇaiva sādhakasya hitāya vai* ||45.183||
> *eva melakam āpanno ādiṣṭaṃ tair varānane* |

To preserve the very striking Aiśa character of the passage, I hesitate to emend it. Otherwise one could correct *niyukto bhairaveṇaiva* to *niyuktā bhairaveṇaiva*, i.e. *niyuktā*[*ḥ*] should be in the plural, agreeing grammatically with the Yoginīs, and also *ādiṣṭaṃ* to *ādiṣṭas*, to make it agree grammatically with an implied *sādhakaḥ*. The pronoun *tair* should be understood as *tābhir* (feminine). In addition, I suspect that *darśaye tās* should be understood as *ātmānaṃ darśayanti*, i.e. the Yoginīs show themselves/appear. My tentative translation is as follows:

> 45.182–183 Satisfied [with the Sādhaka], they [i.e. the Yoginīs] appear, seeing that the Sādhaka is constantly engaged [in the performance of the proper daily rituals/observances]. He should show himself, O Goddess. He should never fear. They will always protect the Sādhaka as their own son, there is no doubt. They are appointed by Bhairava himself for the benefit of the Sādhaka. Having thus received an encounter (*melaka*) [with the Yoginīs], he is instructed by them, O Varānanā.

Because the next verse is just the very beginning of the detailed description of the Tālaka's path, I think that the word *ādiṣṭa* here gives us the answer as to who decides, theoretically, on the Sādhaka's future: it is the Yoginīs, sent by Bhairava, after their *melaka* with the Sādhaka induced by his *vratas*. The Yoginīs instruct the Sādhakas, or rather they assign them to one of the three paths. The *melaka* is hinted at in verse 21.47cd–48 in the *vratapaṭala*:

> 21.47cd–48 The Mantrin should practise these observances each one for one month, O Suvratā. Controlled, in chastity, by [the method described in] this text, the Sādhaka will inevitably catch sight of the Yoginīs, no doubt about it.

The Tālaka

After the Sādhaka has been assigned to the Tālaka-path, or rather, the preliminary Miśraka-path, he can start the Tālaka's practices when he has met three conditions. For the first one, see verse 45.184cd: *tālamārga tadā kuryād yadā śuddhas tu sādhakaḥ*: "He [i.e. the Sādhaka] may step on the path of the Tālaka when he has become purified." He can become purified not only and exclusively by initiation (*dīkṣā*), but also by expiatory rituals (*prāyaścitta*), especially by a ritual that is described later in our chapter and is called *svayonidarśana* (see below). The second condition, or perhaps option, or rather the practical manifestation of the Yoginīs' verdict, is simply to receive a command from the guru (45.185ab): *gurvādeśena vā kuryād yogibhiś ca samarpitaḥ*: "Alternatively, he may do so by the guru's command when he has been handed over [to the guru] by the Yoginīs."[53]

Thirdly, he must have a female partner (*dūtī* or *śakti*) for the sexual practices:

> 45.185 When the Sādhaka has acquired a beautiful Dūtī [through *ākarṣaṇa* magic, which is hinted at in verses 45.439 to 441], then, his body purified, he may commence the Tālaka Path.

Here in our text the description of the *dūtī* follows. The basic ritual is then being described, which includes ritual bathing (*snāna*), mantric installation (*nyāsa*), him entering the ritual site (*devāgāra*)[54] and the performance of worship (*pūjā*). The Sādhaka should perform pantheon worship (*yāga*) and fire rituals (*homa*), facing south, his hair dishevelled, naked, his body covered in ashes. His female partner should be standing, naked, her *pīṭha*, i.e. her genitals, are to be worshipped, and installation of the pantheon (*nyāsa*) should be performed on them. She then sits down, he kisses and embraces her, he brings her to orgasm, collects the sexual fluids, and they eat these sexual fluids together. *Homa* is performed again with transgressive substances such as cowflesh. He inserts his *liṅga* in her *pīṭha*, and finally *homa* of meat is performed. The Tālaka's consumption of meat is praised in the following verses numbered 45.213–243.

---

[53] I take *yogi°* here to be shorthand for *yoginī°*, which is a common phenomenon in the BraYā (as it is in the *Siddhayogeśvarīmata*). See TÖRZSÖK 1999:xxxv.

[54] On *devāgāra* not being a temple in this context, see p. 27.

Verses 45.244–305 give instructions for reaching Supreme (*uttamā*), Mediocre (*madhyamā*) and Inferior (*kṣudrā*) Siddhis. These rites are variants on the main sexual ritual described at the beginning of the section on the *tālakamārga*. These sexual rituals are obviously to be practised by the Tālaka, and there are no *siddhi*-oriented *sādhana*s given for the Carubhojin in this chapter. Verses 45.306–430 give variants of the above sexual rituals for *siddhi*s such as *vaśya*, *ākarṣaṇa*, *māraṇa* and *mohana*.

The most obvious differences between the three main variants of the basic version of the ritual are as follows.[55] In contrast with the basic/daily (45.189cd–213ab) and 'supreme' (*uttamā*, 45.244–269) versions of the ritual, the 'middling' variant (*madhyamā*, 45.270–296ab) lacks the instruction that the act of kissing and of inserting the penis in the Śakti's *pīṭha* should be followed by orgasm and the consumption of the sexual fluids. Instead, it teaches *avagraha*, 'restraint,' or more precisely seminal retention, on which see some remarks below in the next paragraph. This very instruction for *avagraha* explains why this section warns the Sādhaka to "move the penis only slightly" (see e.g. 45.284). Recitation is performed while in a sexual position but without ejaculation: "The wise one should perform recitation in Restraint (*avagraha*) united with his Śakti [i.e. with his penis in her Pīṭha]" (45.289cd). In the 'supreme' (*uttamā*) variant, recitation is perfomed after orgasm, but while united with the Śakti (45.263–265). In contrast with the seminal retention (*avagraha*) taught in the 'middling' (*madhyamā*) variant, the 'inferior' one (*kṣudrā*, 45.296cd–305) does not propagate restraint. It aims primarily at enjoyment (*bhoga*, see 45.296d). It includes only one single orgasm (*kṣobha*) and recitation is taught to be performed away from the Śakti, not in the way it is described in the 'middling' (*madhyamā*) version. Here the Sādhaka "abandons restraint (*avagraha*)" (*muktvāvagrahaṃ*, 45.305ab). The sexual ritual often involves offerings to the deities. Since the pantheon is often to be visualised/installed on the sexual partner's body, on her genitalia, the offerings may have to be poured on her, as hinted at in 45.277: "The Mantrin should take the conch[/skull] and the rosary and pour guest-offering water (*argha*) onto the Śakti's Pīṭha [i.e. sexual organs], and should kiss her."

---

[55] I gratefully acknowledge Judit Törzsök's help in making sense of these passages.

Avagraha

The technical term *avagraha* used frequently in BraYā 45 seemed crucial but hopelessly obscure for a long time during the editorial process. Shaman Hatley made an attempt to interpret it as a period of mantra-recitation in his draft edition of BraYā 40,[56] but close-reading of BraYā 45 has made it seem to us more likely now that *avagraha* means 'retention of semen.' Pāṇini defines *avagraha* in *Aṣṭādhyāyī* 3.3.51 as *varṣapratibandhe*: 'used in the sense of stoppage of the flow of water' = 'drought'. It is probably with this sense in mind, interpreted sexually as 'stopping/retention of seminal fluid', that the chaste Carubhojin is told repeatedly not to abandon *avagraha* in 45.483a, 490c and 497a (*avagrahaṃ na moktavyaṃ*), and this interpretation fits also the reserved sexual ritual described in the 'middling' (*madhyamā*) variant (45.270–296ab) of the basic Tālaka rite (see above). BraYā 40.10cd–11ab seem also to be working according to my[57] interpretation: *cumbanāliṅganaṃ kṛtvā liṅgaṃ tatra vinikṣipet* || *nityanaimittikaṃ kāmyaṃ japaṃ kuryād avagrahe* |; "He should kiss and embrace [her] and insert his penis there. He should perform the daily, occasional and optional rites while in the state of seminal retention."

Yantras

The description of the three variants of the basic form of the Sādhaka's sexual ritual is followed by very similar rituals that are recommended for various kinds of magical practice (45.306–390ab) and by instructions for the mantric installation (*nyāsa*) of the deities of the pantheon (45.390cd–422ab). These sections often mention *yantras*. There are some indications in BraYā 45 that here the word *yantra* does not signify exclusively simple geometric drawings as it is usually understood,[58] but stands for any object used in magical rituals, or for 'magic' in general.

---

[56] (Personal communication in 2009.) "The interpretation of *avagrahe* in 11b is uncertain. It seemed at first to mean, "in separation [from the *śakti*?]"; but this possibility seems unlikely in light of parallels such as BraYā 45.299 (below). My working hypothesis is that *avagraha* in this text refers to the period of observance immediately following the daily (*āhnika*) rites practiced at the junctures (*saṃdhyāḥ*) of morning, noon, evening, and sometimes midnight. The idea would be that during the *avagraha* period, one performs the mantra-recititation (*japa*) specific to the ritual context—normally regular, daily worship (*nityakarman*), but alternatively the procedures for occasional rites (*naimittika*) or elective rites with special aims (*kāmya*). Note BraYā 45.289: *nityanaimittikaṃ kṛtvā āhnikād* [conj.; *āhniko* A] *āhnikaṃ budhaḥ* | *avagrahe japaṃ kāryaṃ sidhyate śaktisaṃyutaḥ* || ("After performing the regular or occasional rites, *āhnika* after *āhnika*, during the *avagraha* one should practice *japa*; he attains *siddhi*, conjoined with [or along with?] the consort")."

[57] Again, I must acknowledge Judit Törzsök's encouragement in this matter. In fact, we both arrived at the same conclusion independently.

Verses 45.350–351 list magical practices and call them *yantras*, without there being any description of geometric designs in this chapter:[59]

> [Causing] Enmity (*vidveṣa*), Panic (*uccāṭana*) and Mutilation (*aṅgahīnakaraṇa*), Madness, Fall of Thunderbolts [and] Fright of the Hostile Army: these Yantras will definitely work by this method in this world, no doubt about it. I speak the truth indeed!

The phrase *yantroktaṃ* ('taught in the *yantra*') occurs often in *paṭala* 45 (e.g. in 45.319d). Here a translation as 'drawing' or 'geometric design' does not work. We are forced to interpret the phrase as 'taught in the description of this magical practice' (see perhaps BraYā 5). On the other hand, Yantric procedures seem always to involve an object: 45.320 mentions figurines (*ākṛti*), as well as engraving something on an object or wrapping it in something.[60]

The Miśraka and the Carubhojin

After some miscellaneous instructions on the Tālaka's duties (45.422–430), a short section on Miśrakas begins (45.431–441). As I stated above, the Miśraka seems to be a Tālaka-to-be, and the shortness of his description here also suggests that everything one should know about a Miśraka is present in the Tālaka-section. The Miśraka is practically the same as the Tālaka, or rather, he practises to fully become one. The main difference between a Tālaka and a Miśraka is that a Miśraka should not have a female partner until the guru gives him the permission required. That he is to perform the same rituals as the Tālaka is confirmed in verse 45.431ab, just after the end of the Tālaka section: *miśrakenāpi kartavyam ayam eva vidhiḥ kramāt*: "The very same rituals [i.e. the Tālaka's rituals], should be practised also by the Miśraka in due order." But he should remain chaste. This is stated in verse 45.435ab: *brahmacaryarato nityaṃ tālakeva samācaret*, i.e. he should perform his rituals like a Tālaka, but in chastity (*brahmacarya*). He should not have a female partner, a Śakti. This is stated in verse 45.437ab: *tālake caiva śeṣaṃ tu śaktivarja na saṃśayaḥ*, i.e. the rest of the instructions concerning the Miśraka are to be found in the Tālaka section (*tālake*), but the Miśraka should avoid having a Śakti (*śaktivarja*[*ḥ*]). The rest of the description of the Miśraka suggests that, when instructed by the guru, he should attract a Śakti by magical *sādhanas* such as *ākarṣaṇa*, and then he can gradually become a Tālaka.

---

[58] See e.g. BRUNNER 1986 and BÜHNEMANN 2003.

[59] Note that this passage contains a number of conjectures.

[60] See more on *yantras* in early tantras in KISS 2015 (forthcoming).

The Carubhojin (45.442–497) must not use transgressive substances such as meat and alcohol in his rituals, and he should not consume any either. He should be a vegetarian and should consume vegetarian *caru* every day. Remaining chaste throughout his life (*brahmacarya*, *avagraha*), he should not have sex even in his imagination (*manasāpi*). If this latter rule is broken intentionally, he is to be reborn (45.451cd–452ab): *kāmatas tu yadā kuryāt prāyaścittaṃ na vidyate* ‖ *anyajanme bhavet tasya siddhiṃ nātra vicāraṇāt.* Otherwise, the Carubhojin reaches Śiva (*śivam āpnuyāt*, 453b), which suggests that this type of Sādhaka is primarily after *mokṣa*, in contrast with the main aim of the Tālaka and the Miśraka: *bhukti*. Verses 45.454 to 465 give instructions on the preparation of the vegetarian *caru* which the Carubhojin is to consume daily.[61]

Visions of past lives

After some general instructions for the Tālaka and the Miśraka (45.498–529ab), the text goes on to teach sexual practices by which they can have visions of their past lives (45.529cd–650ab). The primary name for these rituals is *svayonidarśana*, i.e. 'the vision of one's own births/origins.' At first sight this ritual seems to be another variant of the basic sexual rite to gain yet another kind of *siddhi*. But in fact it may well be the main ritual by which the Tālaka, and the Miśraka, the Tālaka-to-be, are purified (*viśudhyati*, e.g. 45.596b) of their past *karma*. There are three main variants of this ritual.

---

[61] The *vrata* of the daily consumption of *caru* in the state of *brahmacarya* is not unique to the BraYā. E.g. a passage in chapter 21 of the *Svāyambhuvasūtrasaṅgraha* mentions a similar observance:

atha prāyaścittapaṭalaḥ |
athācāryavrataṃ śreṣṭhaṃ cared ācārya eva hi |
sadyādiśivaparyantām abhyasen mantrasaṃhitām ‖1‖
pakṣatrayam adhaḥśāyī naktāśī carubhuk sadā |
maunī triṣavaṇasnāyī dvandvānudvignasaṃyamī ‖2‖
śuklāmbaradharo nityaṃ śuklamālyānulepanaḥ |
yogapaṭṭākṣasūtrī ca mauñjyajinapa [*pavitradhṛk*] ‖3‖
[*homaṃ pratidinaṃ*] *kuryāt japānte śaktitaḥ kramāt* |
ghṛtena vā ghṛtāktair vā tilaiḥ kṣīreṇa taṇḍulaiḥ ‖4‖
...
tasmin sthitaḥ prasannātmā kāyaśuddhiṃ samāśrayet |
kṛcchracāndrāyaṇādyair vā śākādyaiḥ sampracoditaiḥ ‖11‖
prāṇavṛttinirodhena praṇavaṃ tu samabhyaset |
sahasrāṇāṃ śataṃ pūrṇaṃ ṣaṇmāsakṛtaniścayaḥ ‖12‖
śuddhakāyaḥ sunakṣatranimittopacite dine |

Without going into details, one can point out that this *vrata* in the *Svāyambhuvasūtrasaṅgraha*, called the *ācāryavrata*, uses a vocabulary that is somewhat similar to that used in the BraYā for the description of the Sādhakas. E.g. it uses the terms *carubhuj* and *śuddhakāya*/*kāyaśuddhi*. (Words in square brackets are supplied from SATHYANARAYANAN 2015:375.)

The first one spans from verse 45.529cd to 574, and it is performed by the Tālaka or the Miśraka with one female partner, who embodies the main goddess. The Sādhaka is supposed to recite hymns, sing and play musical instruments; he should go to sleep, have dreams, and in three days, he will have a vision of himself in his previous three lives. Depending on what form he assumed in his previous lives, what animals he used to be, whether he was a *kṣatriya* or a *śūdra* etc., he is to perform different kinds of expiatory ritual (*prāyaścitta*), until purified.

The second variant is given in verses 45.574cd to 596cd. It is called *saptajanmasmṛti*, and it involves six plus one females (*śakti*), who probably stand for the six Yoginīs Kroṣṭukī etc. of the main pantheon and for the main goddess. It provides a vision of one's past seven births.

The third variant of the ritual starts at verse 45.597. It is labelled *paraṃ svayonidarśanam*, prescribed for the Sādhaka with eight Śaktis, who probably embody the eight mothers or the four Guhyakās and four Dūtīs, again of the core pantheon of the tradition. It provides a vision of one's past eight births.

A fourth variant is hinted at in verses 45.656–657: a ritual with four women gives the Sādhaka a vision of his past four births.

The first of these variants starts by giving reasons why the Sādhaka should get to know about his previous lives:

> *svayonidarśanaṃ kāryaṃ tālakena na saṃśayaḥ* ||45.529||
> *vakṣyāmi sāmprataṃ devi śṛṇuṣvekāgramānasā* |
> *kadācit karmabandhais tu anyajanmeṣu-v-arjitaiḥ* ||45.530||
> *vibandhakair na sidhyeta tadāyaṃ vidhim ācaret* |
> *miśrakenāpi kartavyaṃ paraṃ siddhijigīṣiṇā* ||45.531||

In other words, the Sādhaka should practise this ritual in case of his having accumulated such *karma* in his previous lives (*karmabandhais tu anyajanmeṣu-v-arjitaiḥ*) that prevent him from obtaining *siddhis* (*na sidhyeta*). It seems that in the world of the BraYā, one definitely needs these special rituals to get rid of karmic bonds. This is confirmed in 596ab (quoted above on p. 40): *anena prāktanaṃ karma śodhayitvā viśudhyati*, i.e. it is by getting rid of one's old *karma* by the *svayonidarśana* ritual that one can be purified.

Now, verses 45.572–573ab add:

japavrataviśuddhas tu dīkṣāsaṃskāraśodhitaḥ |
samayaghno 'tha mānuṣye yadā yonyāṃ prajāyate ||45.572||
evaṃ jñātvā na saṃdehaḥ kalpoktaṃ tu samācaret |

I interpret this passage as follows:

> When he[, the future Tālaka, who was, in his previous life,] purified by recitation and ascetic observances (*vrata*) and by the ritual of initiation (*dīkṣā*), having broken the post-initiatory rules (*samaya*), is born in a human womb, knowing this [ritual of having a vision of his past lives], he should definitely perform [those rituals] taught in his ritual manual (*kalpa*).

This echoes the description of the *śuddha* Sādhaka in verse 45.6, quoted above: *dīkṣāyā japahomaiś ca śuddhakāyo 'nyajanmani | samayabhraṣṭo na sidhyeta punarjanmam avāpnuyāt.* Again, logically speaking, according to the teaching of the BraYā, when one is born as a human, one has either never been initiated, and now receives *dīkṣā*, and is assigned to follow the Carubhojin's path and reaches his goal; or he breaks the *samaya*s, has to be reborn, and in his next life he is assigned to the Miśraka path.[62] In this case, he either rises to the level of Tālaka and reaches *siddhi*, or fails and has to be reborn again. This is a puzzling system of soteriology. It is little wonder that it does not seem to have survived in any later text.

1.4.3 Summary and problems

It is clear that the Sādhaka in the BraYā may choose or may be assigned to one of two extremes: he may either strive, through practising as a Miśraka, to gain the guru's permission to become a Tālaka, and therefore engage in radical sexual rituals and meat and alcohol consumption, or to become a purely vegetarian and chaste Carubhojin, whose defining practice is the daily offering and consumption of vegetarian *caru*. The choice is not entirely up to the individual Sādhaka. It is the Yoginīs who appoint them, during a *melaka* induced by the Sādhakas' gradually more and more transgressive *vratas* in complete *brahmacarya*, to commence following one of the two paths. This appointment is partly based on the purity level that the Sādhaka reached in his previous life. Theoretically, if he did not receive initiation in his previous life, he is assigned the path of the Carubhojin, and he will spend his days in *brahmacarya*, his defining practice being the daily preparation of his vegetarian *caru*. If he did receive initiation in his previous life, he must have failed to keep the *samayas*, since he has been reborn, and now he is assigned to the Miśraka path. He practises as a Miśraka to become fully purified, and when he reaches the stage of Tālaka, he becomes fully authorised to engage in sexual rituals with his female partner (*śakti*).

---

[62] I should not forget to mention here how much help for unravelling the system of Sādhakas in the BraYā personal communications with Shaman Hatley have given me. My views on this matter, however, may not at all agree with his, and I am solely responsible for any misunderstanding.

This seems to be the situation in the BraYā concerning the three types of Sādhaka if one attempts to analyse the text by a strictly logical approach. But there are also serious problems with this system in such passages as the *Asidhāravrata* chapter (BraYā 40). That chapter states that the chaste Carubhojin may actually practise the highly sexual ritual called *asidhāra*: *carubhojī care[d d]hy etat tadviśeṣavidhiḥ-sthitaḥ* ("The Carubhojin should practise this [ritual], following his special kind of procedures[?]"). The element *tadviśeṣavidhiḥ-sthitaḥ*, which appears to be a compound, is difficult to interpret, but it may correspond to an instruction found in BraYā chapter 30:

> *śaktyālābhe mahādevi mṛnmayī kārayed budhaḥ* ||30.168||
> *kuśamayīṃ vāpi deveśi śaktihīno na kārayet* |
> ...
> *carubhojī sadā kuryāt tālamārge-m-athāpi vā* ||30.170||

This passage gives the option that in case no female partner is available (*śaktyālābhe* for *śaktyalābhe*), the Tālaka or Miśraka may fashion one from clay or *kuśa* grass. The slightly obscure remark concerning the Carubhojin perhaps means that he may also do the same in some circumstances. Is this what is meant when the sexual ritual of *asidhāra* is recommended for the Carubhojin in his own special way (*tadviśeṣavidhiḥ-sthitaḥ*)?

Finally, in a passage in BraYā chapter 30, there is even a further option open for the Sādhaka who is not successful in his current status. He may choose to be a householder who performs domestic rites (*gṛhamedhin*):

caruṇā[63] *yo na siddhas tu tasyeṣo hi vidhi smṛtaḥ* |
gṛhayāgaṃ yajen mantrī abdam ekaṃ suyantritam ||30.171||
sammukhaṃ yāvad āyeta mṛtyāṃśuṃ[64] *pratyahaṃ priye* |
gṛhayāgaṃ parityaktvā mahāyāgaṃ samārabhet ||30.172||
ādeśena mahādevi anādiṣṭaṃ na kārayet |
yo na siddho mahādevi caruṇāgantukena vā ||30.173||
haṭhasādhanake vāpi gṛhamedhī prasidhyati |
gṛhayāgāt paraṃ nāsti asmin tantre[65] *mahāyaśe* ||30.174||

This appears to tell us that the practitioner has the option of abandoning the *vrata*-like practices of the Carubhojin (*caruṇā yo na siddhaḥ*) and those of the Tālaka[66] to become a *gṛhamedhin* whose main obligation is the performance of the ninefold domestic worship (*gṛhayāga*).

One cannot help noticing that both the transgressive and the non-transgressive types of Sādhaka are treated as equally successful in the BraYā. The non-transgressive versions of the rituals do not seem to be modifications exclusively for the *gṛhastha* that are to be contrasted with transgressive versions for ascetics. Rather, fundamentally, both the non-transgressive Carubhojin and the transgressive Tālaka are ascetics, perhaps aiming primarily for *mukti* and *bhukti*, respectively.

---

[63] caruṇā] *em.* ; caraṇā A

[64] Read *mṛtyvaṃśuṃ*?

[65] tantre] *corr.* ; tantrair A

[66] With the *āgantukā*-type Śakti: *āgantukena vā*, see the last five verses of BraYā 14; or in forceful encounters with the Yoginīs (*haṭhasādhanake*).

Chapter 2

Sources

2.1 Manuscripts and transcripts

The critical edition of three selected chapters of the BraYā in this volume is based on three MSS. For *paṭala*s 3 and 21, I used MSS marked by the sigla A, B and D; for *paṭala* 45 only MSS A and B. These three MSS are the following:[1]

- Siglum A: NGMPP microfilm reel no. A 42/6; NAK 3-370. Palm-leaf, 358 folios. Dated (Sunday (*ādityadina*), the 8th of Māgha, waxing fortnight, Nepal *saṃvat* 172 = Sunday, 12 January, 1052 AD.) Scribe: Jayākarajīva, a resident of the Paśupatinātha temple area of Kathmandu. For further details on this and the other MSS, see Hatley 2007:287.

- Siglum B: NGMPP microfilm reel no. A 165-14; NAK 5-1929. Paper, 353 folios. Nepalese Nāgarī. Undated. Hand changes at 68^v.

- Siglum D: NGMPP microfilm reel nos. A 165-13 and A 1178-1 (filmed twice); NAK 1-286. Paper, Newari script. Undated. D's script does not allow the reader clearly to distinguish *ā* from *o* most of the time. The MS misses some folios: it breaks off after 3.94 and resumes at 3.149.

---

[1] I have chosen the sigla to conform to those found in Hatley 2007.

I have not utilised the following MSS:

- Siglum **C** in Hatley 2007: NGMPP MS microfilm reel no. A 166-1; NAK 1-143. Paper, Nepalese Nāgarī script; undated and unsigned, 440 folios. As Hatley remarks (2007:288), "hopelessly corrupt, this MS offers little to reward the labor of its transcription." For 45.1–13ab I have made a sample collation of this MS, which seems to confirm Hatley's judgement.

- Siglum **E** in Hatley 2007: NGMPP microfilm reel no. A 1319-4. Paper, Nepalese Nāgarī script, 136 folios.

- The "Viśvabhāratī MS", only *paṭalas* 4–7, see Hatley 2007:289. Sanskrit Manuscript Section, Vidyā-Bhavana, Viśvabhāratī University. "Old collection": no accession number. "Des. Catg. No. 18:e." 21 folios. Nāgarī script.

As Hatley (2007:289) points out, MSS B, C, D and E are descended from MS A, the old Nepalese MS, and are of limited value.[2] I have not found any evidence that would contradict this observation. Reasons to collate MS B include its interesting attempts to correct non-standard forms found in A. In my edition, I reject most of these corrections, but sometimes I found B's ideas useful to make my own emendations. B and D proved also to be useful at loci where A is damaged. At 45.1–12, I present a sample collation of A, B, C and D to demonstrate how little B, C and D help in the constitution of the text. I considered MS E of little value for the same reason. The reason for not consulting the "Viśvabhāratī MS" is the fact that is does not contain the chapters I have edited here.

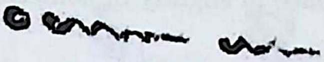
Shaman Hatley was extremely kind to send me his superb electronic transcription of MS A at the very beginning of the Early Tantra Project, for which I am very grateful. This transcription proved to be absolutely essential to find parallels for ideas occurring in the chapters being edited and to understand the context they are part of. Without it my work would have been a thousand times more difficult than it was. I hope that I have been able to improve slightly upon Hatley's transcription while I was recollating the first fifty chapters of the BraYā.

---

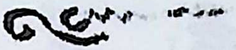
[2] "While further collation is necessary to rule out other possibilities, I believe that the manuscript evidence for *BrāYā* I, collated fully in the critical edition, is sufficient to sustain the premise that neither B, C, D, nor E provide variants not attributable to scribal error or, in the case of B, editorial activity."

2.2 Character and numeral charts for MS A

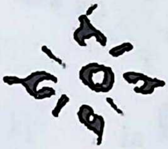
Ornamental characters



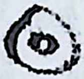
to fill in space not used by the scribe because the palm-leaf is damaged



as above



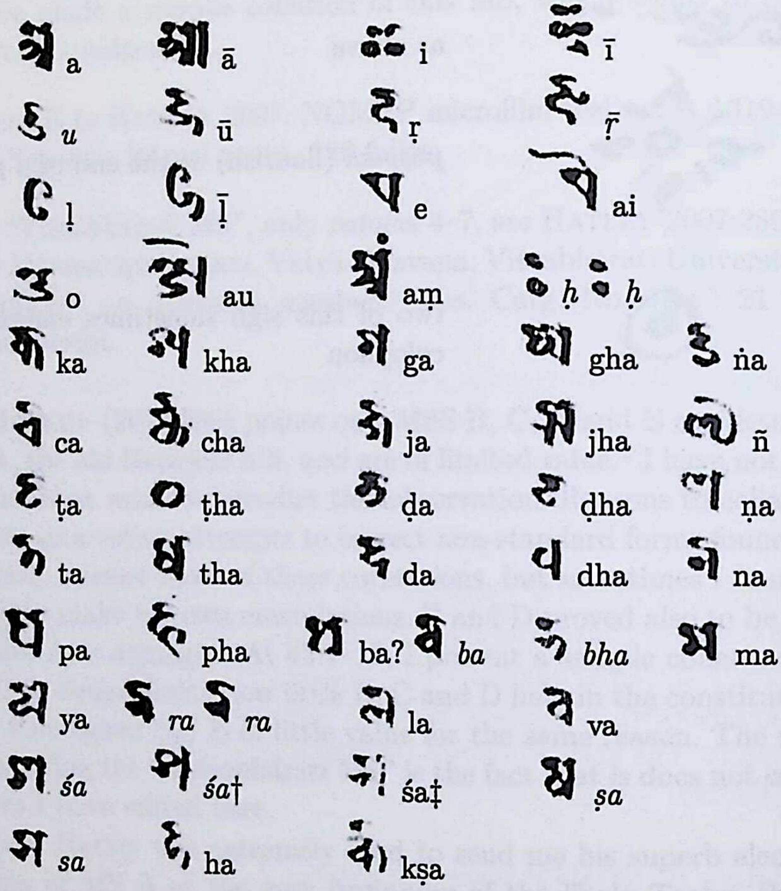
puṣpikā (flourish) at the end of a *paṭala*



two of this sign sometimes embrace the colophon

The alphabet

This alphabet chart is based on a section of alphabet-installation (*nyāsa*) in f. 25^v of MS A. (Letters given in *italics* are not supplied from f. 25^v but from other folios. Some letters are given more than once in slightly or sometimes very different forms.)

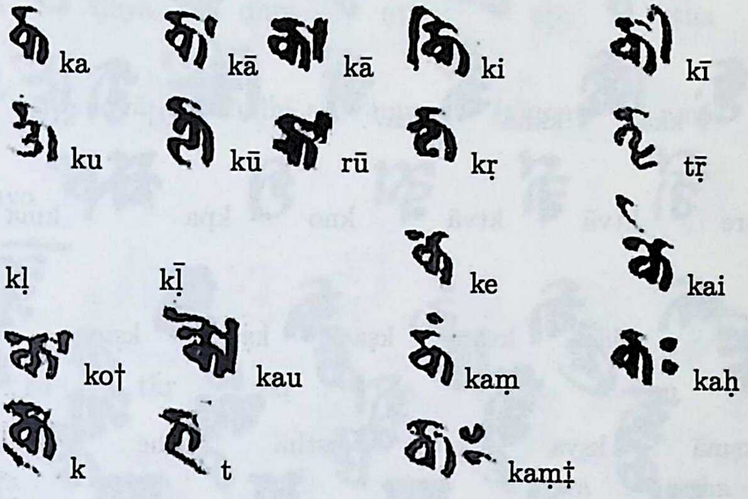

a
ā
i
ī
u
ū
ṛ
ṝ
ḷ
ḹ
e
ai
o
au
aṃ
ḥ *ḥ*
ka
kha
ga
gha
ṅa
ca
cha
ja
jha
ñ
ṭa
ṭha
ḍa
ḍha
ṇa
ta
tha
da
dha
na
pa
pha
ba?
ba
bha
ma
ya
ra
ra
la
va
śa
śa†
śa‡
ṣa
sa
ha
kṣa

† Note how two very different *śa*-s can be used by the scribe in one single word: = *śaśā* (f. 19^v line 5, in *śaśāṅkakṛtaśekharāṃ*).

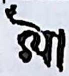
‡ Note that generally the MS uses *śa* and *sa* interchangably, and this third *śa* is rather to be interpreted as *sa*.

Consonant + vowel

Consonant plus vowel combinations (and consonant plus *virāma*):


ka
kā
kā
ki
kī
ku
kū
rū
kṛ
tṝ
kḷ
kḹ
ke
kai
ko†
kau
kaṃ
kaḥ
k
t
kaṃ‡

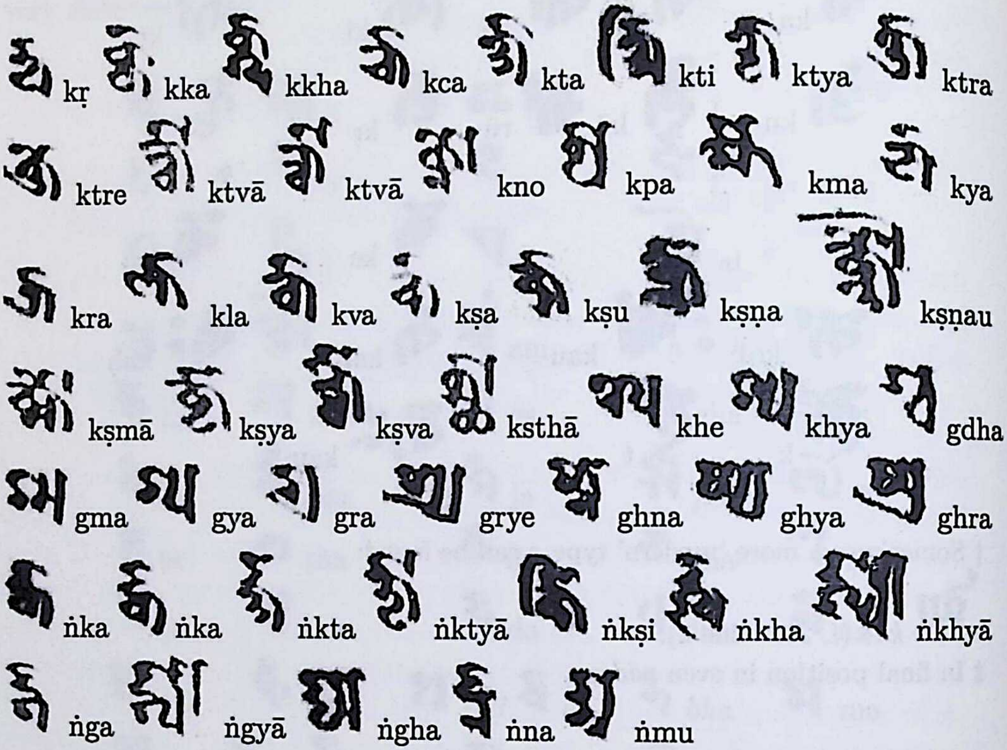
† Sometimes a more ‘modern’ type *o* can be found:

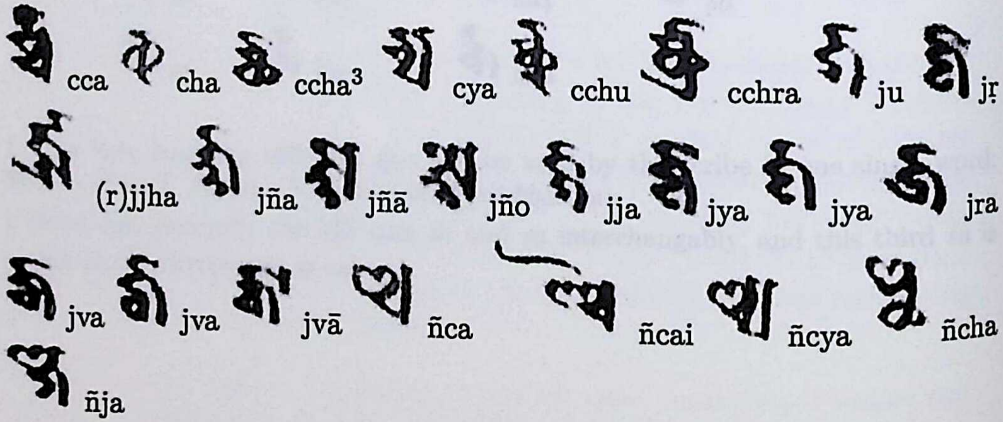
 *kho* (f. 201^v line 2).

‡ In final position in even *pādas*.

Miscellaneous ligatures

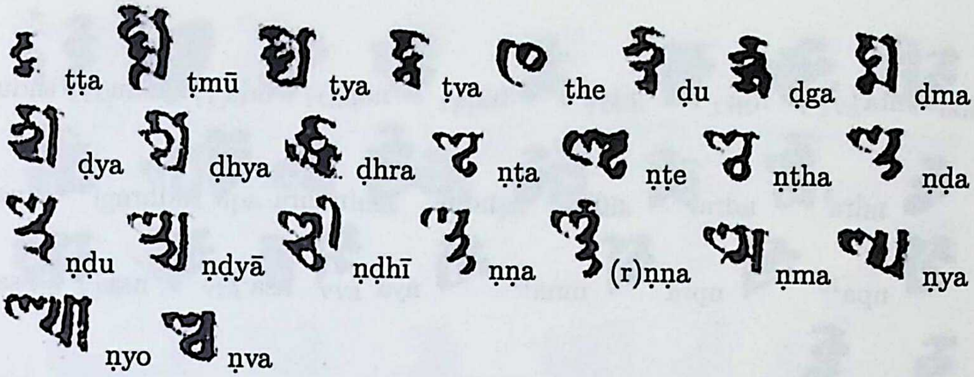
The following list is not exhaustive, but it contains all the less than obvious and somewhat difficult ligatures. Note the alternative forms.

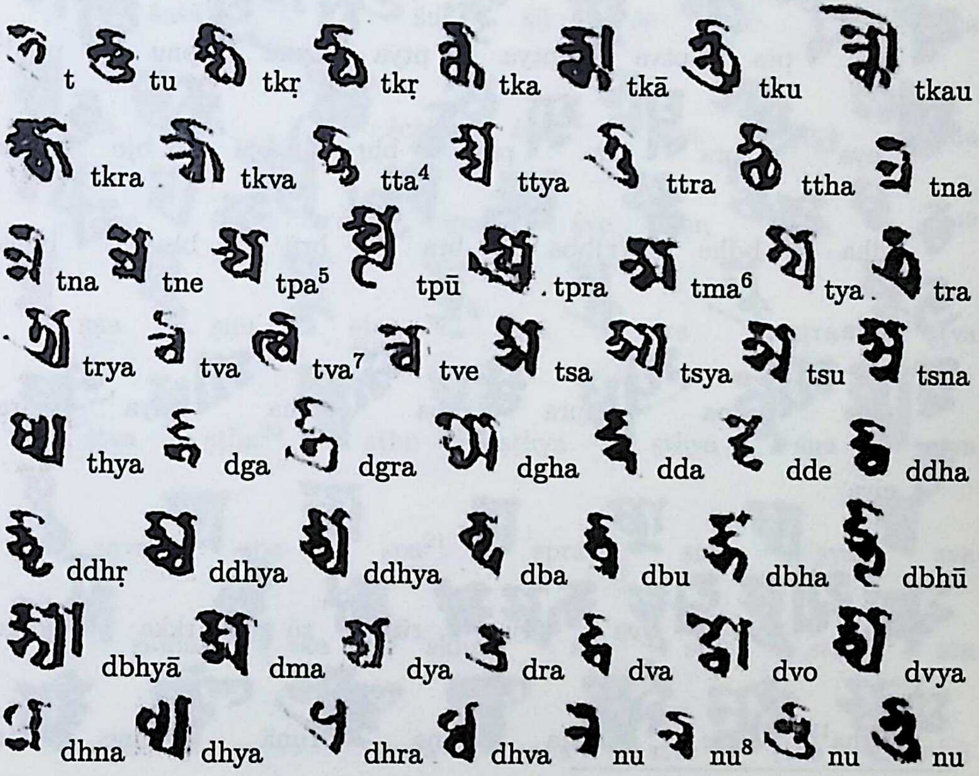

kṛ
kka
kkha
kca
kta
kti
ktya
ktra
ktre
ktvā
ktvā
kno
kpa
kma
kya
kra
kla
kva
kṣa
kṣu
kṣṇa
kṣṇau
kṣmā
kṣya
kṣva
ksthā
khe
khya
gdha
gma
gya
gra
grye
ghna
ghya
ghra
ṅka
ṅka
ṅkta
ṅktyā
ṅkṣi
ṅkha
ṅkhyā
ṅga
ṅgyā
ṅgha
ṅna
ṅmu


cca
cha
ccha[3]
cya
cchu
cchra
ju
jṛ
(r)jjha
jña
jñā
jño
jja
jya
jya
jra
jva
jva
jvā
ñca
ñcai
ñcya
ñcha
ñja

---

[3] The distinction between *cha* and *ccha* is rarely made.


ṭṭa
ṭmū
ṭya
ṭva
ṭhe
ḍu
ḍga
ḍma
ḍya
ḍhya
ḍhra
ṇṭa
ṇṭe
ṇṭha
ṇḍa
ṇḍu
ṇḍyā
ṇḍhī
ṇṇa
(r)ṇṇa
ṇma
ṇya
ṇyo
ṇva


t
tu
tkṛ
tkṛ
tka
tkā
tku
tkau
tkra
tkva
tta[4]
ttya
ttra
ttha
tna
tna
tne
tpa[5]
tpū
tpra
tma[6]
tya
tra
trya
tva
tva[7]
tve
tsa
tsya
tsu
tsna
thya
dga
dgra
dgha
dda
dde
ddha
ddhṛ
ddhya
ddhya
dba
dbu
dbha
dbhū
dbhyā
dma
dya
dra
dva
dvo
dvya
dhna
dhya
dhra
dhva
nu
nu[8]
nu
nu

---

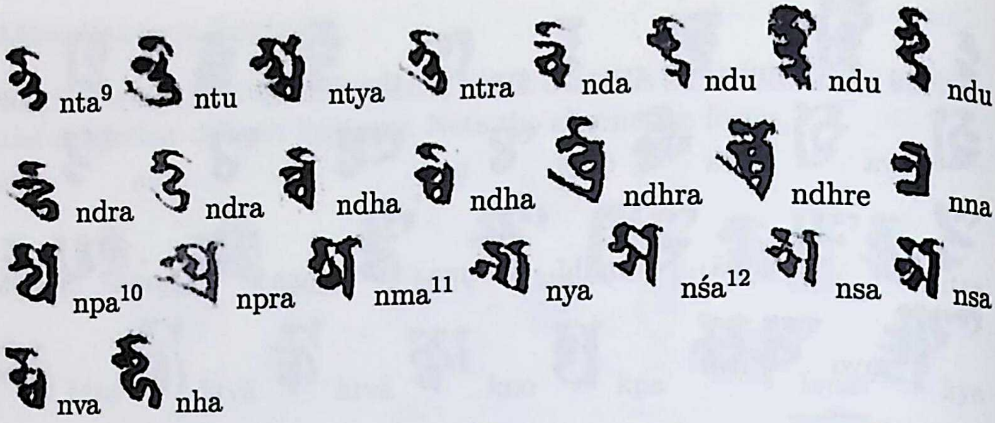
[4] Note how difficult it is to distinguish between *tta* and *nta*.

[5] Note how similar *tpa* and *npa* are.

[6] Note how similar *tma* and *nma* are, and how sometimes the syllable that should rather read *tma* is definitely to be interpreted as *nma* and vice versa.

[7] The syllable *ttva* is always written as *tva*.

[8] This and the next *nu*-s appear in the same line in f. 39^v line 5.

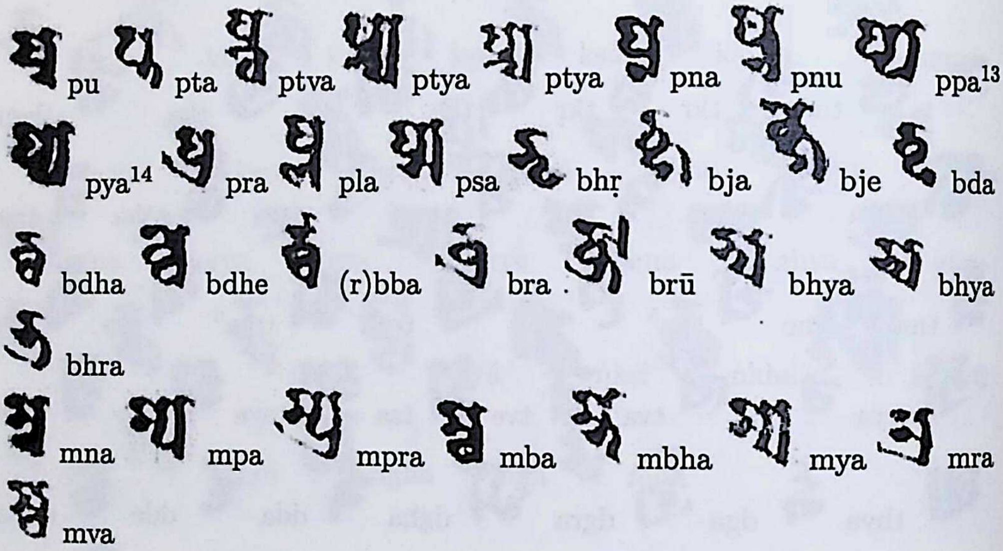


nta[9] ntu ntya ntra nda ndu ndu ndu

ndra ndra ndha ndha ndhra ndhre nna

npa[10] npra nma[11] nya nśa[12] nsa nsa

nva nha



pu pta ptva ptya ptya pna pnu ppa[13]

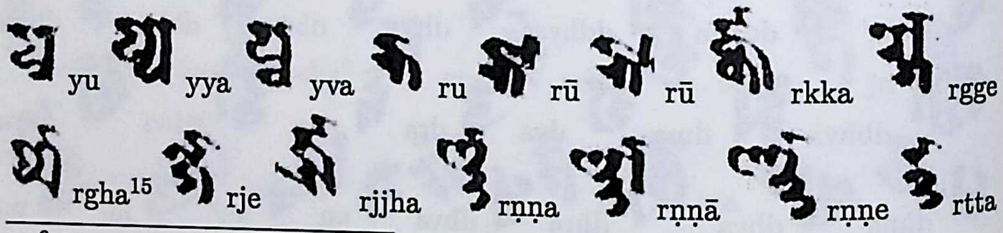
pya[14] pra pla psa bhṛ bja bje bda

bdha bdhe (r)bba bra brū bhya bhya

bhra

mna mpa mpra mba mbha mya mra

mva



yu yya yva ru rū rū rkka rgge

rgha[15] rje rjjha rṇṇa rṇṇā rṇṇe rtta

---

[9] Note how difficult it is to distinguish between *tta* and *nta*.

[10] Note how similar *tpa* and *npa* are.

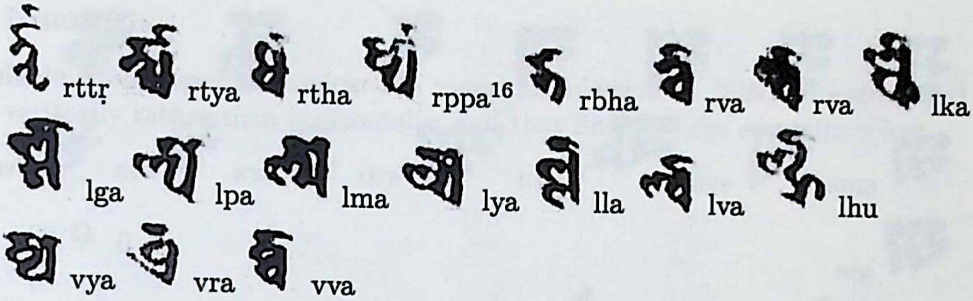
[11] Note how similar *tma* and *nma* are, and how sometimes the syllable that should rather read *tma* is definitely to be interpreted as *nma* and vice versa.

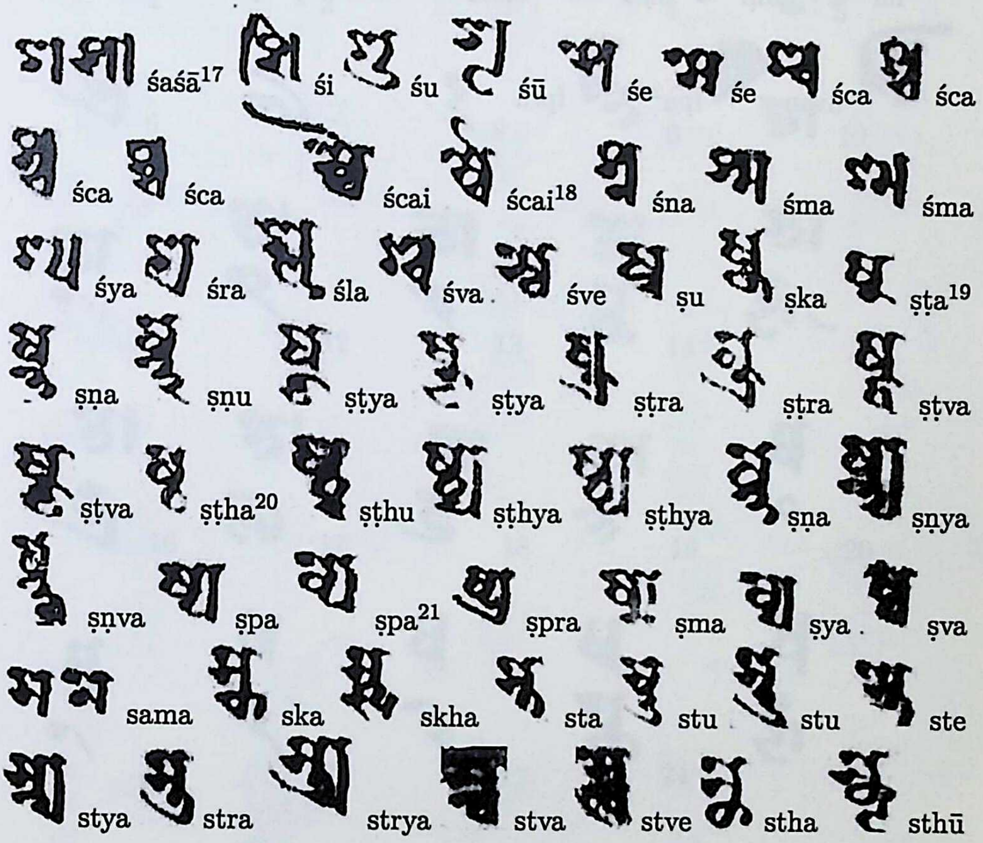
[12] Or rather: *nsa*.

[13] Note that *ppa* and *pya* are indistinguishable in most cases.

[14] Note that *ppa* and *pya* are indistinguishable in most cases.

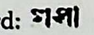
[15] Note how similar *rppa* is.


rttṛ
rtya
rtha
rppa[16]
rbha
rva
rva
lka
lga
lpa
lma
lya
lla
lva
lhu
vya
vra
vva


śaśā[17]
śi
śu
śū
śe
śe
śca
śca
śca
śca
ścai
ścai[18]
śna
śma
śma
śya
śra
śla
śva
śve
ṣu
ṣka
ṣṭa[19]
ṣṇa
ṣṇu
ṣṭya
ṣṭya
ṣṭra
ṣṭra
ṣṭva
ṣṭva
ṣṭha[20]
ṣṭhu
ṣṭhya
ṣṭhya
ṣṇa
ṣṇya
ṣṇva
ṣpa
ṣpa[21]
ṣpra
ṣma
ṣya
ṣva
sama
ska
skha
sta
stu
stu
ste
stya
stra
strya
stva
stve
stha
sthū

---

[16] Note how similar *rgha* is.

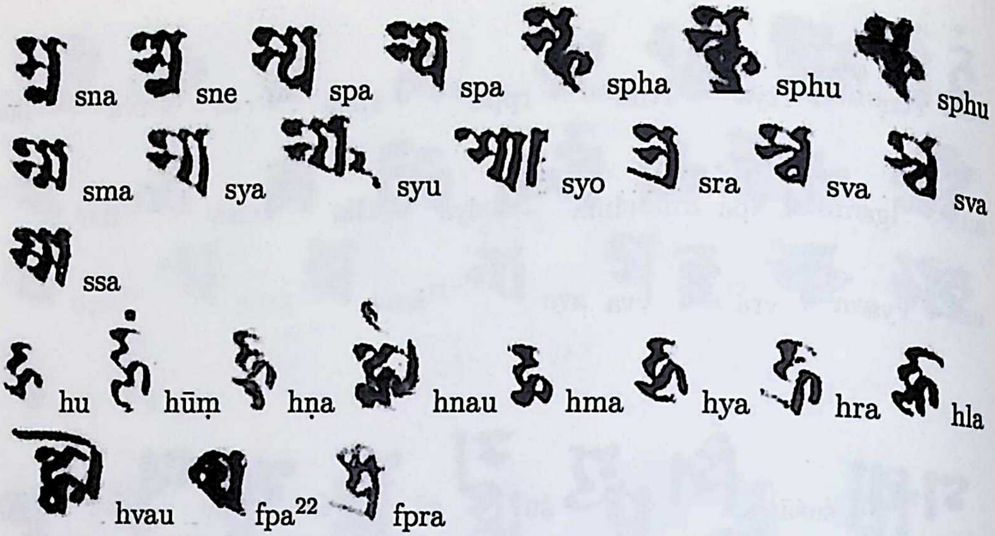
[17] Note how two very different *śa*-s can be used by the scribe in one single word:  = *śaśā* (f. 19^v line 5, in *śaśāṅkakṛtaśekharāṃ*).

[18] Note the many forms in which *śa* appears in these ligatures.

[19] Note that *ṣṭa* and *ṣṭha* are used interchangably in the MS.

[20] Note that *ṣṭa* and *ṣṭha* are used interchangably in the MS.

[21] This seems to be a careless way of writing [*pu*]*ṣpa*.



sna sne spa spa spha sphu sphu

sma sya syu syo sra sva sva

ssa

hu hūṃ hṇa hnau hma hya hra hla

hvau fpa[22] fpra

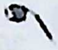
---

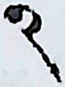
[22] 'f' stands for the *upadhmānīya*.

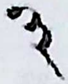
Numerals

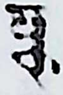
Note that numerals used in the marginal foliation of MS A are arranged vertically rather then horizontally, and that final '0's are sometimes lost.

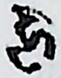
0

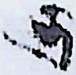

1

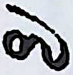

2

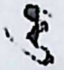

3

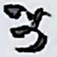

4

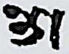

5

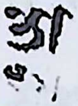

6

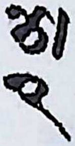

7

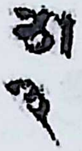

8

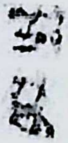

9

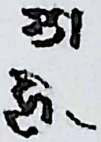

10

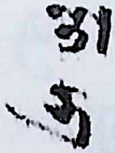

11

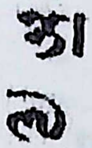

12

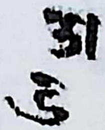

13

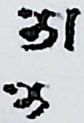

14

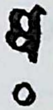

15

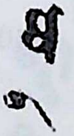

16

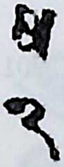

17

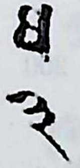

18

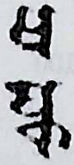

19

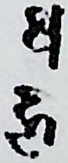

20

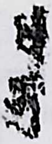

21

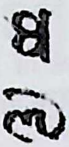

22

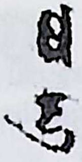

23

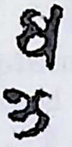

24

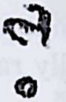

25

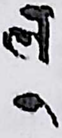

26

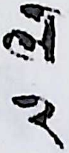

27

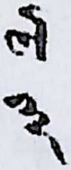

28

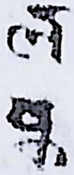

29

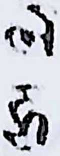

30

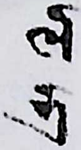

31

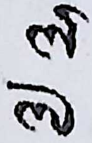

32

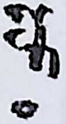

33

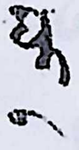

34

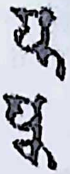

35

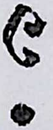

36

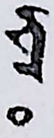

37

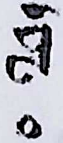

40

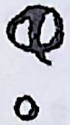

41

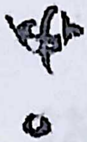

44

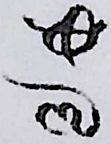

50

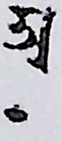

60

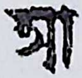

70

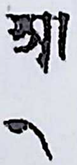

80

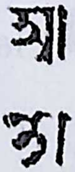

90


97

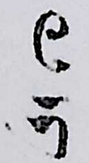

100

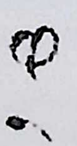

200

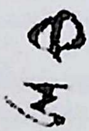

201

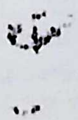

210

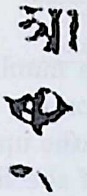
212


256

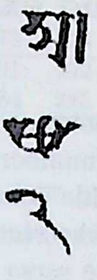

281


288

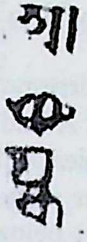

290



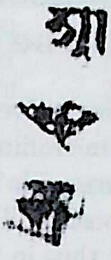
291



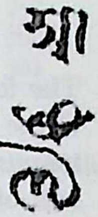
292



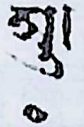
294



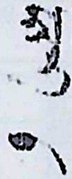
296



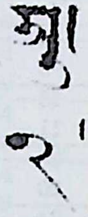
297



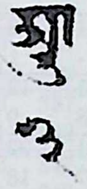
300



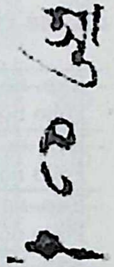
301



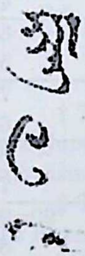
302



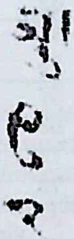
303



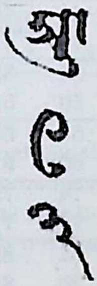
350



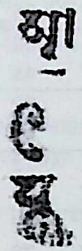
351



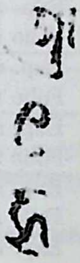
352



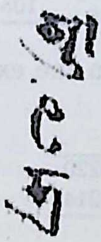
353



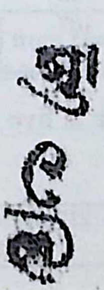
354



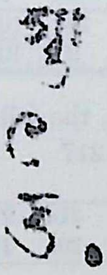
355



356



357



358

2.3 Folio numbering in MS A and exposure numbers of the microfilm

The following chart gives the correspondences between exposure numbers of the NGMPP microfilm of MS A and the folio numbers found on the left margin of the verso side of each leaf. The verso side is located in the upper half of each exposure. The lower part contains the recto side of the next folio. (Note that thus in the chart below I give the *verso* folio numbers, and most exposures contain also the *recto* of the next folio.) The folio numbering on the right side of the leaves is later and is to be ignored.

Exp. no.:	1	2	3	4	5	6=7	8	9=10		
Folio no.:	-	1	2	3	4	5	6	7		
Exp. no.:	11	12	13=14	15	16	17	18	19	20	
Folio no.:	8	9	10	11	12	13	14	15	16	
Exp. no.:	21	22	23	24	25	26	27	28	29	30
Folio no.:	17	18	19	20	21	22	23	24	25	26
Exp. no.:	31	32	33	34	35	36	37	38	39	40
Folio no.:	27	28	29	30	31	32	33	34	35	36
Exp. no.:	41	42	43	44	45	46	47	48	49	50
Folio no.:	37	38	39	40	41	42	43	44	45	46
Exp. no.:	51	52	53	54	55	56	57	58	59	60
Folio no.:	47	48	49	50	51	52	53	54	55	56
Exp. no.:	61	62	63	64	65	66	67	68	69	70
Folio no.:	57	58	59	60	61	62	63	64	65	66
Exp. no.:	71	72	73	74	75	76	77	78	79	80
Folio no.:	67	68	69	70	71	72	73	74	75	76
Exp. no.:	81	82	83	84	85	86	87	88	89	90=91
Folio no.:	77	78	79	80	81	82	83	84	85	86
Exp. no.:	91=90	92	93	94	95	96	97	98	99	100
Folio no.:	86	87	88	89	90	91	92	93	94	95
Exp. no.:	101	102	103	104	105	106	107	108	109	110
Folio no.:	96	97	98	99	100	101	102	103	104	105

Etc., i.e. after exp. no. 91, the folio number is five less than the exp. no. This goes on up to exp. no. 217:

Exp. no.:	211	212	213	214	215	216	217=218	219	220
Folio no.:	206	207	208	209	210	211	212	213	214

I.e. after exp. no. 218, the folio number is always six less than the exp. no. This goes on up to exp. number 287. After exp. no. 287, the folio number is seven less than the exp. no. After exp. no. 296, the folio number is eight less than the exp. no. See table below.

Exp. no.:	281	282	283	284	285	286	287=288	289	290
Folio no.:	275	276	277	278	279	280	281	282	283
Exp. no.:	291	292	293	294	295=296	297	298	299	300
Folio no.:	284	285	286	287	288	289	290	291	292

Folio sides 295^v–296^r, 298^v–300^r, and 301^r seem to be missing. Folio 300^v is to be found in exp. 365 (top):

Exp. no.:	301	302	303	304	305	306	307	308	309	310
Folio no.:	292	293	296	297	301	302	303	304	305	306
Exp. no.:	311	312	313	314	315=316	317	318	319	320	
Fol. no.:	307	308	309	310	311	312	313	314	315	
Exp. no.:	321	322	323	324	325	326	327	328	329	330
Fol. no.:	316	317	318	319	320	321	322	323	324	325
Exp. no.:	331	332	333	334	335	336	337	338	339	340
Fol. no.:	326	327	328	329	330	331	332	333	334	335
Exp. no.:	341	342	343	344	345	346	347	348	349	350
Fol. no.:	336	337	338	339	340	341	342	343	344	345
Exp. no.:	351	352	353	354	355	356	357	358	359	360
Fol. no.:	346	347	348	349	350	351	352	353	354	355
Exp. no.:	361	362†	363‡	364§	365	366	367	368	369	
Fol. no.:	356	357		?	300^v+?	¶	¶	¶	♯	

† The lower folio side (f. 358^r) contains the scribal colophon: *samvat a cū 2 māghaśuklāṣṭamyāṃ ādityadine rājādhirājaparameśvaraśrībaladevarājye | śrīpaśupativāstavya | śrījayākarajīvena brahmayāmalaṃ nāma śāstraṃ likhitaṃ.*

‡ The lower folio side (f. 359^r) is a fragment from a table of contents (*pattrāṅka*). The upper one is blank.

§ The upper leaf may contain one of the missing folio sides, but it is badly damaged. The lower leaf is almost completely blank except for some fragments from the table of contents.

¶ Fragments from the table of contents.

♯ The closing cover with a *mantroddhāra* chart ('*nārācoddhāraḥ*').

2.4 Chapter numbering in MS A

The chapter numbering in MS A is correct up to chapter 50 with the exception of chapter 7, which is labelled '9', and chapter 42, which is labelled '40'. After chapter 50, the numbering goes as follows:[23]

Correct ch. no.:	51	52	53	54	55	56	57	58	59	60
MS:	48	49	50	51	52	53	54	55	56	57
Correct ch. no.:	61	62	63	64	65	66	67	68	69	70
MS:	58	59	60	61	60	63	64	65	66	67
Correct ch. no.:	71	72	73	74	75	76	77	78	79	80
MS:	68	69	70	71	72	73	74	75	76	77
Correct ch. no.:	81	82	83	84	85	86	87	88	89	90
MS:	80	81	82	83	84	85	86	87	88	89
Correct ch. no.:	91	92	93	94	95	96	97	98	99	100
MS:	90	91	92	93	94	95	96	97	98	99
Correct ch. no.:	101	102								
MS:	100	101								

---

[23] Shaman HATLEY has recently informed me that he now assumes that there used to be one or two additional chapters after chapter 80. This would account for the skip from number 77 to 80 in the MS.

Chapter 3

Editorial Policies: Language and Conventions

3.1 The language of the Brahmayāmala

3.1.1 On the Aiśa phenomena in the Brahmayāmala

The language of the BraYā can be primarily described as extremely non-standard, non-Pāṇinian, or extremely Aiśa. On the Aiśa dialect of the Sanskrit language, see Goudriaan & Schoterman 1988:44–109, Goodall 1998:lxv ff, Törzsök 1999:xxvi ff, and Hatley 2007:234–235.[1] My aim, as a kind of experiment, has been to present the text of the BraYā in its extremely Aiśa form. The core of my editorial policy has been to mostly accept the readings of the old Nepalese MS (MS A), and to apply the fewest emendations possible, while at the same time to note every non-Pāṇinian phenomenon in the footnotes to the translation. I tried to apply corrections and emendations only when it seemed very likely that scribal errors were involved. On the other hand, many times when I correct something, I do not aim at correcting it to the Pāṇinian form. Rather, I try to come up with the most probable 'original' form, which may or may not be Aiśa.

---

[1] Hatley 2007:234–235: "... the remarkably rustic Sanskrit of the *BraYā*, heavily influenced as it is by the Middle Indic vernacular, suggests redactors of little training in Sanskrit grammar—the study of which had pride of place in Brahmanical education. [...] In general character and most particulars, the language of the *BraYā* bears comparison with that of the *Siddhayogeśvarīmata*, on which Judit Törzsök has written a useful and detailed study. To provide a single illustration, note that in the BraYā, metrical concerns override grammar when the two conflict, a principle consonant with other varieties of Middle-Indic influenced Sanskrit. This is, however, taken much further than in Epic and the so-called "Buddhist Hybrid" variety. Particularly striking are cases in which a spurious *visarga* is suffixed for metrical reasons: note, for instance, the cases of the adverb *upari* (*BraYā* XXXIII.86cd, *īśāne cāsane sthāpya saptadhānyoparis tathā*), the locative plural noun *dikṣu* (*evaṃ dikṣu vidikṣuś ca āsanaṃ saṃnive[ś]ayet*, XLIV.646cd), and the verb *rakṣyati* (*sādhakānāṃ padānāṃ tu putravad rakṣyatis tathā*, *BraYā* XI.125cd). Again driven by meter, final consonants are optionally omitted, especially the final *-t* of optative verbs; as this is characteristic of Prakrit, pronunciation is surely a factor. Additionally, the *BraYā* accepts a degree of metrical freedom by allowing for verse-quarters of nine syllables, provided that the final four-syllable cadence pattern remains intact, and provided that several of the initial five syllables are short (*laghu*)."

The accepted non-standard forms, of course, may inevitably include many that are only results of scribal errors rather than real Aiśa forms. In many cases, my judgement on non-standard forms has more to do with intuition than rationality, more specifically with intuition formed on the basis of my experience of the text, including impressions of the redactors' style, rhetoric etc., vs. reasoned argument.[2]

The fact that a reading is accepted in my text does not mean that it is grammatically superior to rejected ones; it suggests rather only that it may have been closer to an "original" text. Another interesting feature of the text is that now and then it starts to speak in eloquent and standard Sanskrit. One of the most intriguing questions concerning the BraYā is not why its language deviates from Pāṇini so often but rather why sometimes it falls back to perfectly standard Pāṇinian language for fairly long passages.

The mapping of the rules of the Aiśa language is a process, an ongoing work, rather than a successfully completed research. Even during my work on the BraYā, my views on Aiśa changed considerably, forcing me to retain more and more non-standard forms. This may have resulted in some inconsistencies. My general guideline has been regularity: if a word or phrase (such as *bahi* for *bahir*, *tasyadhastā* for *tasyādhastāt*) occurs many times in the same non-standard form, I tend to accept it as an Aiśa form. This criterion is different from and less strict than that of TÖRZSÖK (1999:xxvii).[3]

In many cases, dictation and thus the pronunciation and hearing capacities of individuals must have been a major factor, e.g. some *-o* endings tend to appear as *-au*:

---

[2] I owe thanks to Shaman Hatley for discussing this issue with me repeatedly.

[3] Note that in the case of her edition of the *Siddhayogeśvarīmata* (TÖRZSÖK 1999), the manuscript situation is different. The fact that there is no available old Nepalese MS of the *Siddhayogeśvarīmata* probably gives the editor fewer clues as to what the text may have looked like originally than the MS situation does in the case of the BraYā, many linguistic features of which are also echoed and confirmed in the old MS of the *Niśvāsatattvasaṃhitā*. The forthcoming first volume of the edition of the *Niśvāsa* of course also contains a discussion of the non-Pāṇinian usages of that text, but I have not been able to study and reflect upon those pages since the volume has become ready just as this book was on the point of going to press.

> *kṛtanyāsau praviṣṭau tu yogapaṭṭottarīyakau* ||45.270||
> *dakṣiṇābhimukho bhūtvā tathaiva praṇavāsane* |
>
> . . .
>
> *śuklau-śragdāmaśobhau tu muktāvalivibhūṣitau* |
> *hārakeyūraśobhau tu bhūtvā kṣobhaṃ samārabhet* ||45.384||

One could either emend these occurrences of *-au* to *-o*, including those that result in frozen *sandhi*-forms (e.g. *kṛtanyāso praviṣto tu*), or retain the *-au* forms, accepting them as valid Aiśa, or at least phonetic, variants. I tend to apply the latter approach in this case and sometimes in cases of confusion between *ṇ* and *n* and in cases of irregluar *sandhi* such as *ṣaṭnāryāṃś* in 45.574.

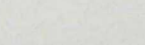
Translating the Sanskrit texts has proved to be much more important, and the apparatus less important, here in this volume than in an ordinary critical edition. Often, e.g. in the case of sentences with stem-form nouns, the accepted readings can be interpreted in several different ways. My translation tries to provide the most likely interpretation and I attempt to clarify in the footnotes how I take the ambiguous forms. It is needless to say that the exact purport of a great number of the passages of the BraYā edited in this volume are still obscure to me.

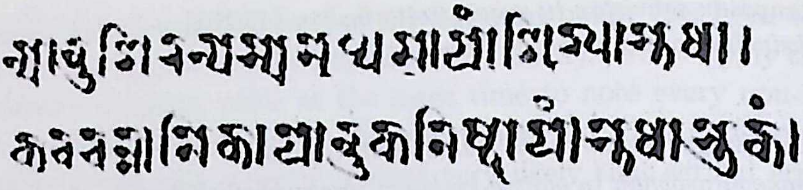
My general impression of the Aiśa phenomena found in the BraYā is that the language gravitates towards the use of stem-form nouns and adjectives, which were then many times 'corrected,'[4] most probably by scribes, by the addition of random case-endings. This is of course very difficult to prove, but would explain many of the most striking anomalies. That stem-forms are normal and accepted in the BraYā can be demonstrated by many examples, some of which are definitely 'original', since they are required by the metre, e.g. in 3.207ab: *gūhitavyaṃ prayatnena yad icche dīrgha jīvitum*, in which *dīrgha* is an Aiśa stem-form adverb.

That stem-forms became corrected, many times randomly and out of context, is difficult to prove mainly because an inflected form does not betray anything about its past history. Nevertheless, sometimes the 'correction' leaves some traces. BraYā 25.182 reads:

---

[4] Is the following example one in which the scribe can be caught red-handed? He may have noticed that the stem-form (*sādhaka*) caused an unmetrical *pāda* and he may have corrected it (*sādhaka-ḥ-kuryā*; MS A exp. 200, upper leaf, line 5):



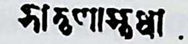
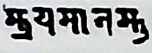


[tarjja]nyān tu śira nyasya madhyamāyā(ṃ) śikhās tathā |
kavacan nāmikāyān tu kaniṣṭhāyā(ṃ)s tathāstrakaṃ ||

Here the *ṃ*-s in brackets are clearly different from the common way *anusvāra*s are written in MS A (see the last *ṃ* of the verse). They were definitely added later. In standard Sanskrit, the verse would read:

[tarja]nyāṃ tu śiro nyasya madhyamāyāṃ śikhāṃ tathā |
kavacam [a]nāmikāyāṃ tu kaniṣṭhāyāṃ tathāstrakaṃ ||

The verse lists the fingers of the hand, and so one would expect *anāmikāyāṃ* ('ring finger') and not *nāmikāyāṃ*. The word *nāmikā* occurs elsewhere in the BraYā but only after *tu* and *syāt* (*syā'*), probably corrupted from *tv anāmikā* and *syānāmikā* respectively. The above *śloka* would have two *laghu*s in *pāda* c even with syncopation (*kav'cam anāmikāyāṃ tu*). It seems to me that the most obvious solution is to suppose that *kavaca* stood in stem-form at an earlier stage in *sandhi* with the expected *anāmikāyāṃ*: *kavacānāmikāyāṃ*. This makes the verse fully metrical. I suspect that scribes may have found *kavacānāmikāyāṃ* puzzling and altered it to *kavacān nāmikāyāṃ* and then *kavacan nāmikāyāṃ*, thus causing some confusion. To sum it up, 'corrected' stem-forms may be the underlying reason for many syntactically wrong inflected forms.

Another recurring confusion is between word-final *ś* and *ṃ* (*n/ñ*). TÖRZSÖK explains this phenomenon (TÖRZSÖK 1999:xxxii) as 'cosmetic masculine' (in the case of *-s* endings instead of neuter *-ṃ* endings) and as attempts at Sanskritising the text, attempts to change the non-specific *-ṃ* endings to masculine nominative in order "to make the text more Sanskrit in accordance with their [the scribes'] idea of what Sanskrit should sound like." (Ibid.) I tend to think instead that often a stem-form noun may often have been altered to either masculine or neuter nominative, rather randomly, or as TÖRZSÖK suggests, with some bias to more obviously Sanskritic endings. Note also the redundant *-s* that is often attached to feminine nouns in the nominative (e.g. *gajakarṇās tathā*, 45.394a), perhaps being only a 'correction' of a form mistakenly taken as stem-form. Another source of confusion may have been the similarity of the ligatures *-śc-* and *-ñc-*, and perhaps *-st-* and the theoretically non-existent *-mt-*. See e.g. 45.229d in MS A: *putrāṇāṃ bhātṛṇās tathā*, where *bhātṛṇās* stands for *bhrātṛṇāṃ*. It might well be that it is *bh[r]ātṛṇāmtathā* that was meant by  . See also MS D f. 67^v, where one would expect *stūyamānas tu*, but the scribe does not write his normal *s* characters , but imitates A's *-mt-/-st-* ligature:  .

See a rare example where the original(?) form can perhaps be deduced from the corrected one in 45.473a: *hastā-ś-caivācamen mantrī*. Here the *ś* of the ligature *śc-* is probably an addition by a scribe who did not realise that an Aiśa ablative *-ā* (*hastā*) was meant.

Finally, to demonstrate that the loss of endings happened, or rather that stem-forms became corrected, rather randomly, see e.g. *kārya* and *kāryam* in one single verse in the same position in 45.312:

naivedyāni tato dadyā agnikārya samārabhet |
nāsanāc cālayec chaktim agnikāryaṃ yathepsayā ||

3.1.2 List of Aiśa phenomena

Below I list and classify the most common Aiśa phenomena found in the BraYā (cf. pp. 73 ff.). This is the list I constantly refer to in the footnotes to the translations. For all occurrences of a phenomenon, see entries beginning with the word 'Aiśa' in the Index. (Quite naturally, a word-form can often be classified under more than one category.) Statistically speaking, the entries in the Index suggest that the most common Aiśa phenomena are: irregular and frozen *sandhis*, the loss of a final *t* or *ḥ/s/ś*, causative verbs in non-causative sense, gender confusion, redundant consonants, syncopation, and most frequent of all, stem-form nouns. As similar phenomena found in Buddhist Hybrid Sanskrit can potentially support my claim that most of the following items are not simply scribal errors but original Aiśa, I include references to Edgerton's *Buddhist Hybrid Sanskrit Grammar and Dictionary* (BHSG and BHSD) at some points without any attempt to be exhaustive. A few references to Oberlies' *A Grammar of Epic Sanskrit* are also included.

§1 Stem-forms (*prātipadika*) of nominal forms used as though they were inflected forms

This is probably one of the key factors in the language of the BraYā (cf. p. 75). See e.g. *°mārga* for *°mārgaṃ* in 45.184c: *tālamārga tadā kuryād*. Cf. BHSG §8.3ff, especially §8.22–23.

§1.1 Noun in stem-form metri causa. See e.g. 45.527b: *prāśayitvānna cācamet*; here *°ānna* stands for *°ānnaṃ* metri causa.

Note that many of the subclasses in the next two main paragraphs (§2 and 3) can be considered as subclasses of §1.[5]

§2 Loss of final 'm'

See e.g. *eva* for *evaṃ* in 45.184a: *eva melakam āpanno.*

§2.1 In masculine accusative. See e.g. *°mārga* for *°mārgaṃ* in 45.184c: *tālamārga tadā kuryād*; see e.g. *bhāga* for *bhāgaṃ* metri causa in 45.18c: *dvitīyaṃ bhāga saṃgṛhya.*

§2.2 In neuter nominative. See e.g. *kṣiptavya* for *kṣiptavyaṃ* in 45.475d: *kṣiptavya carubhojanam*, or *kīdṛśa* for *kīdṛśaṃ* metri causa in 45.1d: *tasya kīdṛśa lakṣaṇam.*

§2.3 In neuter accusative. See e.g. *kārya* for *kāryaṃ* in 45.312b: *agnikārya samārabhet*, or *pīṭha* for *pīṭhaṃ* metri causa in 45.272b: *kṛtvā vai pīṭha lepayet.*

§2.4 In feminine accusative.[6] See e.g. *bhairavī* for *bhairavīṃ* in 45.37b: *bhairavī tu samācaret.*

§2.5 In Aiśa masculine plural accusative. See e.g. *tāṃ mantrā* for *tāṃ mantrāṃ* (standing for standard *tān mantrān*) in 45.20a.

§2.6 Before 'm.' See e.g. *piṅgalā* for *piṅgalāṃ* in 45.192cd: *ulūkaṃ ca tathā pūjya piṅgalā mantravit kramāt.*

§3 Loss of final 'ḥ/s/ś/r'

Cf. BHSG §2.92.

§3.1 In masculine singular nominative. See e.g. *°prakhya* for *°prakhyaś* in 45.126cd: *jātihiṅgulukaprakhya snigdhaśvetaś ca yo bhavet.*

§3.1.1 In masculine singular nominative metri causa. See e.g. *bṛhatīphala padmākṣā* for *bṛhatīphalaḥ padmākṣā* in 45.69cd (if *bṛhat(ī)phalaḥ* is indeed masculine).

---

[5] Note also that "loss of" in §2, 3 etc. suggests a phonetic phenomenon, whereas "stem-form" (§1) suggests a grammatical one.

[6] Often indistiguishable from §13.1.2 [fem. nom. as acc.], see e.g. *sthitā* in 45.2b.

§3.1.2 In masculine singular nominative before ‘s’ or ‘ś.’ See e.g. *°prakhya* for *°prakhyaś* in 45.126cd: *jātihiṅgulukaprakhya snigdhaśvetaś ca yo bhavet.*

§3.2 In masculine plural nominative. See e.g. *mantrā* for *mantrāḥ* in 45.649c: *mantrā kiṅkaratāṃ yānti.* Cf. BHSG §8.78.

§3.2.1 At the end of an even *pāda.* See e.g. *sthitā* for *sthitāḥ* in 45.5b: *sādhakās tu tridhā sthitā.*

§3.3 In feminine plural. See e.g. *bhīmakiṅkararūpiṇyā* in 3.130a.

§3.4 In masculine/neuter plural instrumental. See e.g. *°odvartanai* for *°odvartanais* in 45.25d: *sugandhodvartanai tathā.*

§3.4.1 The same before ‘s.’ See e.g. *mantrai* for *mantraiḥ* in 45.506ab: *ākṛṣṭā ya bhaven mantrai sa śaktiṃ nātra saṃśayaḥ.*

§3.5 In feminine plural instrumental

§3.5.1 In feminine plural instrumental metri causa. See e.g. *rūpābhi* for *rūpābhiś* metri causa in 21.27c: *nānārūpābhi ceṣṭābhi.*

§3.6 In ‘i’-stem feminine singular. See e.g. *siddhi* for *siddhiḥ* in 45.440b: *yadā siddhi prajāyate.*

§3.7 Before ‘s.’ See e.g. *°āgrata* for *°āgrataḥ* or *āgratas* in 45.204c: *śaktyāsanāgrata sthitvā.*

§3.8 Loss of ‘ś’ before ‘c.’ See e.g. *°jña* for *°jñaś* in 45.261c: *mantrajña cālayitvā tu.*

§3.9 Loss of ‘ś/s/ḥ’ metri causa in general. See *°ādibhi* for *°ādibhiḥ* metri causa in 45.27a: *kaṅkatādibhi saṃkaṭya.*

§4 Loss of final ‘t’/‘d’

Cf. BHSG §2.91.

§4.1 In optatives. See e.g. *kuryā* for *kuryāt/kuryāj* in 45.204ab: *vijñāpya niyamaṃ kuryā japasaṃkhyāvidhiṃ prati.*

§4.1.1 Before ‘t.’ See e.g. *kuryā* for *kuryāt* in 45.306c: *yadā kuryā tadā mantrī.*

§4.1.2 Before ‘d.’ See e.g. *vraje* for *vrajed* in 45.44b: *tataḥ īśāṃ vraje diśim.*

§4.1.3 Before ‘h.’ See e.g. *dadyā homaṃ* for *dadyād dhomaṃ* in 45.275ab: *naivedyāni tato dadyā homaṃ caiva yathepsayā.*

§4.2 In pronouns. See e.g. *eta* for *etad* in 45.12c: *adhikāro bhave hy eta.*

§4.3 In ablatives. See e.g. *sthānā... kāryavaśā* for *sthānāt... kāryavaśāt* in 45.422cd: *sthānā tu calate mantrī yadā kāryavaśā priye*; it is required by the metre in 45.591c (*divasā°* for *divasād*): *tṛtīyā divasārabhya.*

§4.4 Metri causa. See e.g. *yāva* for *yāvat* in 45.467b: *yāva sādhakaḥ.*

§5 Loss of final 'n'

In most cases, it should be treated as → §2.5 [loss -m]. See e.g. *tāṃ mantrā* for *tāṃ mantrāṃ* (standing for standard *tān mantrān*) in 45.20a. Cf. BHSG §2.72.

§6 Loss of 'r' inside of a word or compound before consonants

See e.g. *mūdhni* for *mūrdhni* in 45.32b: *sugandhaṃ mūdhni coccaret.*

§7 Loss of final '-i' in locative of nouns in '-an'

As in 45.160b (*°vyoman* for *°vyomni*): *hṛdvyoman tu sthitasya tu.* Alternatively, understand *°vyoman* and *sthitasya* as a compound: *hṛdvyomasthitasya.* Or simply treat it as a stem-form noun (→ §1 [stem-form]).

§8 Final 'ṃ' for 'n'

Typically in masculine plural accusative: *devāṃ* for *devān.* See e.g. *mūṣakāṃ* for *mūṣakān* in 45.639, where the verbs in *pāda*s c and d confirm that a plural is meant: *mūṣakāṃ tu mahāghorāṃ paśyate vighnarūpiṇām | pūjāṃ kṣipanti cākṛṣya śarīre cāruhanti ca.* Cf. BHSG §8.90.

§9 Loss of final '-i' in neuter plural nominative/accusative

It is to be found only once in the edited chapters, and is ambiguous, but I suppose that *etān* in 45.60c is meant to be a neuter nominative plural (*etāni*): *etān śāli tu bhakṣāṇi.* Probably understand *etāni śāli tu bhakṣyāṇi,* with *śāli* as a plural neuter.

§10 Redundant final consonants, *visargas* and *anusvāras*

E.g. 45.516d: *na bhoktavyaṃ kadācanaḥ,* where a standard *kadācana* may have been misinterpreted by scribes as a stem-form noun to be 'corrected.'

§10.1 Redundant final 's' before 't.' See e.g. 45.586b: *pūrvapūjopari-s-tathā.* (This is metri causa)

§10.2 Redundant final 'ś' before 'c.' See e.g. 3.64d: *dikṣu-ś-caiva vidikṣu ca.* See 45.615a for an example which is metri causa: *evaṃ dikṣu vidikṣu-ś-ca.*

§10.3 Redundant final 'ṃ' ('ñ', 'n'). See e.g. *mantriṇām* for *mantriṇā* in 45.645b: *tāṃ dṛṣṭvā tu na bhetavyaṃ tābhi sārdhaṃ tu mantriṇām.* Cf. BHSG §2.74.

§10.3.1 Redundant final 'ṃ' ('ñ', 'n') metri causa. See e.g. 45.636a (*paścimaṃ* for *paścima°*): *caturthāt paścimaṃ-pakṣe.*

§10.4 Redundant final 't' ('d' 'l' etc.). It is rare (except in one common idiom → §44.7) and mostly debatable but *dvitīyāt* in 45.93a is probably a good example. Sometimes it is rather to be classified as a hiatus-bridging glide (→ §32.3 [hiatus]), as in 45.205cd: *saṃkhyāyā-d-āhnikaṃ kṛtvā-l-lakṣam ekaṃ japed budhaḥ.*

§10.5 Redundant final 'ḥ'/'s.' See e.g. 45.516d: *na bhoktavyaṃ kadācanaḥ.* Many times indistinguishable from §13 [pl. for sing.] (*jvālā* → *jvālāḥ*).

§10.6 Redundant final 'r.' The form *dikṣur* in 45.193c may be classified as a hiatus bridge (→ §32.2 [hiatus]), but the frequent occurrence of the form *dikṣuś* [*ca*] in the text suggests that this phenomenon is ambivalent: *astrāṇi vinyase dikṣu-r-agniprākāram eva ca.*

§11 Singular instead of plural

See e.g. 45.642d: *heṣāśabdaḥ sudāruṇāḥ.* Cf. BHSG §5.

§12 Plural instead of singular

See e.g. 45.95a: *pūrvāgrā dakṣiṇāgraṃ ca* probably for *pūrvāgraṃ dakṣiṇāgraṃ ca.* Cf. BHSG §5.

§13 Nominative instead of other cases

- §13.1 Nominative used as accusative.
  - §13.1.1 Masculine nominative used as accusative.
  - §13.1.1.1 Masculine plural nominative used as plural accusative.[7]
  - §13.1.2 Feminine nominative used as accusative.[8]
  - §13.1.2.1 Feminine plural nominative used as singular accusative.[9]
- §13.2 Nominative instead of instrumental. Cf. BHSG §7.14.
- §13.3 Nominative instead of genitive.
- §13.4 Nominative instead of locative.

§14 Neuter plural nominative/accusative in '-ā'

See *kartavyā*[*-m*] for *kartavyāni* in 45.435cd, where *-m-* is just an additional hiatus bridge (→ §31.1 [hiatus]): *madyādīni ca homāni kartavyā-m-aviśaṅkinā.* Cf. BHSG §8.100.

§15 Neuter plural nominative/accusative in '-e'

See *karme* for *karmāṇi* in 21.79, but note that it may simply be scribal or an irregular *sandhi*: *vaśyākarṣaṇakarmāṇi saptāhād abhyased yadi | saptāhenāśu sidhyante karme 'cchuṣmapadādibhiḥ.* Cf. BHSG §8.103.

---

[7] Typically '-āḥ' for '-ān.'

[8] Often indistinguishable from §2.4 [loss -m], see e.g. *sthitā* in 45.2b.

[9] Typically '-āḥ' for '-āṃ.'

§16 Feminine ā/ī-stem noun's nominative ending in '-s'

Phenomena such as *kauśikīs* for *kauśikī* in 45.46b (*viḍālī kauśikī-s-tathā*) should rather be classified under the addition of redundant consonants (→ §10.1 [redund. cons.]).

§17 -i stem vocative in -i

E.g. *mahāmati* in 45.642b.

§18 Accusative instead of other cases.

Cf. BHSG §7.20ff.

§18.1 Accusative instead of nominative. Cf. also BHSG §9.11.

§18.2 Accusative instead of instrumental.

§18.3 Accusative instead of locative.

§19 Feminine ī-stem plural accusative in -yaḥ

See e.g. *yoginyaḥ* for *yoginīḥ* in 45.165ab: *yoginyaḥ pūtanādyāś ca namaskṛtvā punaḥ punaḥ.*

§20 Instrumental instead of other cases

§20.1 Instrumental instead of nominative. See e.g. 45.148cd: *na lobhena bahuṃ dadyād ātmārthe sādhakena tu.*

§20.2 Instrumental instead of genitive.

§20.3 Instrumental instead of locative. Cf. BHSG §7.30.

§21 Feminine singular instrumental in '-āyā'

This is very common, see e.g. *dīkṣāyā* for *dīkṣayā* in 45.6a: *dīkṣāyā japahomaiś ca.* Cf. BHSG §9.47–48.

§22 Instrumental/dative/ablative used in the sense of locative

Typically in dual. See e.g. *bāhubhyām* within a series of locatives in 21.104a: *karṇau śirasi bāhubhyām.*

§23 Ablative as instrumental

See 21.83c: *krīḍate sarvakāmebhyo.* Cf. BHSG §7.46.

§24 Plural genitive in -āṃ(/ān) instead of -ānāṃ

See *ṛkṣādikāṃ* for *ṛkṣādikānāṃ* in a series of genitives in 45.564: *hastyaśvagardabhādīnāṃ gaṇḍakavyāghrayor api | camarīgavayādīnāṃ siṃha-ṛkṣādikāṃ tathā.* Cf. BHSG §8.123–124.

§25 Locative instead of other cases

Cf. BHSG 7.80ff.

§25.1 Locative instead of nominative. Typically an *-e* ending, which may stand for a (frozen) Middle-Indic *-o*, e.g. 45.432cd: *ceṣṭābhis tābhi varteta tālakeva ca miśrake* and 45.522cd: *ādeśena tu kartavyas tālamārge na saṃśayaḥ* (slightly ambiguous: *kartavyaṃ tālamārge* is also possible).

§25.2 Locative instead of accusative. It is difficult to find clear cases but it may be the right way of interpreting certain locatives, e.g. *maṇḍale* in 3.30c is very likely to be meant as *maṇḍalaṃ*: *evaṃ vai maṇḍale lekhya samantād upaśobhitam*. These cases might be scribal errors.

§25.3 Locative instead of instrumental. In the case of forms such as *pātite* for *pātitena*, one should rather classify the phenomenon as a loss of the final syllable (*-na*), many times metri causa. See e.g. *vidhisthite* for *vidhisthitena* [*sādhakena*] in 45.240d: *hotavyāni vidhisthite*.

§25.4 Locative instead of ablative. See some debatable cases in 45.339c and 674c.

§25.5 Locative instead of genitive. See e.g. *sādhake* for *sādhakasya* in 45.12ab *vidhiś ca procyate tasya trividhasyāpi sādhake*. This could also be classified as metri causa.

§26 Ambivalent ending (accusative/locative)

Typically *diśiṃ* for *diśaṃ/diśi*, where *diśi* is often to be treated as a frozen form (*diśi* can in many cases also be considered a new feminine stem-form.) See e.g. 3.53c, where MSS A and B read *āgneyāṃ* and *āgneyīṃ*, respectively, for *āgneyyāṃ* (*em.*): *āgneyyāṃ diśi-m-āśritya*.

§27 Thematisation/Extended Stem

Cf. OBERLIES 2003:79–99.

§27.1 Thematisation of neuter nouns in '-an.' See *°janmam* for *°janma* in 45.6d: *punarjanmam avāpnuyāt*.

§27.2 Thematisation of nouns in '-in' ('-ya'). See the ambivalent 45.26c, where *cakravartya* may be intended for *cakravarti*: *cakravartyopacāreṇa* (it may also be a peculiar *sandhi*: -i/ī + u - → -yo-).

§27.3 Thematisation of nouns in '-i' resulting in '-ya.' This is hypothetical, see 45.61 and 155.

§27.4 Thematisation of nouns in '-as.' See e.g. the accusative *śreyam* from *śreyas* in 45.138d: *śreyam avāpnuyāt*.

§28 Syncopation

Dropping a short syllable in pronunciation to restore the metre. See e.g. 45.6c, *samayabhraṣṭo na sidhyeta*, in which *samaya* might be pronounced as *sam'ya*. On the other hand, the syllables in question might have been meant to be pronounced rapidly, and hypermetry tolerated.

§29 Shortening of a vowel

§29.1 Shortening of a syllable metri causa. See e.g. *yoginīmātṛṇām api* for *mātṝṇām* in 45.31b. Cf. BHSG §3.5ff.

§30 Lengthening of a vowel

See e.g. *astrāmokṣaṃ* for *astramokṣaṃ* in 45.41a. Cf. BHSG §3.5ff.

§30.1 Lengthening of a vowel metri causa. See e.g. *uttamāsiddhikāṅkṣiṇā* for *uttamasiddhikāṅkṣiṇā* in 45.647b. (In this case, the feminine gender of *siddhi* may have also played a part.)

§31 Hiatus-fillers

§31.1 '-m-' Cf. BHSG §4.59.
§31.2 '-r-' Cf. BHSG §4.61.
§31.3 '-t-' or '-d-' (sometimes indistinguishable from §10.4 [redund. cons.]) Cf. BHSG §4.64.
§31.4 '-v-' (conjecture at 45.530d)

§32 Absence of *sandhi*

It is very frequent between *pādas*, see e.g. 45.552cd: *dravyaṃ gṛhya tataḥ spṛśya atha yāgaṃ punar yajet.*

§33 Frozen *sandhi.*

By frozen *sandhi*, I mean forms that do not conform to regular *sandhi* rules because they are fixed, unchanging forms, perhaps influenced by Middle-Indic, e.g. *tato kṣiptvā* (45.103c), *dhyānayukto samāhitaḥ* (45.116d).

§34 Double *sandhi*

See e.g. *tatordhvakam* in 45.308b: *tatas ūrdhvakam* → *tata ūrdhvakam* → *tatordhvakam*. This phenomenon is exceedingly common in the BraYā.

§35 Irregular *sandhi*

Cf. OBERLIES 2003:1–52.

§35.1 -a + a- → -a ' (mostly metri causa)
§35.2 -a + a- → -a a-
§35.3 -a + e- → -e-

§35.4 -a + o- → -o-
§35.5 -as + a- → -a a-
§35.5 -as + a- → -o a-
§35.7 -as + ā- → -o ’
§35.8 -as + ā- → -o ā-
§35.9 -as + i- → -aḥ i-
§35.10 -ā + a- → -ā a-
§35.11 -ā + ā- → -ā ā-
§35.12 -ā[s] + a- → -ā-
§35.13 -e + ā- → -e ’
§35.14 -e + i- → -e ’
§35.15 -n + t- → -n t- (very common, instead of the regular -ṃs t-, which appears very rarely)

§36 Gender confusion

Cf. BHSG §6.

§36.1 Use of masculine instead of neuter.
§36.2 Use of masculine instead of feminine.
§36.3 Use of neuter instead of masculine.
§36.4 Use of neuter instead of feminine.
§36.5 Use of feminine instead of masculine.
§36.6 Use of feminine instead of neuter.

§37 Bahuvrīhi retaining the gender of the last member of the compound

In cases such as *labdhānujñā* in 45.48b instead of the proper *bahuvrīhi* agreeing with the subject (*labdhānujñas tu sādhakaḥ*), the feminine ending may have been retained under the influence of the original gender of the last member of the compound.

§38 Lyap for ktvā and ktvā for lyap

§38.1 Lyap for ktvā. E.g. *spṛśya* for *spṛṣṭvā*. Note that I do not comment on forms that occur frequently even in the epics and Purāṇas, such as *gṛhya*.

§38.1 Ktvā for lyap.

§39 Loss of ‘y’ in gerunds

See e.g. *avaguṇṭha* for *avaguṇṭhya* in 45.103a.

§40 Loss of -y- in future passive particles (gerundive)

See e.g. *abhakṣāṇi* for *abhakṣyāṇi* in 45.240c: *māṃsāni yāny abhakṣāṇi.*

§41 Passive for active

See e.g. *vinyasyate* for *vinyaset* in 45.331cd: *pīṭhaṃ kṛtvā tu puṣpaiś ca tato vinyasyate budhaḥ.*

§42 Causative verb form in non-causative sense

See e.g. *dāpayet* for *dadyāt* in 45.579: *naivedyāni tu dāpayet.* Cf. BHSG §38.22.

§43 Miscellaneous

For occurrences of these, see in the Index.

§43.1 *udghṛṣyayitvā* for *udgharṣayitvā*, *grahetavyaṃ* for *gṛhītavyaṃ*.

§43.2 *hṛ°* for *hṛt*.

§43.3 *brāhmaṇaṃ* for *brahmāṇaṃ*. Cf. BHSD 404.

§43.4 *īṣit°* for *īṣat°*.

§43.5 *yogi°* probably for *yoginī°*; *yogibhiś* for *yoginībhiś*; *yoginyāṃ*: plural accusative or genitive of *yoginī*.

§43.6 Aiśa causative optative from $\sqrt{viś}$: *viśāpayet*, *upaviśyāpayet*, *saṃviśāpayet.*

§43.7 *nātra kārya vicāraṇāt*: almost always thus for *nātra kāryā vicāraṇā*, a hallmark of the BraYā, and also of the *Siddhayogeśvarīmata* (e.g. 18.29d, MS N), the *Jayadrathayāmala* (e.g. 2.25.630b), and the *Tantrasadbhāva* (e.g. 6.126b), but it also occurs in the *Kubjikāmatatantra* (e.g. 5.124b).

3.2 Conventions

3.2.1 The edited text

The critically edited Sanskrit text is to be found at the top of each page in chapter II. The following conventions are to be noted:

- Whenever I typeset any Sanskrit words in *italics* in the critically edited Sanskrit text, I would like to draw the reader's attention to some sort of textual problem. The words in question may be the result of correction, emendation or conjecture and the reader is advised to check the corresponding entries in the apparatus as well as in the notes to the translation at the given locus. If there is no useful information to be found in the apparatus or the footnotes, italics simply suggest some *textus suspectus*.

- I give all mantras (*bījas*, *kūṭas*, *vidyās*) in SMALL CAPITALS in the edited Sanskrit text.
- I have cruxed (†…†) words that are clearly corrupt and that I have not been able to improve upon.
- Any reference to verses without a title (e.g. '92.123ab') is meant to point to a passage of the BraYā itself.

3.2.2 The apparatus

The apparatus is fully positive and contains a maximum of three registers. When all three registers are present, they contain information as follows:

- The bottom register reports the variants found in the manuscripts. An entry usually starts with a verse number which is mostly followed by a *pāda* sign, both in boldface (e.g. **25b**). The next element is a word, phrase or fragment from the main text followed by a lemma sign ( ]). Up to a semicolon (;) are listed all sigla of those MSS that read the same lemma. The variants are listed after the semicolon, each followed by the sigla of the MSS that read the given variant. A siglum followed by superscript ^{ac} marks the reading of a MS before alteration/correction (*ante correctionem*). A siglum followed by superscript ^{pc} marks the reading of a MS after alteration/correction (*post correctionem*). Corrections by the editor are marked by *corr.* after the lemma sign ( ] *corr.*), emendations by *em.*, conjectures by *conj.* Whenever these alterations to the text were suggested by others, I give their last names after *corr.*, *em.* or *conj.* (e.g. *conj.* SANDERSON). Rarely, I use the expression '*diagnostic conj*[*ecure*].' to indicate that my conjecture is highly questionable and insecure. The difference between corrections, emendations and conjectures are of a somewhat subjective nature. Corrections are applied in cases when the editor considers the reasons for his alteration of the text self-evident, in little need of explanation. Emendations are usually highlighted in the text by typesetting the given phrase in *italics* and some explanation, some parallel passages in support of the alteration, or a description of paleographical phenomena resulting in the corruption are given in the footnotes to the translation. Effort has been made also to support conjectures (also typeset in *italics*) by some evidence, but conjectures are considered less secure than emendations. An alteration for which the editor has not been able to provide any supporting evidence but is considered by him as an improvement upon a corrupt passage is labelled 'diagnostic conjecture'.[10]

A bullet (•) in the Apparatus separates different entries that correspond to the same *pāda*. ⊔ stands for a gap in the text of the MS indicated by the scribe (mostly by a horizontal line). ° indicates that the lemma or variant is part of a longer compound or word. * indicates an *akṣara* illegible to the editor. Letters enclosed by ≀...≀ are letters whose reading is uncertain. I indicate that a *pāda* is unmetrical (*unmetr.*) only when it is not fully obvious, i.e. I do not usually do so when there is one syllable more or less than required in a *anuṣṭubh*.

- The uppermost register shows the folio breaks (↱) in the manuscripts. E.g. '**151ab** A f. 198^{v} 5 (pūtanāda↱yaḥ)' means that *pūtanāda°* in verse 151ab in the main text are the last *akṣaras* in MS A folio 198, verso, line 4, and the next line, i.e. MS A folio 198, verso, line 5 starts with *°yaḥ*. Where there is no line number, the first line of the folio is meant. At the beginning of each *paṭala*, this register also contains the list of *codices* used for the reconstruction of the text.

- An additional register below the uppermost one and above the variants may contain testimonia, i.e. passages from other sources that are parallel or similar to the corresponding verse in the BraYā and can explain, support or contextualise our text. The entry starts with the verse number and *pāda* sign of the BraYā verse in question and in some cases with a lemma. I introduce the quotation from the external source with its title and exact verse number by '=' if the parallel passage is identical with the reading of the BraYā. A '≈' is supplied instead of '=' if the parallel passage is very similar but not identical with the reading of the BraYā. The testimonia are preceded by 'cf.' if the passage is somewhat similar to the *textus criticus* of the BraYā, or can throw some light on it because it treats a very similar subject. This register of the apparatus is also the location for miscellaneous remarks on the Sanskrit text, such as information on MSS breaking off.

---

[10] See a more detailed discussion on emendations and conjectures in TÖRZSÖK 1999:lxxv–lxxviii.

- ‘f’ in the Sanskrit text stands for the *upadhmānīya*.
- Cancelled *akṣaras* (e.g. ~~yogaḥ~~) indicate ones that are marked as wrong in the MSS (mostly by a wavy line under the *akṣaras*).

3.2.3 Normalisation

The transcription of the text of the BraYā both in the critically edited version and in reporting variants involves some inevitable falsification:

- I rarely attempt to report differences in readings between *akṣaras* that are usually interchangable in MSS (*b-v, v-c, y-p*), but I always report them when both readings are theoretically possible (e.g. *candana-vandana, jaya-japa*).
- I have ignored all instances of gemination of consonants in ligature with semivowels (e.g. *dharmma*) in the main text and the lemmata. I retain them in the rejected variants.
- I always silently correct *tatva* to *tattva* in the main text but I note my corrections from *patra* to *pattra* only when it is significant for some reason.
- In the main text and the lemmata, I have treated *anusvāra*s and homorganic nasals as interchangable. I have altered them, as well as word-final *anusvāra*s and *m*-s, silently as required by standard orthography.
- Confusion between *ś* and *s* is never reported in the lemmata but these *akṣara*s are faithfully reported in the rejected variants.
- *Avagraha*s are mostly missing in the MSS. I have always silently supplied them in the *textus criticus* and in the lemmata, but not when reporting variants.
- *dh* and *ddh* are always corrected and indicated in the apparatus in case of words such as *sidhyeta* and *siddhi*, but *badhvā* is always silently corrected to *baddhvā*.
- I silently normalise *ūdhva, ūddhva, ūrdha* etc. to *ūrdhva*, in spite of the fact that e.g. *ūrdha* is very common in MSS and is almost acceptable as standard Sanskrit (see MMW s.v.).

- *ri* is always normalised silently to *ṛ*, and vice versa, when required.
- The confusion between *ṭ* and *ṭha* is rarely reported.
- When I quote unedited passages from the BraYā and the JRY, I apply some normalisation silently.

3.2.4 The translation

- Words given in [square brackets] are supplied by the editor to facilitate reading. These are not supposed to be part of the original text.
- The superscript numbers in the main text at the end of a passage indicate verse numbers. These verse numbers are echoed at the beginning of the footnotes, i.e. there are no ordinary footnotes to the translation, but one note for almost each of the individual verses.
- Words typeset in **bold** in the footnotes are mostly cited from either the Sanskrit text or the translation of the current verse (they can be considered lemmata).
- The paragraph sign with some numbers after an arrow (e.g. → §1) followed by some short reminder (e.g. [stem-form]) refers back to the list of Aiśa phenomena on pp. 77–86. One can search for a specific Aiśa phenomenon by browsing the Index at 'Aiśa'.
- I tend to translate gerunds as finite verbs to make the text smoother.
- Sanskrit letters given in brackets, e.g. *śaṅkhakundendusaṃkāśā raktā pīnapayodharā(ḥ)* are considered superfluous by the editor.
- Several colleagues have suggested that I should not translate *nyāsa* as 'installation', a word rather to be reserved for *pratiṣṭhā*. Although this is a very sound piece of advice, and 'imposition' would perhaps be a more precise term, I tend to follow Alexis Sanderson, Shaman Hatley and Somadeva Vasudeva in their usage of the word 'installation' for *nyāsa* (and mostly 'image-installation' for *pratiṣṭhā*). When translating *nyāsa*, I usually add 'mantric' ('mantric installation') to make the phrase slightly easier to understand. Since *pratiṣṭhā* occurs only a couple of times in the selected chapters I edit here, and *nyāsa* hundreds of times, my use of 'installation' is very unlikely to cause confusion.

Part II

Part Two

The Critically Edited Sanskrit Texts

The Maṇḍala

[mahāyāgapaṭalaḥ]

[gṛhayāgaḥ samāsataḥ]

athātaḥ sampravakṣyāmi gṛhayāgaṃ samāsata |
yais tu siddhir bhavaty āśu *sādhake 'bdam upāsite* ||3.1||
prathamo dehalīyāgo dvitīyaṃ kaṇḍanī smṛtā |
tṛtīya udakumbhas tu caturthaṃ cullir ucyate ||3.2||
pañcamaḥ peṣaṇīyāgaḥ kañjinyā caiva ṣaṣṭhakaḥ |
saptamo mauṣalīyāgaḥ sehārikāṣṭamamaṃ smṛtāḥ ||3.3||

Codices for this *paṭala*: A ff. 5^{r} line 4–11^{v} line 2 (exp. 5 lower folio–15 upper folio); B ff. 6^{v}–14^{r}; C ff. 7^{v}–16^{v} (not collated for this chapter); D ff. 4^{v}–9^{r} (numbering on right side of verso; folios 6^{v} and 7^{r} are missing).

1cd cf. 76.1cd: *yena siddhir bhavaty āśu sādhake* [']*bdam upāṣite.* 3.2–4ab ≈ 62.235–237ab: *prathamo dehalīyāge dvidvīyaḥ kaṇḍanī smṛtaḥ | tṛtīya udakumbhas tu caturthaś cullir ucyate || pañcamaḥ peśanīyāgaḥ kañjinyā ṣaṣṭhakaḥ smṛtaḥ | saptamaṃ mausalīyāge yāgaḥ sehārikāṣṭamaḥ || navamo vardhamānas tu aghorapurasaṃsthitaḥ.*

1a °vakṣyāmi] AB ; °vaʅkṣʅāmi D **1b** samāsata] AD ; samāsataḥ B **1c** āśu] AD ; āʅśʅu B **1d** sādhake 'bdam upāsite] *conj.* ; ṣādhake abdayoṣite AD, sādhake abdapoṣite B^{pc}, sādhike abdapoṣite B^{ac} **2a** prathamo] AB ; prathamā D • dehalī°] BD ; deṃhalī° A • °yāgo] AD ; °yogo B **2b** dvitīyaṃ] AD ; dvitīyaʅṃʅ B^{pc} dvitīrya B^{ac} **2c** tṛtīya] A ; tṛtīyaṃ B, tṛtīye D • °kumbhas] AD ; °kuṃbhaṃ B **2d** caturthaṃ] AB ; catu D^{ac}, caturthaḥ D^{pc} • cullir] AB^{pc}D ; ca cullir B^{ac} **3a** peṣaṇī°] *corr.* ; pīṣaṇī° AD, pʅoʅṣaṇī° B^{pc}, pʅīʅṣaṇī° B^{ac} • °yāgaḥ] AD ; °yogaʅṃ/ḥʅ B **3c** saptamo mauṣalī°] AB ; saptamā maṣalī D • °yāgaḥ] A ; °yāga BD **3d** sehārik°] A ; ʅtʅehārik° B, sahārik° D • °ṣṭamaṃ] A ; °ṣṭamaṃḥ B, °ṣṭama D • smṛtāḥ] BD ; ʅsʅmʅṛʅtāḥ A

navamo vardhamānas tu sarvakāmārthasādhakaḥ |
nava yāgā mayā proktāḥ navaśaktisamanvitā ||3.4||

[navaśmaśānamaṇḍalam]

athātaḥ sampravakṣyāmi śmaśāne tu bhayāvahe |
yena yaṣṭena yogitvaṃ labhate maṇḍaladarśanāt ||3.5||
sattvayuktaḥ sthito dhīro gambhīrodāra-m-eva ca |
tasyedaṃ sādhanaṃ vakṣye śmasāne tu bhayāvahe ||3.6||

[brahmasthāne prayāgaḥ]

tasmin nirūpya bhūbhāgaṃ śobhanaṃ susamīkṛtam |
goraktaṃ surayā miśraṃ gomayena samanvitam ||3.7||
tena cāloḍya bhūbhāgam avadhūtena bhasmanā |
tatra bhūbhāgadeśe tu prayāgaṃ kalpayed budhaḥ ||3.8||
śmaśānena samaṃ mantrī sarvaṃ vai kalpaye tataḥ |
brahmasthāne paṭaṃ likhya puṣpaṃ gṛhya varānane ||3.9||
śmaśānā cintayitvā tu prayāgaṃ vanasaṃsthitam |
tasyadhastā nyase devi triśūlaṃ mantrasaṃyutam ||3.10||
īśāne tu tataḥ koṇe saridvaya suśobhanam |
pratihārayugaṃ caiva vāmadakṣiṇabhāgaśaḥ ||3.11||
asthicūrṇatadāṅgāraiḥ mantrajño ālikhet puram |

[māpamam]

navahastasusampūrṇaṃ caturaśraṃ samantataḥ ||3.12||
tasya madhye likhet padmaṃ hastamātraṃ pramāṇataḥ |

4ab A f. 5^{r}5 (navamo↱varddha°) **5cd** B f. 7^{r}(labhe↱n maṇḍala°) **7cd** A f. 5^{r}6 (sura↱yā) **11ab** A f. 5^{v}(sa↱**)

7cd = 3.28cd. 11 cf. 45.43d (in the same context): *saridvayaṃ vṛṣas tathā* and 45.190cd: *pratihārau tu sampūjya saridvayaṃ vṛṣaṃ tathā.*

4a navamo] AB ; navamā D • vardhamānas] ABD^{pc} ; va*rddhamānas D^{ac} 4d °anvitā] AD ; °anvitāḥ B 5b śmaśāne] A ; ≀ś≀māna B^{ac}, ≀ś≀māsāna B^{pc}, smasāna D • °vahe] AB ; °vade D 5d labhate] AD ; labhen B 6b gambhīro°] AD ; ≀sū≀ptīro° B 6c sādhanaṃ] AD ; s~~o~~dhanaṃ B 6d śmaśāne] AD ; ≀śam≀āne B^{ac}, śmasāne B^{pc} • °vahe] AB ; °vade D 7a nirūpya] AD ; ni*ūpya B 7b śobhanaṃ] AD ; s~~o~~bhanaṃ B • samīkṛtam] AB^{pc} ; samīhataṃ B^{ac}, samākṛtaṃ D 7d samanvitam] AB ; samanvitaḥ D 8d prayāgaṃ] AD ; prayogaṃ B 9a śmaśānena] AD ; masānena B 9b kalpaye] AD ; kalpayet B 10a śmaśānā] AD ; ≀ś≀masānaṃ B 10b prayāgaṃ] AD ; prayogaṃ B • vana°] AB^{pc}D ; vara° B^{ac} • °sthitam] AB ; °sthitaḥ D 10c tasyadhastā] AD ; tasyādhastān B 10d °yutam] AB ; °yutaḥ D 11a tataḥ] B ; tata AD (*unmetr.*) 11b saridvaya suśobhanam] D ; sa*****bha** A, sasiddhaya suśobhana≀ṃ≀ B 11c pratihārayugaṃ caiva] BD ; prat ≀i≀ h ≀ā≀ ** ≀u≀ ga ≀ṃ caiva≀ A 12ab asthicūrṇatadāṅgāraiḥ mantrajño ālikhet puram] *conj.* SANDERSON ; asthicūrṇṇatadā** *****khapara≀ṃ≀ A, asthicūrṇaṃ tadākāraiḥ mantrajñā*ālikheśvaraḥ B, asthicūrṇṇatadāṅgāraiḥ mantrajño ālikhesvaraḥ D 12c nava°] BD ; ≀n≀ava° A • °hasta°] A ; °haste B, °hastaṃ D • °sampūrṇaṃ] D ; °sapū≀rṇ≀ṇa A, °saṃpū~~rṇa~~ B

vīthī tasya prakartavyā yena caṅkramaṇaṃ bhavet ||3.13||
ardhahastapramāṇena yajanavīthī tathaiva ca |
punaḥ kramaṇavīthī tu punaḥ yajanavīthikā ||3.14||
anenaiva pramāṇena yāgavīthyo yathākramam |
aṣṭāv eva prakartavyā supramāṇāḥ susaṃmitāḥ ||3.15||
tato bahi puraṃ likhya caturdvāropaśobhitam |
purasya vāhaye dvāram uttaraṃ nātra saṃśayaḥ ||3.16||
vīthīdvāraṃ tato kuryāt pūrvakaṃ sādhakottamaḥ |
dvitīyāyā tu vīthyāyāṃ dakṣiṇaṃ kāraye budhaḥ ||3.17||
vāruṇe tu tṛtīyāyāṃ caturthāyāṃ tathottaram |
pañcamīyāṃ punaḥ pūrvaṃ ṣaṣṭhāyāṃ dakṣiṇaṃ tathā ||3.18||
saptamyāyāṃ *pratīcyaṃ* tu aṣṭamyāyāṃ tathottaram |
evaṃ dvārāṇi saṃkalpya sādhakas tu samāhitaḥ ||3.19||
pīṭhe rekhātrayaṃ dadyāt tribhi varṇais tu suvrate |
sitavarṇā bhavet sattva raktavarṇa rajāḥ smṛtāḥ ||3.20||
kṛṣṇavarṇes tamaḥ proktair jñātavyā sādhakena tu |
sitarekhā bhaved vāmā raktā vai dakṣiṇā smṛtāḥ ||3.21||
madhyamā kṛṣṇavarṇā tu sthitaṃ śaktitrayaṃ yathā |
rekhā ca varṇarūpeṇa evaṃ vai bhairavo ’bravīt ||3.22||
pure bahi trikaṃ dadyā caturdvāropalakṣit*e* |
tribhir varṇair yathānyāyaṃ krameṇaiva na saṃśayaḥ ||3.23||

[upaśobhanam]

14ab D f. 5^{r}(°hasta↱pra°) **15ab** A f. 5^{v}2 (pra↱*) **18cd** A f. 5^{v}3 (pūrvvaṃ ↱ṣaṣṭhāyāṃ) **21ab** B f. 7^{v}(sā↱dhakena) **22ab** A f. 5^{v}4 (sthitaṃ↱**)

22cd B gives these two *pāda*s in the upper margin. **23b** cf. 3.16ab: *tato bahi puraṃ likhya caturdvāropaśobhitam.* **23** B gives *pāda*s a, b and c (upto *yathā*°) in the upper margin.

14a °hasta°] AB^{pc}D ; °ha B^{ac} • **°pramāṇena**] AB^{pc}D ; °pramāṇe B^{ac} **14c kramaṇavīthī**] A ; krameṇa vīthīn B, krameṇa vīthī D • **14d punaḥ**] AD ; punaʅḥʅ B^{ac}, punar B^{pc} • **°vīthikā**] AB ; °vīthīkā D **15a pramāṇena**] *em.* ; pra*** A, pramānena B, pramāṇaina D **15b yāga°**] AD ; yoga° B **15c °kartavyā**] AD ; °kartavyāḥ B **15d supramāṇāḥ**] A ; sapramāṇāḥ B, supramāṇā D • **susaṃmitāḥ**] AB ; susasmitāḥ D **16a bahi**] AD ; bahiḥ B **16a °śobhitam**] AD ; °səbhitaʅmʅ B **16c vāhaye**] BD ; vāhayer A **17b pūrvakaṃ**] AD ; purvakaṃ B **17c dvitīyāyā**] AB^{pc}D ; dvitīyā B^{ac} **17d kāraye**] AD ; kārayed B **18a tṛtīyāyāṃ**] AB ; tṛtīyāyaṃ D **18b °ottaram**] AB ; °ottaraḥ D **18d ṣaṣṭhāyāṃ**] AB ; ṣaʅṣṭhyʅayāṃ D **19a pratīcyaṃ**] *conj.* ; pradīpye A, padīpyan B, pradīpo D **20c sitavarṇā**] AD ; sitavarṇo B • **sattva**] AD ; sattvʅoʅ B **20d °varṇa**] A ; °varṇʅoʅ B, °varṇṇā D • **rajāḥ smṛtāḥ**] AD ; rajaḥ smṛtaḥ B **21a °varṇes**] A ; °varṇaṃ B, °varṇṇas D • **proktair**] A ; proktaṃ B^{pc}, proktai B^{ac}D **21b jñātavyā**] AD ; jñātavyaṃ B **21c vāmā**] AB ; vāmo D **22b śakti°**] BD ; ** A **23a bahi**] AD ; bahis B • **dadyā**] AD ; dadyāc B **23b °lakṣite**] *em.* ; °lakṣitaṃ AB, °lakṣitaḥ D

bāhyataś copaśobhābhir yathāśobhās tu varṇakaiḥ |
nānāpattralatākīrṇai nānāpuṣpopaśobhitaiḥ ||3.24||
svavijñānaprabhāveṇa yathāśobhā tu kārayet |

[vidhiḥ]

sakhāyaiḥ sahitā mantrī ālikhet puram uttamam ||3.25||
ekākī vā mahādevi svayāgoktaṃ samālikhet |
evaṃ navāvaraṇaṃ varjye navakādiṣu cālikhet ||3.26||
tritattvayāge lekhyaṃ syān navāvaraṇasaṃyutam |
śeṣaṃ yāgavidhāneṣu navāvaraṇavarjitam ||3.27||
svayāgasya vidhānena puraṃ cālikhya suvrate |
goraktaṃ surayā miśraṃ gomayena samanvitam ||3.28||
potakaṃ dāpayen mantrī kramā vīthyāntareṣu vaiḥ |
ullocaiś ca patākaiś ca yathāśobhā tu suvrate ||3.29||
mahāyaṣṭāsamutthābhiḥ kārayet pañcavarṇakaiḥ |
evaṃ vai maṇḍale lekhya samantād upaśobhitam ||3.30||
dravyais tu nātra sandeho nirvikalpas tu sādhakaḥ |
śmaśānotthena sūtreṇa sūtrakāryaṃ tu kārayet ||3.31||

[māpanam]

sūtrayed maṇḍalān tena yathāvidhi niyogataḥ |
brahmasthānaṃ tu saṃkalpya pūrvapaścimabhāgaśaḥ ||3.32||
ādyaṃ sūtraṃ tu *sampātya* tato madhyaṃ nirūpya 'tha |
pūrveṇa māpayed dhastaṃ paścimena tathaiva ca ||3.33||
cihnau tu kārayitvā tu sūtraṃ tatra prasārayet |

25cd A f. 5^{v}5 (ā⌈likhet) **29ab** A f. 5^{v}6 (dāpaye⌈n) **32cd** A f. 6^{r}(⌈brahma°)

24c = *Jayākhyasaṃhitā* 20.103c **28cd** = 3.7cd.

24a bāhyataś] *corr.* ; bāhyatāś ABD • °śobhābhir] AB ; °śobhābhi D **24b** °śobhās] AD ; °s~~e~~bhās B **24c** °kīrṇai] AD ; °kīrṇair B **25a** sva°] AD ; ≀sv≀a° B^{pc}, a° B^{ac} • prabhāveṇa] A ; prabhāve~~na~~ BD **25b** °śobhā] A ; °śobhaṃ B, °śo D **25c** sakhāyaiḥ] AD ; saṃkhāyaiḥ B • sahitā] AD ; sahito B **25d** ālikhet] AD ; ālikhyan B • puram uttamaṃ] AD ; purasattamam B **26b** svayāg°] AD ; svayog° B **26c** °āvaraṇaṃ] AD ; °āvaraṇa B • varjye] AD ; vak≀ṣye≀ B **27a** °yāge] A ; °yoge B, °yāga D **27b** °yutam] AB ; °yutaḥ D **27c** śeṣaṃ] AD ; ≀r≀eṣaṃ B • yāga°] AD ; yoga° B • vidhāneṣu] *corr.* ; vidhāneṣva AD, vidhānes≀ch≀aṃ B **28a** °yāgasya] AD ; °yogasya B **28c** goraktaṃ] AD ; gora≀kṣ≀aṃ B • surayā] AB^{pc} ; surayo B^{ac}, svarayā D **28d** samanvintam] AD ; samunvitaṃ B **29a** dāpayen] D ; dāpaye≀t≀ A, dāpayet B • mantrī] AD ; ** B^{ac}, trikaṃ B^{pc} **29b** kramā] AD ; kramād B • vīthyāntareṣu] AD ; vi≀ghā≀ntareṣu B **29c** ullocaiś] *em.* ; ullaukaiś ABD **29d** °śobhā] AD ; °śobhāṃ B **30b** °varṇakaiḥ] AB ; °varṇṇakaḥ D **30c** lekhya] AD ; lakhyaṃ B **30d** samantād] AB^{pc}D ; samantāhṛd B^{ac} • °śobhitam] AD ; °śobhitaḥ B **32a** sūtrayed] A ; sūtrayan B **32cd** brahmasthānaṃ tu saṃkalpya pūrvapa°] B ; *illegible in* A, brahmasthāne D **33a** ādyaṃ] BD ; ≀ādy≀aṃ A • sampātya] *em.* GOODALL ; sampādya AD, saṃyojya B **34a** cihnau] AB^{ac}D ; cihne B^{pc}

ubhayor hastayor gṛhya pramāṇe sādhakottamaḥ ||3.34||
pūrvacihne-s-tathā sthāpya hastaṃ vai dakṣiṇaṃ budhaḥ |
sasūtrakaṃ tato vāmaṃ khaṭikāyāṃ samuddharet ||3.35||
uttareṇa tathā mantrī hastam vai bhrāmayed budhaḥ |
paścime tu tato cihne vāmahastaṃ tu sthāpayet ||3.36||
sasūtrakaṃ tathā caiva uttareṇa tathaiva ca |
dakṣiṇaṃ bhrāmayed dhastaṃ sādhako matsyasādhane ||3.37||
anenaiva vidhānena dakṣiṇaṃ sādhayet punaḥ |
khaṭikāsahitenaiva hastena tu mahāmati ||3.38||
matsyayo sādhanaṃ kṛtvā matsyasvastikayor api |
[navahastamāpanam]
sūtraṃ prasārayen mantrī dakṣiṇā cottareṇa tu ||3.39||
khaṭikāyā ghṛṣṭakañ caiva cchoṭaye navahastakam |
caturasraṃ puraṃ gṛhya tato sūtrāṇi pātayet ||3.40||
sarvāvaraṇamārgeṇa padmamārgeṇa caiva hi |
[ekahastamātraṃ padmam]
brahmasthānārdhahastaṃ tu pūrveṇaiva tu gṛhṇayet ||3.41||
paścimena tato gṛhya ardhahastaṃ tathaiva ca |
uttareṇa tathā caiva dakṣiṇena tathaiva ca ||3.42||
cihnāni kārayitvā tu khaṭikāyā sādhakottamaḥ |
[koṣṭhāni]
paścimāpūrvabhāge tu sūtraṃ vai pātayed budhaḥ ||3.43||
dakṣiṇena tu rekhāyāṃ ardhahastena cottaram |
anenaiva tu mārgeṇa rekhāyā cottareṇa tu ||3.44||
pūrvapaścimabhāgena sūtraṃ vai pātayet tataḥ |
dakṣiṇottarabhāgena rekhāyāḥ pūrvakeṇa tu ||3.45||
pātaye tu paraṃ sūtraṃ paścimena tathaiva hi |

36ab A f. 6^{r}2 (↱uttareṇa) **38ab** B f. 8^r(ane↱naiva) **39cd** A f. 6^{r}3 (prasāraye↱n); D f. 5^v (↱sūtraṃ) **43ab** A f. 6^{r}4 (khaṭikā↱yā)

35a cf. 3.36c. **40a** cf. *Sarvajñānottara* 8.58cd: *khaṭikāghṛṣṭaṃ kṛtvā dakṣiṇottaratāṃ nayet* (*unmetr.*).

34d pramāṇe] *corr.* GOODALL ; pramāne ABD • °ottamaḥ] AB ; °ottamam D **35a** pūrva°] AD ; pūrvaṃ B • °cihnes] AD ; °cihnaṃ B^{pc}, °cihnas B^{ac} **37c** dakṣiṇaṃ] *em.* ; dakṣiṇe ABD • bhrāmayed dhastaṃ] AB ; bhrāmaye hastaṃ D **37d** sādhako] AB ; sādhakā D • matsya°] *em.* ; ≀matsa≀° A, sa≀dm≀a° B, sansa° D • °sādhane] AD ; °sādhana≀ḥ≀ B **38d** mahāmati] A ; mahāmatiḥ B, sahāmati D **39a** matsyayo] A ; sa≀dm≀ayā B, sansayo D **39b** matsya°] *corr.* ; matsa° A, sadma° B, sansa° D **40a** khaṭikāyā ghṛṣṭakan] AD ; khaṭikāyāḥ pṛṣṭhakaś B **41b** °mārgeṇa] AD ; gārgeṇa B **41d** pūrveṇa] AD ; pūrve~~na~~ B • gṛhṇayet] AD ; gṛ*hayet B **42a** paścimena] *corr.* ; paścimeṇa AD, paśime~~ṇa~~ B **43b** khaṭikāyā] AD ; khaṭikā B^{ac}, khaṭikāyā≀ḥ≀ B^{pc} **46a** pātaye] AD ; pātayet B • paraṃ] B ; para AD (*unmetr.*)

anenaiva vidhānena dikṣu sūtrāṇi pātayet ||3.46||
ardhahastapramāṇena sādhakaḥ susamāhitaḥ |
sūtrāṇi pātayitvā tu navavārāṇi saṃkhyayā ||3.47||
upaśobhānusāreṇa pātayīta yathākramam |
prakoṣṭhādivibhāgena sādhakaḥ susamāhitaḥ ||3.48||
padmamānaṃ bhave dvāraṃ prakoṣṭhaiś ca samanvitam |
madhye padmaṃ samālikhyam
aṣṭapattraṃ sakarṇikam||3.49||
caturdvāraṃ puraṃ kṛtvā rajāṃsi vinipātayet |

[prathamam āvaraṇaṃ karṇikāyām]

avadhūtatanuṃ kṛtvā bhasmoddhūlitavigrahaḥ ||3.50||
nirācārapadāvastho dhyāyed bhīmaṃ kapālinam |
ātmānaṃ pūjayed devyā bhīmādyāḥ padmamadhyagāḥ ||3.51||
karṇikāyāṃ nyased devaṃ bhīmarūpaṃ kapālinam |
pūrveṇa prathamā devī dvitīyā dakṣiṇe nyaset ||3.52||
tritīyā paścime bhāge caturthī cottare sthitā |
āgneyyāṃ diśi-m-āśritya yāvad īśānagocaram ||3.53||
dūtī vinyasya yatnena dūtyānte yoginī nyaset |
yoginyānte tathā mātṝṃ pūrvādyāṃ viniveśayet ||3.54||

[āvaraṇāni 2–9 (karṇikāyām)]

dvitīyāvaraṇe prājña mātarāś caṇḍasambhavāḥ |
tṛtīye vinyased devīṃ lokeśīṃ lokamātarāḥ ||3.55||
caturthe vāgbhavā devyaḥ pañcame tu manodbhavām |
ṣaṣṭhe tu yogajāṃ caiva saptame pūtanā nyaset ||3.56||
aṣṭame tu diśāṃ mantrī navame rudramātarāḥ |

46cd A f. 6^{r}5 (pātaᵣ↱yet) **50ab** A f. 6^{r}6 (rajāṃ↱si) **53cd** A f. 6^{v}(↱āgneyāṃ); B f. 8^{v}(goca↱raṃ) **57ab** A f. 6^{v}2 (↱aṣṭame)

49c °likhyaṃ] AD ; °likhya B **49d** °pattraṃ] AB ; °patra D **50a** catur°] AB ; catu° D **50b** rajāṃsi] AB ; rajasi D **50c** °tanuṃ] B ; °tanu AD (*unmetr.*) **50d** bhasmoddhūlita°] AB ; bhasmāṅkalita° D • °vigrahaḥ] AD ; °vigraha B **51a** °āvastho] AB ; °āvasthā D **52c** prathamā] ABD^{pc} ; pramathamā D^{ac} **53b** caturthī] AB ; caturthā D **53c** āgneyyāṃ] *em.* ; āgneyāṃ A, āgneyīṃ B, āyeyād D • āśritya] AB^{pc}D ; ātṛtya B^{ac} **53d** īśāna°] AB ; dīśāna° D **54a** dūtī] AD ; dūtīṃ B **54b** yoginī] AD ; yoginīṃ B **54c** mātṝṃ] AD ; mātṝḥ B **55a** prājña] AD ; proktaṃ B **55b** mātarāś] B^{ac} ; mātarāñ AD, mātaraś B^{pc} **55c** tṛtīye] AB^{pc}D^{pc} ; tṛtīyo B^{ac}, vṛtītye D^{ac} • devīṃ] AB ; devi D **55d** °mātarāḥ] A ; °mātaras B^{pc}, °mātarā* B^{ac}, °mātarāṃ D **56a** caturthe] AD ; catu~~rthi~~ B • devyaḥ] AB ; devyaṃḥ D **56b** pañcame] A^{pc}(*in bottom margin*)BD ; pame A^{ac} **56c** yogajāṃ] AD ; yoga⸤tr⸥āṃ B **56d** pūtanā] AD ; pūtanāṃ B **57a** diśāṃ] AB ; diśā D **57b** °mātarāḥ] AD ; mātaya⸤ḥ⸥ B

[caturviṃśatiyoginyaḥ]

caturviṃśatiyoginyo arcayet paritaḥ kramāt ||3.57||
trikaṃ trikaṃ yathānyāyaṃ sarvasiddhyarthakāraṇam |
suprabhā devamātā ca viśālā yogavāhinī ||3.58||
hayavegā suvegā ca manmathī *vāyavī* tathā |
vānarī kroṣṭukī caiva mṛgāṅkā śaśinī śivā ||3.59||
siṃhānanā tathā vyāghrī hariṇī kekarā tathā |
mārjārī caiva ghaṇṭā ca jāmbavī vegavāhinī ||3.60||
gaurī rambhā śacī caiva yoginyā ca prapūjayet |

[dvārapālāḥ]

dvārapālāṃ catuṣkān tu dvārasthāneṣu yojayet ||3.61||
gokarṇa śaṅkukarṇaṃ ca hayagrīvaṃ ca rāvaṇam |
vidhivat pūjaye devi yatheṣṭāṃ siddhi-m-īhakaḥ ||3.62||
bāhyato maṇḍalasyaiva aṣṭau te yogajāṃ drumām |

[śmaśāṇam 1: vārāṇasī (E)]

pūrveṇa vinyased vajraṃ tatra śleṣmāntakadrumam ||3.63||
vṛkṣamantreṇa deveśi vinyaset sādhakottamaḥ |
śūlaprotā likhe cāṣṭau dikṣu-ś-caiva vidikṣu ca ||3.64||
tatreśāne likhet ghorāṃ śivā jvālāmukhī tathā |
caturdikṣu likhet tatra caturo rākṣasān tathā ||3.65||
nandiṃ caivopanandiṃ ca gopatiṃ sumatiṃ tathā |

60cd A f. 6^{v}3 (mā⸢rjārī) **64ab** A f. 6^{v}4 (⸢vṛkṣa°) **65ab** D f. 6^r(tatre⸢)

---

58 ff. cf. 30.134–138ab (Mūlayāga): *caturviṃśatiyoginyo mūlavaktre tu vinyaset | trikaṃ trikaṃ yathānyāyaṃ keśarasthānam āsṛtam || kādikūṭavibhāgena pūjayīta yathākramam | suprabhā devamātā ca viśālā yogavāhinī || hayavegā suvegā ca manmathī vāyavīs tathā | vānarī kroṣṭukī caiva mṛgaṅkā śaśinī sivā || śiṃghānanī tathā vyāghrī hariṇī kekarās tathā | mārjārī caiva ghaṇṭā ca jāmbavī vegavāhinī || gaurī rambhā śacī caiva etāṃ pūrvādi pūjayet.* **59b** See parallel at the previous verse. **60a** cf. 57.51c: *siṃhānanā tathā vyāghrī.* **60cd** See parallel above. **65** D gives the text from here up to *gopatiṃ paścime li°* in 3.68a in the top margin in a slightly different hand.

57d arcayet] AB ; accaryet D **58b** °kāraṇam] AD ; °kāraṇa* B **58d** viśālā] BD ; viśālāṃ A **59b** vāyavī] *conj.* ; cāgra≀ṇ≀ī A, vā*ṇī B, vāgranī D **59d** śaśinī] AD ; śarśī~~ni~~ B **60a** siṃhānanā] B ; siṃ≀gh≀ānanī A, sighānanī D **60c** mārjārī] AB ; mājārī D • ca] BD ; *omitted in* A **60d** °vāhinī] B ; °vāhaṇī AD **61a** śacī] AD ; ~~sacī~~ B **62a** gokarṇa] AD ; gokarṇaṃ B • śaṅku°] D ; ≀sank≀u° A, cakra° B **62b** °grīvaṃ] AD ; °grīvaś B • rāvaṇam] AD ; rāvaṇaḥm B **62c** pūjaye] AB^{ac}D ; pūjayed B^{pc} **62d** siddhi-m-īhakaḥ] A ; siddhisādhakaḥ B, siddhim āhakaḥ D **63b** yogajāṃ] A, yogaja B^{ac}, yogajā≀m≀ B^{pc}, yogajaṃ D • drumām] A ; kramāt B, drumā≀m≀ D **63d** tatra] AB ; tatre D • °āntakadrumam] AD ; °ātakadrumā B^{ac}, °ātakadrumaḥ B^{pc} **64c** likhe] AB^{ac}D ; likh≀y≀a B^{pc} **64d** dikṣuś] AB^{ac}D ; dikṣu B^{pc} • vidikṣu] BD ; vidikṣa A **65a** °eśāne] AB^{pc}D ; °eśāra B^{ac} **65b** śivā] AD ; śivāṃ B • °mukhī] AD ; °mukhīṃ B **65d** caturo] AB ; caturā D **66a** nandiṃ] A ; nandi B^{ac}D, nandiñ B^{pc} **66b** gopatiṃ] B ; gopati AD

nandi vai pūrvato nyasya yogavṛkṣasya suvrate ||3.66||
upanandī tato devi dakṣiṇena tu vinyaset |
ṣaṭpattrakeṣu padmeṣu rākṣasāṃ karṇikopari ||3.67||
gopatiṃ paścime likhya padmamadhye tu mantravit |
sumatiṃ cottare caiva padmamadhye samālikhet ||3.68||
nandasya pūrvato devi dharmanī pūrvake dale |
yāmyāgneye tathā caiva pivanī vinyased budhaḥ ||3.69||
yāmyā*nairṛtake* pattre raudrāṃ *caiva* samālikhet |
vāruṇe tu dale devi rucikā vinyased budhaḥ ||3.70||
saumyavāyavyake pattre satā caiva samālikhet |
saumyeśāne tathā caiva sarvadā tu samālikhet ||3.71||
sarveṣāṃ rākṣasānāṃ tu yoginyo ṣaṭ samālikhet |
etā eva likhen mantrī prati prati na saṃśayaḥ ||3.72||
evaṃ śmaśānam ālikhya vārāṇasyāṃ tu saṃsthitaḥ |
yogavṛkṣasya cādhastān mahādevaṃ samālikhet ||3.73||
caturvaktraṃ mahāvīryaṃ raudraṃ bhairavarūpiṇam |
rudrāṣṭakasamopetam aṣṭapattre tu padmake ||3.74||
bāhyato rudracakrasya yoginya ṣaṭ samālikhet |
pūrvā diśi samārabhya yāvad īśānam āgatam ||3.75||
nandī ca upanandī ca sumanā tu tathāparā |
sānuvegā mahānāsā daṇḍinī ca tathāparā ||3.76||
vārāṇasyāṃ śmaśānaṃ tu etat sarva samālikhet |

[śmaśānam 2: virajā (SE)]

āgneyyāṃ virajāyāṃ tu trikūṭaṃ tatra cālikhet ||3.77||
nānāvṛkṣalatākīrṇam ulūkaiś copaśobhitam |
nandiś ca chagalaṃ caiva kumbhakarṇa mahābalam ||3.78||

67cd A f. 6^{v}5 (ṣaḍpatra↱keṣu) **69ab** B f. 9^{r}(pūrvake↱dale) **71ab** A f. 6^{v}6 (vā↱yavyake) **74cd** A f. 7^{r}(↱rudrā°) **77cd** A f. 7^{r}2 (↱āgneyaṃ)

66c nandi] AD ; nandiṃ B **67a** °nandī] AD ; °nandiṃ B **67c** ṣaṭpattrakeṣu] BD ; ṣaḍpatrakeṣu A **68a** gopatiṃ] AB ; gopati D **68c** sumatiṃ] AB ; sumati D **69a** nandasya] AD ; nandīnaḥ B **69b** dharmanī] AD ; ≀dha≀rma~~nī~~ B • pūrvake dale] AB ; **** D **69d** pivanī] AD ; pivanīṃ B **70a** °nairṛtake] *corr.* ; °nai≀d≀atake A, °ṃnaida≀t≀ake B^{ac}, °ṃnairṛ≀t≀ake B^{pc}, nairṭake D **70b** raudrāṃ caiva] *conj.* ; raudrāṃ ṇaiva A, raudrāṇ≀e≀va B, raudrāṇaiva D **70d** rucikā] AD ; rucikāṃ B **71b** satā] AD ; ~~śa~~tā B **71d** tu] BD ; ≀tu≀ A **72a** sarveṣāṃ] BD ; sarvveṣā A **72b** yoginyo] AD ; yoginyā B^{ac}, yoginyaḥ B^{pc} **73a** śmaśānam] AD ; ~~sma~~sānam B **74a** °vīryaṃ] AB ; °vīrya D **74c** rudrā°] AD ; bhadrā° B **75b** yoginya] AD ; yoginyaḥ B **76c** sānuvegā] D ; sā≀nu≀vegā A, sā*vegā B **76d** daṇḍinī] B ; daṇḍino AD **77a** vārāṇasyāṃ] AB ; sānuvegā vārāṇasyāṃ D • śmaśānaṃ] AB^{pc}D ; śmaśānasyaṃ B^{ac} **77b** sarva] AD ; sarvaṃ B **77c** āgneyyāṃ] *corr.* ; āgneyaṃ ABD^{pc}, āgne~~yāṃ~~ D^{ac} **78b** ulūkaiś] A ; ullukaiś BD **78c** chagalaṃ] AD ; ≀ch≀ālaś B **78d** °karṇa] AD ; °karṇo B • °balam] AD ; °balaḥ B

hetukaṃ tatra deveśaṃ śmaśānena *samabhyaset* |
tatropari likhec chaktiṃ karañjaṃ ca mahādrumam ||3.79||
tasyādhastā likhet padmam aṣṭapattraṃ sakarṇikam |
karṇikāyāṃ likhed devaṃ mahāghaṇṭaṃ tu bhairavam ||3.80||
kaṭideśe tathā caiva ghaṇṭāsaptavibhūṣitam |
rudrāṣṭakasamopetaṃ bhairavākārarūpibhiḥ ||3.81||
rudrāṇāṃ bāhyato devi yoginya ṣaṭ samālikhet |
yamaghaṇṭā karālā ca mahājihvā kharānanā ||3.82||
karālī danturā caiva nāmaiś caitāḥ prakīrtitāḥ |
rudracakraṃ tu saṃveṣṭya ṣaṭdikṣu cakram āsthitāḥ ||3.83||

[śmaśānam 3: kollagiriḥ (S)]

dakṣiṇena likhen mantrī mahāghoraṃ bhayāvaham |
mahāraudraṃ śmasānaṃ tu nāmnā kollagirī tathā ||3.84||
tatra daṇḍa samālikhya madhye vai bhītakadrumam |
nānāvṛkṣasamākīrṇaṃ kollāgiryopari-s-tathā ||3.85||
citibhiḥ prajvalantībhiḥ samantāt parivāritam |
dikṣu-ś-caiva vidikṣu-ś-ca bahis tasya mahāyaśe ||3.86||
tasyadhastā likhet padmam aṣṭapattraṃ sakarṇikam |
agnikaṃ kṣetrapālaṃ tu mahālakṣmī bhayāvaham ||3.87||
tatropari nyased devaṃ mahāhāsaṃ vicakṣaṇaḥ |
padmapattreṣu deveśi rudrāṣṭakasamanvitam ||3.88||
bahi rudrāṣṭakasyāpi yoginīparivāritaḥ |
trāsanī bhīṣaṇī māyā mṛtyu dūtī vivasvatī ||3.89||
yāmyā diśi samākhyātā yoginyo surapūjitā |
yoginībāhyataś caiva catvāro rākṣasāṃ likhet ||3.90||
piṅgalaṃ pūrvato likhya gajakarṇaṃ tu dakṣiṇe |

81ab A f. 7^{r}3 (°deśe↱tathā) **84ab** A f. 7^{r}4 (°ghoraṃ↱bhayā°) **84cd** B f. 9^{v}(tu↱nāmnā) **87cd** A f. 7^{r}5 (kṣetrapāla↱n)

---

89 cf. 3.82ab: *rudrāṇāṃ bāhyato devi yoginyaḥ ṣaṭ samālikhet.*

79d karañjaṃ] AD ; karañjaś B **81b** °bhūṣitam] AD ; °bhūṣitaḥ B **81c** °samopetaṃ] AB ; °samopeta D **82b** yoginya] AD ; yoginyaḥ B **82c** °ghaṇṭā] BD ; ghaṇ*ā A **82d** °jihvā] AD ; °jikā B **83b** caitāḥ] B ; cetāḥ AD **84b** °ghoraṃ] AB ; °ghoraṃ ma D **84d** kollagirī] AB ; kaullakhiṃrī D **85a** daṇḍa] AD ; daṇḍaṃ B **85d** °oparis] AD ; °uparis B^{pc}, *paris B^{ac} **86a** citibhiḥ] AB^{pc}D ; cibhitiḥ B^{ac} • prajvalantībhiḥ] AD ; prajvalaṃtibhiḥ B • °vāritam] A ; °vāritaḥ BD **86c** dikṣuś] AB^{ac}D ; dikṣu B^{pc} • vidikṣuś] AB^{ac}D ; vidikṣu B^{pc} (*unmetr.*) **87a** tasyadhastā] AB^{ac}D ; tasyādhastāl B^{pc} **88c** deveśi] *corr.* ; deveśe ABD **89a** bahi] AD ; ~~bahi~~ B • °āṣṭakasyāpi] *em.* ; °āṣṭakaṃ≀s≀yāpi A, °āṣṭakanyāpi B, °āṣṭkaṃ syāpi D **89c** trāsanī] AD ; bhrāmarī B **90a** yāmyā] AD ; yāmyāṃ B **90b** yoginyo] A ; yoginy≀ā≀ B, yoginyā D • °pūjitā AD ; °pūjitāḥ B **90d** rākṣasāṃ] AD ; rākṣasāṃl B **91a** likhya] *corr.* ; likhye A ; likhe B, ≀lli≀khya D **91ab** *These two* pādas *are to be found in the bottom margin in MS A.*

dantikaṃ paścime likhya uttare bhṛkuṭīmukham ||3.91||

[śmaśānam 4: prabhāsaḥ (SW)]

nairṛte tu nyased devi prabhāsaṃ kṣetram uttamam |
khaḍgaṃ tatra samālikhya tato nimbaṃ samālikhet ||3.92||
saptaḍālaṃ mahābhīmaṃ citibhiḥ prajvalantibhiḥ |
ekaikasmiṃ likhe ḍāle nagnam udbaddhakaṃ naram ||3.93||
śivā tatra samālikhya jvālājihvā bhayānanām |
tasyadhastā likhet padmam aṣṭapattra tathaiva hi ||3.94||
tatra madhye likhed devaṃ bhairavaṃ śaśibhūṣaṇam |
rudrāṣṭakasamopetaṃ padmapattreṣu suvrate ||3.95||
bahi vīrāṣṭakaṃ caiva yoginya ṣaṭ samālikhet |
bhaṭṭinī bhadrakālī ca khaḍginī śaśibhūṣiṇī ||3.96||
vidyā caṇḍā tathā caiva ṣaṭ yoginyas samālikhet |

[śmaśānam 5: ujjainī (W)]

paścime kalpayed devi ujjainī kṣetram uttamam ||3.97||
pāśaṃ tatra samālikhya aśvatthaṃ vṛkṣam uttamam |
tasyādhastāl likhen mantrī nāmnā gandhavatīṃ nadīm ||3.98||
tasya dakṣiṇatīre tu śmaśānaṃ cālikhed budhaḥ |
tasyādhastā likhet padmam aṣṭapattraṃ sakarṇikam ||3.99||
mahākālaṃ likhed devaṃ draṃṣṭrotkaṭabhayāvaham |
rudrāṣṭakaṃ likhet tatra padmapattre vyavasthitam ||3.100||
pibantaṃ rudhiraṃ vaktre susampūrṇe kapālake |
bahir vīrāṣṭakaṃ caiva yoginya ṣaṭ samālikhet ||3.101||

91cd A f. 7^{r}6 (⸢dantikaṃ) **94ab** A f. 7^{v}(jvālā⸢jihvā) **97cd** A f. 7^{v}2 (ujje⸢ainī) **100ab** B f. 10^{r}(daṃ⸢ṣṭro°) **101ab** A f. 7^{v}3 (°pū⸢rṇṇe)

94cd There seem to be a folio missing in MS D. The next folio starts with *°likhet* in 3.149b. This means that around 55 verses are missing in MS D. **96ab** = 3.101cd. **101cd** = 3.96ab.

91c dantikaṃ] AB ; dandikaṃ D **91c** bhṛkuṭī] AB ; bhṛṭī D **92a** nairṛte] *corr.* ; nairite A, nai~~ri~~te B, nairṭe D • nyased devi] AD ; nyase devī B **92b** kṣetram uttamam] AD ; kṣetrasattamam B **93a** °ḍālaṃ] A ; °tālaṃ B, °dālaṃ D **93b** citibhiḥ] AD ; citibh~~iḥ~~ B **93c** ekaikasmiṃ] A ; ekaikasmiṃl B, ekaikasmi D • likhe] AD ; likhed B **93d** udbaddhakaṃ] AD ; śudbaddhakaṃ B • naram] AD ; varam B **94a** śivā] AD ; śivāṃ B **94c** tasyadhastā] AB^{ac}D ; tasyādhastā B^{pc} **94d** °pattra] A ; °patraṃ B, °patre D **95b** bhairavaṃ] AB^{pc} ; *omitted in* B^{ac} **96a** bahi] A ; bahir B **96b** yoginya] AB^{ac} ; yoginyaḥ B^{pc} **96d** khaḍginī] A ; kheṭinī B **97b** ṣaṭ] A ; ṣaḍ B **97d** ujjainī] *corr.* ; ujj⸢ai⸣nī AB • kṣetram uttamam] A ; kṣetrasattamaḥ B **98b** vṛkṣam uttamam] A ; vṛkṣasattam⸢⸣ B **98c** tasyā°] A^{pc}B^{pc} ; tasya° A^{ac}B^{ac} **98d** gandhavatī nadī] AB^{pc} ; satyavatī nadī B^{ac} **99a** śmaśānaṃ] B^{pc} ; śmaśānāñ AB^{ac} **100b** draṃṣṭro°] A ; daṃṣṭro° B **100d** °pattre vyavasthitam] A ; °patreṣv avasthitam B **101b** °pūrṇe] A °pūrṇa° B **101d** yoginya] AB^{ac} ; yoginyaḥ B^{pc} • ṣaṭ] AB^{pc} ; ṣa⸢ḍ⸣ B^{ac}

gokarṇī bhadrakarṇī ca viḍālī pūtanā tathā |
śakunī bhadrakālī ca ṣaḍ yoginyo mahābalāḥ ||3.102||
ṣaṭ lākinyo likhet paścād bahis tāsāṃ mahāyaśe |
antramālākulāṃ sarvāṃ *raktādikkhaḍgaśobhitām* ||3.103||
pūrvādiśi samārabhya caturo rākṣasāṃ likhet |
kailāsaṃ nāḍijaṅghaṃ ca gokarṇaṃ ca kapālinam ||3.104||
śūlaprotā likhec caiva diśāsu vidiśāsu ca |
[śmaśānam 6: bhūteśvaraḥ (NW)]
vāyavyāṃ kalpayet kṣetraṃ nāmnā bhūteśvaraṃ mahat ||3.105||
dhvajāṃ tatra samālekhya kadambaṃ tatra cālikhet |
śmaśānaṃ tu likhet tatra citibhiḥ prajvalantibhiḥ ||3.106||
kadambādhastāl likhet padmam aṣṭapattraṃ tathaiva hi |
bhadrāsanaṃ tato likhya śmaśāne tu subhīṣaṇe ||3.107||
tatra likhya gaṇādhyakṣaṃ rudrāṣṭakasamanvitam |
rudrāṇāṃ bāhyato devi yoginya ṣaṭ samālikhet ||3.108||
bhramaṇī bhrāmaṇī caiva vāyuvegā mahābalā |
kampanī dhunanī caiva etā pūrvādi-m-ālikhet ||3.109||
pūrvā diśi samārabhya caturo rākṣasāṃ likhet |
vaidyutaṃ stanitaṃ caiva mahāmeghapravartanam ||3.110||
bhayāvahaṃ samākhyātaṃ krameṇaiva vyavasthitāḥ |
[śmaśānam 7: ekāmrakaḥ (N)]
uttare kalpayed devi nāmnā-d-ekāmrakaṃ śubham ||3.111||
aralukaṃ tu samālikhya gadā vai *pṛṣṭhato* nyaset |
tasyādhastā likhet padmam aṣṭapattraṃ sakarṇikam ||3.112||
bhairavaṃ tatra cālikhya rudrāṣṭakasamanvitam |
ekapādaṃ mahāvīryaṃ bhairavākārasaṃjñakam ||3.113||
bahi rudrāṣṭakaś caiva mātaro vinyased budhaḥ |

104cd A f. 7^v4 (kailā⸢saṃ) **108ab** A f. 7^v5(⸢tatra) **111ab** A f. 8^r(sa⸢mākhyātaṃ)

103d cf. 59.92: *māṅsāsī raktadigdhāṅgo.*

102a °karṇī] A ; ~~karṇī~~ B • bhadra°] A ; rudra° B **103a** ṣaṭ] A ; ~~ṣaṭ~~ B **103b** tāsāṃ] B ; tāṃsā A **103c** antra°] A ; abhra° B **103d** raktā°] A ; rakṣā° B **104b** rākṣasāṃ] A ; rākṣasāṃl B **104c** °jaṅghaṃ] A ; °haṅghaś B^{ac}, °jaṅghaś B^{pc} **104d** gokarṇaṃ] A ; gokarṇaś B **105a** °protā] *corr.* ; °prottā AB^{ac}, °protaṃ B^{pc} **105c** vāyavyāṃ] *corr.* ; vāyavyaṃ A, vāyavye B **106a** dhvajāṃ] A ; dhvajaṃ B • °lekhya] A ; °likhya B **108d** yoginya] A ; yoginyaḥ B **109a** bhramaṇī] AB^{pc} ; bhramarī B^{ac} • bhrāmaṇī] A ; bhrāmarī B **109c** dhunanī] A ; dhūnanī B **109d** etā] AB^{ac} ; etāḥ] B^{pc} **110b** rākṣasāṃ] AB^{ac} ; rākṣasāṃl B^{pc} **111d** ekāmrakaṃ] AB^{pc} ; ekāpakaṃ B^{ac} **112a** aralukaṃ] A ; bhraratakaṃ B • tu] A^{pc} ; *omitted in* A^{ac}B **112b** gadā] A ; gadāṃ B • pṛṣṭhato] B ; ṣṛṣṭato A **112c** tasyādhastā] A^{pc} ; tasyadhastā $A^{ac}B^{ac}$, tasyādhastāl B^{pc} **114a** bahi] A ; ~~bahi~~ B • °āṣṭakaś] A ; °āṣṭakaṃ] B

māheśvary āditaḥ kṛtvā paramātā na saṃśayaḥ ||3.114||
pretārūḍhā mahāvīryā ālikhen mantravit kramāt |
kapāle raktasampūrṇer antrasragdāmalambibhiḥ ||3.115||
varadodyatahastās tu antrasragdāmabhūṣitāḥ |
mātṝṇāṃ bāhyato devi yoginyaś cālikhed budhaḥ ||3.116||
sumanā devakī caiva cakravegā mahāravā |
bhīmakī ratnagarbhā ca ṣaṭ yoginyo yathākramam ||3.117||
dantikaṃ lohajaṅghaṃ ca ūrdhvakeśaṃ mahāmukham |
catvāro rākṣasāṃ likhya śākinībhi samāvṛtām ||3.118||
kabandhāni likhed aṣṭau dikṣu-ś-caiva vidikṣu ca |

[śmaśānam 8: koṭivarṣam (NE)]

īśāne tu diśābhāge koṭivarṣaṃ prakalpayet ||3.119||
vaṭān tatra samālikhya tatra śūlodakaṃ likhet |
dikṣu-ś-caiva vidikṣu-ś-ca śūlaprotā likhet tathā ||3.120||
śūla tasyāgrato likhya kuṇḍasyaiva mahātape |
paṭṭiśaṃ pūrvato nyasya vaṭasyādhas tato priye ||3.121||
aṣṭapattraṃ likhet padmaṃ tathaiveha na saṃśayaḥ |
hetukeśvaram ālikhya sadāśivatanu-s-tathā ||3.122||
karṇikāyāṃ mahādevi mahābhairavarūpiṇam |
rudrāṣṭakasamopetaṃ pūrvavad devi cālikhet ||3.123||
rudrāṇāṃ bāhyato devi yoginya ṣaṭ samālikhet |
hetukī kampanī caiva kṣobhaṇī bhīmavikramā ||3.124||
kroṣṭukī bhadrakālī ca yoginyaḥ ṣaṭ samālikhet |
yoginīnāṃ bahiś caiva catvāro rākṣasāṃ likhet ||3.125||
nandiṃ ca chagalaṃ caiva kumbhakarṇa mahābalam |
pūrvā diśi samārabhya vinyaset mantravit kramāt ||3.126||
śūlaprotā likhet mantrī dikṣu-ś-caiva vidikṣu ca |

114cd A f. 8^{r}2 (kṛ⌈tvā) **115cd** B f. 10^{v} **118ab** A f. 8^{r}3 (lokajaṅghañ⌈ca) **121cd** A f. 8^{r}4 (pūrvvato⌈nyasya) **125ab** A f. 8^{r}5 (kroṣṭhu⌈kī)

114c māheśvary] AB^{pc} ; maheśvaryy B^{ac} • āditaḥ] B^{pc} ; ādita AB^{ac} **115a** °rūḍhā] AB^{pc} ; °kārā B^{ac} **115b** ālikhen] A ; ālikhya B **116b** °srag°] A ; °ag° B • °bhūṣitāḥ] A ; °bhūṣitā B **117b** mahāravā] A ; mahāravāḥ B **117c** ṣaṭ] A ; ṣaʅṭʅ B **118a** dantikaṃ] *corr.* ; ʅdʅantikaṃ AB^{pc} ; ʅvʅantikaṃ B^{ac} **118c** rākṣasāṃ] A ; rākṣasāṃl B **118d** śākinībhi A ; śākinībh~~iḥ~~ B **119b** dikṣuś] AB^{ac} ; dikṣu B^{pc} **120a** vaṭān] A ; va*aṃ B • samālikhya] A^{pc}B ; sālikhya A^{ac} **120b** śūlodakaṃ] A ; ~~sūl~~ādikaṃ B **120c** dikṣu-ś-caiva vidikṣu-ś-ca] A ; vidikṣu-ś-caiva dikṣu-ś-ca B^{ac}, dikṣu caiva vidikṣu ca B^{pc} (*unmetr.*) **121a** śūla] A ; ~~sū~~laṃ B **121c** paṭṭiśaṃ] A ; paśeisaṃ B **124b** yoginya] A ; yoginyaḥ B **124d** °kramā] AB^{pc} ; kramāt B^{ac} **125b** yoginyaḥ] B ; yoginya A **125d** rākṣasāṃ] A ; rākṣasāṃl B **126a** nandiṃ] A ; nandiś B • chagalaṃ] A ; chagalaś B **126b** °karṇa] A ; °karṇaṃ B **127b** dikṣuś] AB^{ac} ; dikṣu B^{pc}

[śmaśānanavakaṃ sārataḥ]

śmaśānanavakaṃ proktaṃ madhyamena samanvitam ||3.127||
rudrai vyāptaṃ yathānyāyaṃ sarvam aṣṭabhir aṣṭabhiḥ |
caturbhir garbhasaṃsthais tu saha rudrai bhavanti hi ||3.128||
aṣṭaṣaṣṭimitā rudrā śmaśānanavake tathā |
garbhas tritattvayāgaṃ tu vyāptiṃ vai bhairaveṇa tu ||3.129||
bhīmakiṅkararūpiṇyā vīrarūpeṇa ca priye |
caturviṃśatiyoginyo *śūla*padme vyavasthitā ||3.130||
tāś ca rudrais tathā vyāptā caturviṃśatibhiḥ kramāt |
mahādevādibhir devi krameṇaiva vyavasthitaiḥ ||3.131||

[padmam 1]

pūrve mahāśmasāne-s-tu mahādevaṃ tu vinyaset |
karṇikāyāṃ likhen mantrī pūrvapattre tathaiva ca ||3.132||
māheśvaraṃ tathāgneye devadevaṃ tu dakṣiṇe |
ālikhe tu dale mantrī nairṛtye prapitāmahām ||3.133||
paścime tu bidusthānam ajogandhaṃ ca vāyave |
visveśvaraṃ tathā caiva ālikhed uttare dale ||3.134||
īśāne tu mahānādaṃ vinyasen mantravit kramāt |

[padmam 2]

mahāvanaṃ tathāgneye mahāghaṇṭheśvaraṃ likhet ||3.135||
mahāvrataṃ tathā caiva tathā caiva mahotkaṭam |
tathā likhen mahātejāṃ tathā caiva mahābalam ||3.136||
mahāyogaṃ tathā caiva tathā sthūleśvaraṃ punaḥ |
harikeśvaraṃ tathā cānyaṃ sarvatra nava saṃsmṛtam ||3.137||

[padmam 3]

dakṣiṇe tu *vane* devi aṭṭahāsaṃ samālikhet |
punaś caivāṭṭahāsaṃ tu tasya pūrve tu pattrake ||3.138||

128ab A f. 8^{v}(a⸢ṣṭabhiḥ) **131ab** B f. 11^{r}(⸢tāś) **132ab** A f. 8^{v}2 (pūrvve⸢mahā°) **135cd** A f. 8^{v}3 (ma⸢hāghaṇṭhe°)

127c °navakaṃ] AB^{pc} ; °nakaṃ B^{ac} **128a** rudrai] A ; dravyair B^{ac}, rudrair B^{pc} **128c** caturbhir garbha°] AB^{pc} ; catuḥbhi≀d≀arbha° B^{ac} **128d** rudrair] B ; rudrai≀r≀ A **129a** °ṣaṣṭi°] B : °ṣaṣthi° A **129c** tritattvayāgaṃ] A, tu tatvayogan B^{ac}, tritatvayogan B^{pc} **129d** bhairaveṇa] *corr.* ; bhairavena AB **130a** °rūpiṇyā] AB^{pc} ; °kāpiṇyā B^{ac} **130b** °rūpeṇa] A ; °rūpena B^{pc} ; °kāpena B^{ac} **130c** yoginyo] A ; yoginy≀ā≀ B^{ac}, yoginyaḥ B^{pc} **130d** °padme] A ; °padma° B • °sthitā] A ; °sthitāḥ B **131d** krameṇaiva] B ; kramenaiva A **132a** mahāśmaśānes] *corr.* ; mah≀ā≀śmaśānes A, naṃdīśmaśānas B^{ac}, mahāśmaśānas B^{pc} **133c** ālikhe] A ; ālikhya B **133d** nairṛtye] B^{pc} ; nairitye AB^{ac} • °mahām] A ; °mahāṃ≀ś≀ B **134b** ajogandhaṃ] A ; ajagaṃdh≀i≀ B **134d** ālikhed] B ; ālikhedd A **135c** °vanaṃ] AB^{pc} ; varaṃ B^{ac} **136b** mahotkaṭam] A ; maho≀t≀kaṭa≀ṃ≀ B **136c** °tejāṃ] A; °tejaṃ B **138a** vane] *em.* GOODALL ; dale AB **138b** aṭṭa°] AB^{pc} ; cāru° B^{ac}

īśānaṃ ca tathā rudraṃ sahasrākṣaṃ tathaiva ca |
bhairavaṃ ca tathā ugram ūrdhvaretaṃ kapardinam ||3.139||
[padmam 4]
nairṛte vanake ramye ālikhec chaśibhūṣaṇam |
śaśibhūṣaṇaṃ punaś caiva kṛttivāsaṃ tathaiva ca ||3.140||
punaḥ pūrvadale caiva vinyasec chaśibhūṣaṇam |
āmrātikeśvaraṃ caiva nīlakaṇṭhaṃ tathaiva ca ||3.141||
śrīkaṇṭhaṃ ca mahāyogī tathā ca hāṭakeśvaram |
tathaiva vijayaṃ devi navamaṃ parikīrtitam ||3.142||
[padmam 5]
paścime tu mahākālaṃ karṇikāyāṃ samālikhet |
pūrvapattre tathā caiva mahākālaṃ samālikhet ||3.143||
śaṅkaraṃ ca haraṃ caiva jaṭi saumyaṃ tathāparam |
tryambakaṃ ca tathā cānyaṃ tathā cānyaṃ trilocanam||3.144||
triśūlinaṃ tathā cānyaṃ navamaṃ parikīrtitam |
[padmam 6]
vāyavye tu gaṇādhyakṣaṃ tathā ca tripurāntakam ||3.145||
lakulīśaṃ tathā caiva tathā caiva umāpatim |
paśupatiṃ ca tathā devaṃ tathā kāmeśvaraṃ likhet ||3.146||
amareśvaraṃ tathā caiva oṃkāraṃ ca tathāparam |
navamaṃ ca tathā bhīmaṃ vinyasen mantravit kramāt ||3.147||
[padmam 7]
uttare tu vane devi ekapādaṃ tu bhairavam |
svayambhuṃ ca tathā caiva tathā caiva gaṇāpatim ||3.148||
virūpākṣaṃ tathā caiva bhūrbhuvaṃ tu samālikhet |
tathā caiva himasthānam analeśvaram eva ca ||3.149||

139ab A f. 8^{v}4 (sa↱hasrākṣaṃ) **142cd** A f. 8^{v}5 (°kīrtti↱taṃ) **145ab** B f. 11^{v}(na↱vamaṃ) **146ab** A f. 9^{r}(umā↱patiṃ) **149ab** D f. 7^{v} (↱likhet) **149cd** A f. 9^{r}2 (hima↱sthānam)

149ab This is where MS D resumes after it broke off after verse 3.94.

139a īśānaṃ] *corr.* ; īśānāñ A, īśānāṃ B^{ac}, īśāne B^{pc} °retaṃ] B ; °reta A **140a** nairṛte] B ; nairite A • vanake] *conj.* GOODALL & KISS ; navake AB **140b** chaśibhūṣaṇam] *corr.*, chaśibhūṣiṇam A, chabhūṣaṇaṃḥ B^{ac}, chaśibhūṣaṇaṃḥ B^{pc} **140c** punaś caiva] A ; bhūyaś ca B **140d** kṛttivāsaṃ] B^{pc} ; kīrttivāsaṃ AB^{ac} **141c** āmrātikeśvaraṃ] AB^{ac} ; āmrātakeśvaraṃ B^{pc} **142d** °kīrtitam] A ; °kīrttitaṃḥ B **144b** jaṭi] A ; jaṭiṃ B **144c** ca] AB^{pc} ; *omitted in* B^{ac} **144d** tathā cānyaṃ trilocanam] A ; trilocanaṃ tathāparaṃ B **146b** tathā caiva umāpatim] A ; ~~umāyāgaṃ sayatṛtaḥ~~ B^{ac}, tathā caiva umāyāgaṃ B^{pc} **146c** paśupatiṃ ca] A ; paśupati *thā B **147b** oṃkāraṃ] A ; oṃkāraś B **148a** vane devi] A ; vana dev~~iṃ~~ B **148c** svayambhuṃ ca] A ; svayaṃbhuvaṃ B • caiva] AB^{pc} ; caiva gaṇāpa B^{ac} **149a** virūpākṣaṃ] AB^{pc} ; vikāpākṣan B^{ac} **149c** hima°] AD ; hi saṃ° B

bhasmagātraṃ tathā caiva kirāteśvaram eva ca |
navamaṃ tu samākhyātam uttare nātra saṃśayaḥ ||3.150||

[padmam 8]

īśāne tu mahādevi hetukeśvaram ālikhet |
vārāhaṃ ca tathā śreṣṭhaṃ *variṣṭhaṃ* jambukeśvaram ||3.151||
prahasitaṃ ca tathā devi tathā caiva jaleśvaraṃ |
aśubhaṃ ca tathā caiva varadaṃ navamaṃ smṛtam ||3.152||

[brahmasthānam]

mūlāsanasya deveśi brahmasthānābjake tathā |
karṇikāyāṃ catuṣkaṃ tu rudrāṇāṃ viniveśayet ||3.153||
siṃharūpā mahādevi tritattvasyāpi *copari* |
amareśvaraṃ ca agneye karṇikāyāṃ tu vinyaset ||3.154||
oṃkāra nairṛte bhāge diṇḍi vai vāyugocare |
īśāne ca tathā caṇḍī siṃharūpās tu vinyaset ||3.155||
tatropari nyased devaṃ bhīmabhairavarūpiṇam |
śmaśāne tu tato yāgaṃ yaṣṭvā vai sādhakottamaḥ ||3.156||
bahir astrāṇi vinyasya brāhmaṇābhyantare tathā |
dikṣu-ś-caiva vidikṣu-ś-ca astrāṇāṃ bāhyatas *tataḥ* ||3.157||
lokapālaṃ nyasen mantrī tato rudrān tu vinyaset |
pūrvādidiśi-m-ārabhya daśakaṃ daśakaṃ kramāt ||3.158||
adhordhvaṃ ca yathānyāyaṃ brahmāṇḍasyaiva madhyataḥ |

[E]

kapālīśo ajo buddha *vajra*deha pramardanaḥ ||3.159||
vibhūtir avyayaḥ śāstā pinākī tridaśādhipaḥ |

153ab A f. 9^{r}3 (°āsanasya⸢⸣devesi) **156ab** A f. 9^{r}4 (nya⸢⸣sed) **159ab** A f. 9^{r}5 (bra⸢⸣hm)

3.153–155 in B is written in a different hand in the top margin. The section ends with two characters: *pya cū*(?). Can they be numerals? (*cū* = 70?) See pp. 67 ff.

150b kirāt°] AB^{pc}D ; kirāʅṭʅ B^{ac}, kirāṭ° D **150d** nātra] *corr.* ; ṇātra ABD **151c** vārāhaṃ] AD ; vārāhaś B **151d** variṣṭhaṃ] *em.* ; raviṣṭa ABD **152a** prahasitaṃ] AB^{pc}D ; brahmanīṃ B^{ac} **152a** jale°] *corr.* ; jaʅʅe° AB^{pc}, jane° B^{ac}D **153a** mūlā°] AD ; śūlā° B **153b** °ābjake] AD ; °ābdake B **154b** copari] *conj.* ; kopari ABD **155a** oṃkāra] AD ; oṃkāraṃ B • nairṛte] B ; nairite A, naiṛte D **155b** diṇḍi] AD ; diṇḍiṃ B **155c** caṇḍī] AD ; caṇḍīṃ B **155d** °rūpās] AD ; °rūpān B **156b** °rūpiṇam] AB^{pc}D ; °kopiṇaṃ B^{ac} **156c** śmaśāne] AD ; śmaśānen B **156d** yaṣṭvā] AB ; ṣṭvā D **157b** °ābhyantare] AB^{pc}D ; °aśvatare B^{ac} **157c** dikṣuś] AB^{ac}D ; dikṣu B^{pc} • vidikṣuś] AB^{ac} ; vidikṣu B^{pc} (*unmetr.*), vidikṣuñ D **157d** tataḥ] *em.* ; tavaḥ ABD **158b** rudrān] AD ; rudrāṃs B **158c** pūrvādi°] B ; pūvvādi° A, pūrvā° D • °diśi-m-ā°] AB ; °diśi samā° D **158d** daśakaṃ daśakaṃ] AB ; daśakaṃ daśaka D **159a** °ordhvaṃ] BD ; °orddhañ A **159c** ajo buddha] AD ; akṣavaktraṃ B^{ac}, ʅpare budhnaʅ B^{pc} **159d** vajra°] B ; vraja° AD • °mardanaḥ] AD ; °mardakaḥ B **160a** śāstā] AD ; sāstā B

pūrvāyāṃ daśakaṃ hy eta rudrāṇāṃ sampratiṣṭhitam ||3.160||
mahābhūtair mahādevi pūjayet sādhakottamaḥ |
[SE]
agnirudro hutāśī ca piṅgalo khādako haraḥ ||3.161||
jvalano dahano babhru bhasmāntakaḥ kṣayāntakaḥ |
āgneyāṃ daśakaṃ hy etat saha bhūtais tu pūjayet ||3.162||
[S]
yāmyo mṛtyuharo dhātā vidhātā katṛ-r-eva ca |
kālarudraś ca vikhyāto dharmādharmapatis tathā ||3.163||
saṃyoktā ca viyoktā ca ity ete dakṣiṇāṃ diśi |
saha bhūtais tathā pūjyam evaṃ vai bhairavo 'bravīt ||3.164||
[SW]
ūrdhvaśepho virūpākṣa dhūmro lohitadraṃṣṭavān |
nairṛto māraṇā hantā krūradṛṣṭi bhayānakaḥ ||3.165||
nairṛtyāyāṃ sthitā rudrā saha bhūtai prapūjayet |
[W]
balo hy atibalaś caiva pāśahasto mahābalaḥ ||3.166||
śvetaś ca jayabhadraś ca dīrghabāhu jalāntakaḥ |
vaḍavāmukha bhīmaś ca vāruṇyāṃ diśi saṃsthitāḥ ||3.167||
saha bhūtais tathā pūjya sādhakena mahāyaśe |
[NW]
śīghro laghu vāyuvegaḥ sūkṣmas tīkṣṇa kṣayāntakaḥ ||3.168||
pañcāntakaḥ pañcaśikhaḥ kapardī meghavāhanaḥ |
ity ete daśa rudrās tu vāyavyāṃ samprapūjayet ||3.169||
saha bhūtais tathā pūjya nātra kārya vicāraṇāt |

162ab A f. 9^{v}(°āntakaḥ↱kṣayāntakaḥ) **164ab** B f. 12^{r}(saṃyo↱kṣyā) **165cd** A f. $9^{v}2$ (↱nairito) **168cd** A f. $9^{v}3$ (°vegaḥ↱sūkṣmas)

161d cf. *Svāyambhuvasūtrasaṃgraha* 4.77d: *piṅgaṇḍaḥ svādako haraḥ*[?].

160c eta] AD ; etaṃ B **161b** °ottamaḥ] AB ; °ottamaṃ D **161d** piṅgalo khādako haraḥ] A ; piṅgalākhyo vṛkodaraḥ B, piṅgalā khyādako haraḥ D **162a** babhru] AD ; babhrur B **162cd** etat saha] AD ; etan maha° B **163a** yāmyo] A ; yāmyā B, yāmy⟨ā⟩ D • °haro] A ; °harā B, °har⟨ā⟩ D **164a** saṃyoktā] $AB^{pc}D$; saṃyokṣyā B^{ac} • viyoktā] $AB^{pc}D$; viyokṣā B^{ac} **165a** ūrdhva°] D ; ūrddha° A, ūrdhvaṃ B • °śepho] A ; mahā BD • virūpākṣa] $AB^{pc}D$; vikopākṣa B^{ac} **165b** dhūmro] AD ; dhūmra B • draṃṣṭavān] AD ; daṃṣṭravān B **165c** nairṛto] B^{pc} ; nairito AB^{ac}, nairṭo D • hantā] AB ; dantā D **166a** nairṛtyāyāṃ] *corr.* ; nairityāyāṃ A, nairityaṃyā B^{ac}, nairṛtyāṃyā B^{pc}, nairṭyāyāṃ D **166b** saha bhūtai] AD ; mahabhūtaiḥ B • prapūjayet] $AB^{pc}D$; pūjayet B^{ac} **167a** °bhadraś] AB ; °rudraś D **167b** °bāhu] AD ; °bāhur B **168c** laghu] A ; laghur B, raghu D **168d** sūkṣmas] B^{pc} ; sūkṣmās $AB^{ac}D$ • tīkṣṇa] $AB^{ac}D$; tīkṣṇaḥ B^{pc} **169c** rudrās] AD ; rudrāṃs B **169d** vāyavyāṃ] *corr.* ; vāyavyaṃ AD, vāyavye B **170b** nātra kārya vicāraṇāt] $AB^{ac}D$, nātra kāryā vicāraṇā B^{pc}

[N]
nidhīśo rūpavān dhanyaḥ saumyadeha pramardanaḥ ||3.170||
suprasādo prasādaś ca kāmarūpī ca supriyaḥ |
someśvara samākhyātā uttareṇa daśaiva tu ||3.171||
saha bhūtais tathā pūjya sādhakena mahāyaśe |
[NE]
vidyādhipo jñānabhujo sarvajño vedapāragaḥ ||3.172||
mātṛvṛtas tu piṅgākṣo bhūtapālo balipriyaḥ |
sarvavidyāvidhātā ca sukhaduḥkhakaras tathā ||3.173||
daśa rudrāḥ samākhyātā īśānyāṃ diśi saṃsthitā |
saha bhūtais tathā pūjya svamantrais tu yathākramam ||3.174||
[adhaḥ]
ananta pālako dhīraḥ pātālīśa patir vṛṣaḥ |
sragdāmas tu-s-tathā śubhro lohitaḥ sarvatomukhaḥ ||3.175||
daśa rudro mahādevi kālāgne ’dhas tu pūjayet |
saha bhūtai yathānyāyaṃ nātra kārya vicāraṇāt ||3.176||
[ūrdhvam]
śambhur vibhur gaṇādhyakṣas tryakṣas tridaśavanditaḥ |
saṃvāhaś ca vivāhaś ca nabho lipsu vicakṣaṇaḥ ||3.177||
ākāśe saṃsthitā rudrā daśaiva tu yathākramāḥ |
saha bhūtais tathā pūjya evaṃ vai bhairavo ’bravīt ||3.178||
[prayogo dīkṣāpratiṣṭhāmahāyāgeṣu]
dīkṣākāle śmaśānāni ālikhe tu prapūjayet |
tathā pratiṣṭhākāle tu pūjanīyāni mantriṇām ||3.179||
lekhyāni tu mahādevi mahāyāgeṣu pūjayet |
rudrāṇāṃ tu śataṃ dikṣu dīkṣākāle tu pūjayet ||3.180||
daśadikṣu vibhāgena saha bhūtair yathākramam |
pratiṣṭhāyāṃ tathā caiva evam eva hi pūjayet ||3.181||

171cd A f. 9^{v}4 (utta↱reṇa) **175ab** A f. 9^{v}5 (↱ananta); D f. 8^{r} (pātā↱līśa) **177cd** A f. 10^{r}(ca↱nabho) **179ab** B f. 12^{v}(dī↱kṣā) **181ab** A f. 10^{r}2 (↱daśa°)

170c nidhīśo] AD ; nidhis~~e~~ B • rūpavān] AB^{pc}D ; kāpavān B^{ac} **171b** °rūpī] AB^{pc}D ; °kāpī B^{ac} **171c** someśvara] AB^{ac}D ; someśvaraḥ B^{pc} • samākhyātā] AB^{ac}D ; samākhyāta B^{pc} **172c** jñānabhujo] AD ; ~~gasaṃtuṣṭa~~ B^{ac}, jñānabhujaḥ B^{pc} (*in margin*) **172d** °gaḥ] B^{pc} ; °gāḥ AB^{ac}D **174b** °sthitā] AB^{ac}D ; °sthitāḥ B^{pc} **174d** °mantrais] AD ; °~~śabdais~~ B **175a** ananta] AD ; anantaḥ B • patir] B^{pc} ; pati] AB^{ac}D (*unmetr.*) **176a** rudro] AD ; rudrā B **176c** bhūtai] AB^{ac}D ; bhūtair B^{pc} **176d** kārya vicāraṇāt] AB^{ac}D ; kāryā vicāraṇā~~t~~ B^{pc} **177b** tri°] AD ; tu B **177d** lipsu] AD ; lipsur B **178b** °aiva] AB ; °aivan D • °kramāḥ] AD ; °kramā⟨m⟩ B **179c** °kāle] AD ; °kālan B **179d** °mantriṇām] AD ; °mantriṇā B **180b** °yāgeṣu] AD ; °yoge pra° B **180d** tu pūjayet] AD ; pūjayet B^{ac}, prapūjayet B^{pc} **181b** bhūtair] AB ; bhūtai D **181c** pratiṣṭhāyāṃ] A^{pc}BD ; praṣṭhāyāṃ A^{ac}

pretārūḍhāṃ likhet sarvāṃ devyaś caiva yathāsthitāḥ |
khaṭvāṅgamuṇḍadhāriṇyo bhīmavaktrāś ca tā smṛtāḥ ||3.182||
tato gandhaiś ca mālyaiś ca balibhiś carubhis tathā |
pūjayet sarvaśaktyā tu yad icchet siddhim ātmanaḥ ||3.183||
śmaśānotthāni bhāṇḍāni vastrasūtrādikāni tu |
vastrai dhvajā tu kartavyā sūtreṇa karaṇī tathā ||3.184||
keśair darbhā yathānyāyam acchinnāgrāḥ prakalpayet |
veṣṭayen maṇḍalaṃ tais tu astrajaptes samantataḥ ||3.185||
māyūrapiñcchakaṃ japtaṃ tena saṃmārjaye tu tam |
ekaikasya vidhānena ālikhet puram uttamam ||3.186||
ekākī vijane tasmiṃ dakṣiṇābhimukhasthitaḥ |
muktakeśaś ca digvāsaḥ kṛtanyāso vidhānavit ||3.187||
avadhūtatanur bhūtvā nirācāras tu sādhakaḥ |
prathamaṃ pūjayed devaṃ karṇikāyāṃ paraṃ śivam ||3.188||
tato devyā yathānyāyaṃ dūtyānte tadanantaram |
yoginyo mātarāś caiva yajeta puram uttamam ||3.189||
goraktaṃ palalaṃ caiva surākiṇvasamanvitam |
gandham etad dhi devīnām ādāv eva mahodayam ||3.190||
laśunaṃ guggulaṃ caiva palaṃ liṅgamalaṃ tathā |
turuṣka devadāruṃ ca gokarṇamalam eva ca ||3.191||
śailaṃ hiṅgusamāyukto dhūpo yāge praśasyate |
rathyāmṛtakanirmālyair avadhūtair athāpi vā ||3.192||
pūjayen maṇḍalaṃ divyam aghorīpuram uttamam |
pūjayitvā yathānyāyaṃ tataḥ pūrvaṃ nivedayet ||3.193||
surā śīdhuṃ madhuṃ caiva āsavāś ca nivedayet |

184ab A f. $10^{r}3$ (bhāṇḍā↱ni) **187cd** A f. $10^{r}4$ (↱mukta°) **190cd** A f. $10^{r}5$ (ma↱hodayaṃ) **194ab** A f. 10^{v} (ā↱savāś), B f. 13^{r} (↱surā)

192c = 79.26c.

182a °rūḍhāṃ] $AB^{pc}D$; °kārāṃ B^{ac} **182b** sarvāṃ] AD ; sarvā B **182d** tā smṛtāḥ] A ; tāḥ smṛtāḥ B, tāmasāḥ D **183d** icchet siddhim] AD ; icchec chi≀ddh≀im B • ātmanaḥ] AB ; ānmanaḥ D **184a** bhāṇḍāni] AB ; *ṇḍāni D **184b** °ādikāni] $AB^{pc}D$; °ādikākāni B^{ac} **184c** vastrai] AD ; vastrair B • dhvajā] AD ; dhva~~ja~~ B **185d** °japtes] AD ; °japte[?] B^{ac}, °japtaiḥ B^{pc} **186a** piñcchakaṃ] AD ; picchakaṃ B **186b** saṃmārjaye] AB ; saṃmārjayet D **187b** °mukha°] AD ; °mukhe B **188a** °tanur] AB ; °manur D **188b** nirācāras] B^{pc} ; nirācārās $AB^{ac}D$ **189a** devyā] AD ; devīṃ B **189b** dūtyānte] AB ; dūtyān tu D **189c** yoginyo] AB ; yoginyā D **190a** palalaṃ] AB ; pararaṃ D **190b** °kiṇva°] *conj.* : °kinva° A, °kindha° B, °kitva° D **190c** gandham] AB ; gatva D • devīnāṃ] AB ; devināṃ D **191a** guggulaṃ] BD ; guggu≀l≀aṃ A **191c** °dāruṃ] AD ; °dāruś B **192a** śailaṃ] AB ; sailyaṃ D • °yukto] AB ; °yuktā D **192b** yāge] AB ; yoge D **192c** °mṛtaka°] AD ; °mṛttika° B **192d** avadhūtair athāpi vā] AD ; avadhūtaiḥ ⊔ āpi vā B **193a** divyam] *corr.* ; divyaṃm ABD • aghorī°] AD ; ≀aghorī≀° B **194a** śīdhuṃ] A ; sidhuṃ B, śīṃdhu D **194b** āsavāś] AD ; āsavaṃ B

āmapakvaṃ sugandhaṃ ca cchāgamāhiṣyagobhavam ||3.194||
matsyamāṃsā prayatnena kṛśarāṃ palalaṃ tathā |
susvinnāṃ mudgam āpāś ca
dhūpān nānāvidhān tathā ||3.195||
nṛsnehena tato dīpāṃ nṛkapālais tu dāpayet |
ante bāhye ca sarvatra diśāsu vidiśāsu ca ||3.196||
evaṃ ceṣṭvā baliṃ dadyān mantrapūtāṃ vicakṣaṇaḥ |
praviśya ca puraṃ divyaṃ japtvā cāṣṭaśataṃ punaḥ ||3.197||
avadhūtatanur bhūtvā prayogam idam ārabhet |
paśubījasamāyuktam ūkāreṇaiva bheditam ||3.198||
karṣaye tu samādhistho raktoghaṃ raktayā saha |
tena raktena mantrajñaḥ paripūrṇakapālake ||3.199||
sugandhakusumair yuktai tenārghaṃ tu pradāpayet |
devīnāṃ devadevāya sarvasiddhyarthakāraṇam ||3.200||
datte 'rghe tu prasidhyeta trailokyaṃ nātra saṃśayaḥ |
athavā caiva ūkāraṃ paśubījasamanvitam ||3.201||
codayitvā udānena avadhūtatanuḥ sadāḥ |
nirācāreṇa bhāvena paśudehaṃ viśet tataḥ ||3.202||
tatrastho grahanaṃ kuryād bhūtānāṃ mantracintakaḥ |
apānena tataḥ śīghraṃ svadehaṃ praviśed budhaḥ ||3.203||

197cd A f. 10^{v}2 (di↱vyaṃ) **201ab** A f. 10^{v}3 (trai↱lokyaṃ); D f. 8^{v} (tu↱pra°)

198–202: cf. 62.103–106: *pañcāmṛtavibhāgaṃ tu pūrvasūtrānusārataḥ | paśubījasamāyuktaṃ hūṃkāreṇaiva bheditam || karṣayīta samādhistho raktoghaṃ raktayā saha | karālādivibhedena māṃsamedatvacā tathā || snehaṃ samāharan devi śivatattvādiyojanāt | tena raktena mantrajño divyapuṣpādhivāsite || datte 'rghe samprasiddheta trailokyaṃ nātra saṃśayaḥ | śeṣāmṛtavibhāgena carukaṃ sādhayed budhaḥ.* **199ab** ≈ 62.104ab: *karṣayīta samādhistho raktoghaṃ raktayā saha.* **199cd** cf. 62.105cd: *tena raktena mantrajño divyapuṣpādhivāsite.* **3.200cd–201ab** = 3.222. **201ab** ≈ 62.105cd: *datte 'rghe samprasiddheta trailokyaṃ nātra saṃśayaḥ.* **201cd–202**: cf. 62.271–272ab: *athavā caiva hūṃkāraṃ paśubījasamanvitam | codayīta udānena paśudehaṃ vised budhaḥ || apānena tataḥ śīghram ātmadehaṃ vised budhaḥ.*

194c āmapakvaṃ] AB ; āsayetkaṃ D • sugandhaṃ] ABD^{pc} ; surāgandhañ D^{ac} **195a** matsya°] AD ; matsyaṃ B • °māṃsā] AD ; °māsaṃ B **195b** kṛśarāṃ] AD ; kṛśaraṃ B **195c** āpāś ca] A ; āpāṃs ⟨tu⟩ B, āṣā⟨ṃ⟩ś ca D **195d** dhūpān] AB ; dhūpā D • °vidhān] AD ; °vidhā⟨s⟩ B **196a** dīpāṃ] AD ; dīpān B **196c** sarvatra] AB ; sarvetra D **197a** ceṣṭvā] *conj.* ISAACSON ; ceṣṭā AD, ceṣṭau B • dadyān] B ; dadyā⟨t⟩ A, dadyāt D **197d** japtvā] B ; japtā AD **198d** ūkāreṇaiva] AD ; ūkāraṇaiva B • bheditam] AD ; bheditaḥ B **199a** karṣaye] AD ; karṣayet B **199b** raktoghaṃ] AD ; raktārghyaṃ B **200d** °siddhy°] D ; °sidhy° AB **201a** datte] B ; da⟨nte⟩ A, dant⟨e⟩ D • rghe] AD ; rghye B **201b** trailokyaṃ] AB ; trailoṣkaṃ D **201c** ūkāraṃ] A ; hukāraṃ B, hūṃkāraṃ D **201d** °bījasamanvitam] AD ; °vītrenamaṃtrītaṃ B **202a** udānena] ABD^{pc} ; udānasya D^{ac} **202b** sadāḥ] AB^{ac}D ; sadā B^{pc} **202c** bhāvena] *corr.* ; bhāveṇa AD, bhāve~~ṇa~~ B **203a** kuryād] AB^{pc}D ; kuryā B^{ac}

pañcabhūtāni cākṛṣya pūjayīta kapāladhṛk |
raktena prathamā devī dvitīyā māṃsabhakṣaṇe ||3.204||
tṛtīyā *tvacabhakṣā* tu caturthī medabhakṣaṇā |
snehena tarpayed devaṃ pañcavyomāntasaṃsthitam ||3.205||
etat te paramaṃ guhyaṃ yogeśīnāṃ tu pūjanam |
siddhyarthaṃ caiva mantrīṇāṃ khecaratvajigīṣiṇām ||3.206||
gūhitavyaṃ prayatnena yad icche dīrgha jīvitum |
āgneyī tu diśaṃ gatvā arcayed analaṃ budhaḥ ||3.207||
agnikāryaṃ tataḥ kuryān narasnehena mantriṇaḥ |
guggulaṃ ghṛtasaṃmiśraṃ homayet siddhikāṅkṣiṇaḥ ||3.208||
gomāṃsaṃ guggulaṃ caiva piṇyākaṃ laśunaṃ tathā |
siddhyarthaṃ guḍikā hy eta homayen nityakarmaṇi ||3.209||
maṇḍale tarpaṇaṃ kṛtvā gomāṃsa surayānvitam |
pāyasaṃ madhusaṃmiśraṃ homayen nityakarmaṇi ||3.210||
madhvājyāhutayaḥ pañca homayen maṇḍale budhaḥ |
ekaikasya śataṃ deyam āhutīnāṃ tu mantriṇām ||3.211||
tritattvasyaiva yāgasya prati devyās tu varjitam |

[dīkṣā]

tataḥ praveśayec chiṣyāṃ mahocchuṣmeṇa mantravit ||3.212||
dīkṣayen maṇḍale paścād ākṛṣṭaḥ pūrva śaktibhiḥ |
ekatattvavidhānaṃ tu vidyām uccārya kārayet ||3.213||
smaraṇaṃ puṭitā devi puṣpaṃ kṣiptvā tathārcayet |
vāmayā *yojayet* tasmin pare tattve vidhānavit ||3.214||
sthitir layaṃ tathā bhogaṃ madhyamāyāḥ prakalpayet |
raudryāṃ copakarṣitvā tu hṛdisthāṃ kārayed budhaḥ ||3.215||
pūrṇāhutividhānena pātayed yojayet tataḥ |

204cd A f. 10^{v}4 (dvi↱tīyām) **208ab** A f. 10^{v}5 (tataḥ↱kuryān) **209cd** B f. 13^{v} (arthaṃ↱guḍikāṃ) **211ab** A f. 11^{r} (maṇḍa↱le) **214cd** A f. 11^{r}2 (**↱tasmi)

204a cākṛṣya] B^{pc}D ; cākṛṣye A, cāhaṣya B^{ac} **205a** tvacabhakṣā] *em.* HATLEY ; tvac ca bhakṣā ABD **205b** meda°] AD ; mada° B **205d** °vyomānta°] AB ; °vyomā tu D **206b** pūjanam] AD ; pūjayat B **206c** siddhy°] *corr.* : sidhy° ABD • mantrīṇāṃ] AD ; mantrīnāṃ B **207a** gūhitavyaṃ] AB ; gṛhitavyaṃ D **207b** icche] AB^{ac} ; icched B^{pc} **207c** āgneyī] AB^{ac}D ; āgneyīṃ B^{pc} **208a** kuryān] AB^{pc}D ; kṛtvā B^{ac} **209c** siddhy°] D ; sidhy° AB • guḍikā] A ; guḍikāṃ B, guṭikā D • eta] AD ; etaṃ B **209d** nitya°] AB^{pc}D ; viśva° B^{ac} **210d** homayen] ABD^{pc} ; homayet D^{ac} • nitya°] AB^{pc}D ; viśva° B^{ac} **211a** °ājyā°] AB ; °ājā° D **211b** maṇḍale] AD ; maṇḍalaṃ B **212b** varjitam] AB ; pūjitam D **212c** chiṣyāṃ] AD ; chiṣyā B^{ac}, chiṣyā≀n≀ B^{pc} **213b** ākṛṣṭaḥ] AD ; ākṛṣṭa B **213d** vidyām uccārya] AD ; vidyā≀śudg≀ārtha B^{ac}, vidyā≀śu≀ccarya B^{pc} **214c** yojayet] BD ; yo** A • tasmin] B^{pc} ; tasmi AB^{ac}D **214d** pare tattve] A ; paratatva° B, par≀e≀ tatv≀e≀ D **215a** sthitir] AB ; sthiti D **215c** raudryāṃ] A ; raud≀ry≀āyāṃ BD • copa°] AD ; pa° B^{ac}, cāpa° B^{pc} • tu] AB^{ac} ; *omitted in* B^{pc}D bhairavasya mahādevi pārthive nātra saṃśayaḥ ||3.216||

[mahāyāgadīkṣā]

mahāyāge tu dīkṣāyāṃ ekatattve vidhānavit |
utkeraṃ raktasaṃmiśraṃ palalena samanvitam ||3.217||
vikiren maṇḍale tasmiṃ mātṝṇāṃ caiva vallabham |
sugandhapuṣpasampūrṇaṃ kapālasthaṃ surāṃ tathā ||3.218||
argho deyas tu devīnāṃ mātṝṇāṃ ca tathaiva ca |
digbaliṃ tu tato dadyād ekaike tu śmaśānake ||3.219||
tataḥ pradakṣiṇaṃ kṛtvā maṇḍalasyānalasya tu |
tataḥ praveśayet śiṣyāṃ arcayitvā yathāvidhi ||3.220||
mahocchuṣmeṇa dvāreṇa praviśet puramadhyataḥ |
raktapūrṇakapāle tu argho deyas tu mantriṇā ||3.221||
devīnāṃ devadevāya sarvasiddhyarthakāraṇam |
datte 'rghe tu prasidhyeta trailokyaṃ nātra saṃśayaḥ ||3.222||
pañcabhūtavibhāgena carukaṃ sādhayed budhaḥ |
āgneyī diśim āśritya mantrarājena mantravit ||3.223||
naivedyaṃ devadevīnāṃ sarveṣāṃ ca yathāvidhiḥ |
tato 'gnau hutaśeṣān tu yoginyāyāś ca dāpayet ||3.224||
śiṣyais sārdhe tathācāryo bhakṣaye carum uttamam |
dantair aspṛśyamānaṃ tu dhārāmṛtasamanvitam ||3.225||
prāśayīta caruṃ divyaṃ yad icchet siddhim ātmanaḥ |
tena prāśitamātreṇa trikālajño *bhaved dhy* asau ||3.226||

217cd A f. 11^{r}3 (sa⸢manvitaṃ) **221ab** A f. 11^{r}4 (dvāreṇa⸢pra°) **224cd** A f. 11^{r}5 (⸢tato) **225cd** B f. 14^{r}(aspṛṣyamāna⸢n tu)

217cd cf. *paṭala* 62, MS A exp. 256 lower line 5: *utkeraṃ palalaṃ caiva goraktasahitaṃ priye.* **218ab** ≈ *paṭala* 62, ibid.: *vikiren maṇḍale sarvaṃ devīnāṃ vallabhaṃ śubham.* **220ab** = 34.162ab **222ab** = 3.200cd. **221cd–222ab** = 3.200cd–201ab. **222c** ≈ 62.106a: *datte 'rghe samprasiddheta.* **224c** ≈ *Tantrasadbhāva* 25.100c: *tato 'gnau hutaśeṣaṃ tu.*

217a °yāge] AD ; °yogaṃ B • dīkṣāyāṃ] AB^{pc}D ; saṃkṣāyāṃ B^{ac} **217b** ekatattve] A ; ekatatva° B, eva tatva° D **217c** utkeraṃ] A (*read* uttheraṃ?) ; ut*eraṃ B, ut≀k≀eraṃ D **218a** tasmiṃ] AD ; tasmi B **218b** mātṝṇāṃ] AD ; ≀m≀ātṛṇāṃ B • vallabham] AB^{pc}D ; yaṃtra≀taḥ≀ B^{ac} **218c** sugandha°] AB^{pc}D ; anaṃta° B^{ac} **219d** ekaike] AD ; ekaikaṃ B **220c** °yet śiṣyāṃ] *corr.* ; °yet siṣyāṃm AD, °yet sighrāṃ B^{ac} ; °yec chiṣyā B^{pc} **220d** arcayitvā] AD ; *rcayitvā B **221d** argho] AD ; arghyo B **222b** °siddhy°] *corr.* ; °sidhy° ABD **222c** datte rghe] *em.* HATLEY ; da≀n≀te rgan A, datte rghan B, dant≀e≀ rghan D • prasidhyeta] AD ; prasikhyata B^{ac}, prasiddhyeta B^{pc} **224b** sarveṣāṃ ca] AB^{pc}D ; gandhavaṃci B^{ac} **224d** yoginyāyāś] AD ; yogin≀ībh≀yaś B **225a** sārdhe] AD ; sārdhaṃ B **225b** bhakṣaye] AD ; bhakṣayec B **225c** aspṛśya°] AB^{pc}D ; aspṛṣṭa° B^{ac} **225d** °āmṛta°] AD ; °āmṛte B **226b** ātmanaḥ] *corr.* ; ātmaniḥ AB^{ac}D, ātmani B^{pc} **226c** tena] BD ; teṇa A **226d** tri°] *em.* ; triṣ° ABD • °jño bhaved dhy] *em.* ; °jño bhavety AD, °jñānavaty B

tato hutvā tu carukaṃ kṛtvā vai praṇave tataḥ |
nirācāraṃ tato dhyātvā yojayet tatra sādhakaḥ ||3.227||
yuktas tu carukaṃ bhakṣe bhairaveva prajāyate |
trikālajño jitadvandvo yatheṣṭaṃ ceṣṭate tu saḥ ||3.228||
utpate *gaganābhogāṃ sarvāṃ* gacche yathepsayā |
paradehe praveśaṃ ca svatantra tanu kurvate ||3.229||
utkrāmayati dehastha devadevāni sādhakaḥ |
gurupūjāṃ tataḥ kṛtvā yathāśaktyā tu sādhakaḥ |
tatas tu jāyate siddhiṃ sampradāyaṃ ca vindati ||3.230||

||iti mahābhairave dvādaśasāhasrake picumate navākṣaravidhāne
mahāyāgapaṭalaḥ ||

227ab D f. 9^r (ca↱rukaṃ) **227cd** A f. 11^v(nirācā↱raṃ) **230cd** A f. 11^v2 (sampradā↱yañ)

228a yuktas] AD ; yuktes B • bhakṣe] AD ; bhakṣaṃ B **228b** bhairaveva] A ; bhairave ca BD **228c** trikālajño] *corr.* ; tṛṣkālajño AD, tṛ⸮ṣm⸮āla⸮jā⸮ B **228d** yatheṣṭaṃ] B ; yatheṣṭa A (*unmetr.*), yathaiṣṭa **229a** gaganābhogāṃ] *em.* ; gaganāṃ bhogāṃ AD, gaganābhogā B^{ac}, gaganān bhogān B^{pc} **229b** sarvāṃ gacche] AD ; sarvā gacche B^{ac}, sarvān gacched B^{pc} **229c** °dehe] AD ; °deha° B **229d** svatantra] AB ; svatatu D **230a** utkrāmayati] B ; u⸮tth⸮āmayati A, utkāmayati D **230e** tatas] AB ; tataḥ D • tu] AB ; *omitted in* D • jāyate] AB^{pc}D ; yajāte B^{ac} • siddhiṃ] AB^{ac}D ; siddhiḥ B^{pc} Colophon: °yāga°] AD ; °yoga° B

The Vidyā-observances

[nava vratāni]

ataḥ paraṃ pravakṣyāmi vratān ucchuṣmasambhavān |
nagnavratāṃ bhaved ekaṃ dvitīyāṃ tu kucailinam ||21.1||
tṛtīya malinaṃ nāma caturthonmattakaṃ bhavet |
kapālaṃ pañcamaṃ proktaṃ ṣaṣṭha muktaṃ tu bhairavam ||21.2||
saptamaṃ bālakaṃ nāmaṃ kravyādaṃ cāṣṭamaṃ bhavet |
navamaṃ vardhamānas tu sarvasiddhipradāyakam ||21.3||
ete nava vratā proktā vidyābhede vyavasthitā |
eteṣāṃ tu yathānyāyaṃ yathā caryā bhave tv iha ||21.4||
kathayāmi mahādevi tan me nigadataḥ śṛṇu |

[1: nagnavratam]

nagnavrate sadā nagnau uttarīyavivarjitam ||21.5||
bhasmoddhūlitadehas tu muktakeśa sadā bhavet |
yāgasthānaṃ sadā pūjya madhyāhne bhramaṇaṃ bhavet ||21.6||
grāme vā nagare vāpi avaśyaṃ paryaṭe priye |
kṛtanyāsaḥ sadā maunī pañcamudrāvivarjitaḥ ||21.7||
pūrvāhṇikaṃ tadā kṛtvā divā bhramaṇam ācaret |
madhyāhnikaṃ tataḥ kṛtvā rātrau tu aparāhṇikam ||21.8||
naktena bhojanaṃ kāryaṃ sādhakena vrate sadā |
ardharātrāhṇikaṃ kāryaṃ pūjādikapuraḥsaraḥ ||21.9||
rātrau tu bhramaṇaṃ nityaṃ varjanīya na saṃśayaḥ |
vidyāvrateṣu deveśi nātra kārya vicāraṇāt ||21.10||
prathamaṃ tu vrataṃ hy ete dvitīyaṃ śṛṇu sāmpratam |

[2: kucailinavratam]

rathyācīraparīdhāno rathyācīrāvṛtaḥ sadā ||21.11||

Codices for this *paṭala*: A ff. 98^r line 4–102^v line 1 (exp. 102 lower folio–107 upper folio); B ff. 106^r–109^r; D ff. 65^v–67^v. **1cd** A f. 98^r 5 (bhave⌐d) **5ab** A f. 98^v (mahāde⌐vi) **6cd** D f. 66^r(bha⌐vet) **8cd** A f. 98^v 2 (aparā⌐hṇikaṃ)

3c cf. 21.45c. **4a** cf. 21.54c.

1a ataḥ] AB ; ata D **3a** nāmaṃ] AD ; nāma B **3c** vardhamānas] A ; vardhamāna≀n≀ B, vardhamānan D **4d** bhave] AD ; bhavet B **6a** °oddhūlita°] B ; °odhūlita° A, °ādhūlita° D **6d** °āhne] B ; °āhṇaṃ AD **7d** °varjitaḥ] AD ; °varjitam B^{ac} °varjita≀ḥ≀ B^{pc} **8a** tadā] AB ; tathā D **8d** °āhṇikam] AB ; °āhnikaṃ D **9a** naktena] $AB^{pc}D$; nakte B^{ac} **9c** °āhṇikaṃ] AB ; °āhnikaṃ D • kāryaṃ] AB ; koryaṃ D **9d** °ādikapuraḥ°] AB ; °ādikaḥpura° D **10a** bhramaṇaṃ] B ; bhramanaṃ AD **10b** varjanīya] AD ; varjanīyaṃ B **10d** kārya vicāraṇāt] A ; kāryā vicāraṇā B, kāryyā vicāraṇāt D **11a** ete] AB ; et≀a≀ D

rathyācīraśiroṣṇīṣo maladigdhaḥ sadā bhavet |
bhramaṇaṃ pūrvam evāsya āhnikakramam eva ca ||21.12||
bhojanaṃ ca tathaiveha vrate nitya kucailine |
tṛtīyaṃ tu vrataṃ vakṣye malinaṃ śṛṇu sāmpratam ||21.13||

[3: malinavratam]

kṛṣṇaraktaparīdhāna uttarīyavivarjitaḥ |
nirmālyamālitā nityaṃ śivanirmālyavarjitaḥ ||21.14||
anyeṣāṃ devajātīnāṃ nirmālyaṃ na tu varjayet |
karayo caiva bāhubhyāṃ mastake galake tathā ||21.15||
ūrubhyāṃ jaṅghayo caiva mālyamālī sadā bhavet |
karpaṭāni ca badhnīyā śobhanāni ca nityaśaḥ ||21.16||
puṣpāṇi mālayen nityaṃ yathālābhena caiva hi |
bhramaṇaṃ pūrvam evoktam āhnikakramam eva ca ||21.17||
rātrau tu satataṃ nagnau maline tu vrate bhavet |

[4: unmattakavratam]

nagnarūpo bhaven nitya muktakeśas tathaiva ca ||21.18||
rudate hasate caiva kvacid geyam udīrayet |
kvacin nṛtyan kvacid *valgan* kvacid dhāvati sādhakaḥ ||21.19||
brahmāhaṃ viṣṇurūpo 'haṃ īśvaro 'haṃ bravīti ca |
devāḥ prāptakarāsmākaṃ kiṅkaratvaṃ samāgatā ||21.20||
airāvate samārūḍha indro 'haṃ paśya māṃ bravīt |
indrāṇī mama bhāryā ca śvāno 'haṃ sūkaraṃ hy aham ||21.21||
aśva*mardo* hy ahaṃ caiva ghoṭavigrahakaṃ tathā |
rathyāyāṃ śayanaṃ kuryād uttiṣṭhe dhāvateti ca ||21.22||
yāgasthānaṃ na laṅgheta pūjayen manasāpi vā |
mūtreṇa vandayet saṃdhyāṃ

12cd A f. 98^v 3 (↱bhramaṇaṃ) 16ab A f. 98^v 4 (jaṅgha↱yo) 19cd A f. 98^v 5 (dhā↱vati) 23ab A f. 99^r (ma↱nasāpi)

12c cf. 21.17cd. 17c cf. 21.12cd.

12c pūrvam evāsya] BD ; pūrvaʅsʅevāsya A 12d āhnika°] BD ; āhṇika° A 14b °varjitaḥ] AD ; °varjitam B 14c mālitā] A ; māʅliʅtā B 15c karayo] AD ; karayoś B 15d galake] AB ; malake D 16a jaṅghayo] AD ; jaṅghayoś B 16c badhnīyā] AD ; badhnīyāt B 17a nityaṃ] AB ; nitya D 17d āhnika°] BD ; āhṇika° A 18a nagnau] AB^{ac}D ; nagno B^{pc} 19a caiva] AB ; caivaṃ D 19c nṛtyan] AB (*both*: nṛtyaṃ) ; nityaṃ D • valgan] *conj.* SANDERSON ; valga AD, varʅgʅa B 20a brahmāhaṃ] *em.* ; brāhmaṇaḥ AD, brāhmaṇo B 20c devāḥ] AB ; devā D 20d samāgatā] AD ; samāsataḥ B 21a samārūḍha] AB^{pc}D ; samārūḍhe B^{ac} 21c mama] AB ; sama D 22a aśvamardo] B ; asvamarddo AD 22b vigrahakaṃ] AD ; vigrahakaʅṃsʅ B 22d uttiṣṭhe] *conj.* TÖRZSÖK ; ʅuʅtiṣṭo A, uttiṣṭho B, utiṣṭho D 23b pūjayen] AB ; pūjayet D

kvacin mūrdhni tu prakṣipet||21.23||
striyo dṛṣṭvā namaskṛtya mātā ca bhaginīti ca |
evaṃ sambhāṣayen mantrī krośanaṃ tu na kārayet ||21.24||
bhramaṇaṃ tu tathaiveha āhnikaṃ tu tathaiva hi |
bhojanaṃ tu divā naiva unmatto 'pi samācaret ||21.25||
mastake tu *tilāṃ* kṣipya yūkaṃ kṛtvā tu bhakṣayet |
saśabdaṃ mārayed vātha lokasammohanaṃ prati ||21.26||
unmattakaṃ mahādevi evaṃ saṃcārya sādhakaḥ |
nānārūpābhi ceṣṭābhi yogināṃ tu hitāvaham ||21.27||

[5: kapālavratam]

kapālaṃ tu mahādevi śṛṇuṣv ekāgramānasā |
kapālaṃ yaṣṭikāyāṃ tu kṛtvā vai bhramate sadā ||21.28||
savāsaḥ sottarīyas tu muktakeśo mahāmati |
bhramate tu divā nityaṃ maunī dhyānaparāyaṇaḥ ||21.29||
āhnikāni tathaiveha rātrau bhojanam ācaret |
kapālaṃ tu samākhyātam ato 'nyaṃ tu nibodha me ||21.30||

[6: muktabhairavavratam]

muktakeśo mahāyogī pañcamudrāvibhūṣitam |
savāso bhramate nityaṃ tathaiveha na saṃśayaḥ ||21.31||
deva*karme kṛte* rātrau mudrātyāgaṃ tu kārayet |
prabhāte tu punaś caiva mudrāyuktaḥ paribhramet ||21.32||
āhnikāni tathaiveha rātrau kuryātha bhojanam |
muktabhairavanāmamaṃ hi vratam etad udāhṛtam ||21.33||

[7: bālakavratam]

bālakāṃ tu mahādevi kathyamānaṃ nibodha me |
kvacin nagno bhaven mantrī bālakaiḥ pariveṣṭitaḥ ||21.34||

27ab A f. 99^r 2 (↱unmattakaṃ) **30ab** A f. 99^r 3 (ā↱caret) **33cd** A f. 99^r 4 (nāmaṃ↱hi)

23c cf. 24.20cd (*Guhyāmṛta* chapter, slightly normalised): *viṇmūtrau tu sadā vandyau satataṃ sādhakena tu*; 24.40ab: *viṇmūtrau tu sadā śastau na nindyād gandhadarśane*; 45.459ab: *pavitraṃ vandayen nityaṃ kṛtvā viṇmūtram eva ca.*

23c mūtreṇa vandayet] *corr.* ; ≀mū≀treṇa van≀d/dh≀ayet A, ≀s≀ūtreṇa vaṃdhayet B^{ac}, mūtreṇa vaṃdhayet B^{pc}, sūtreṇa vandhay≀e≀ D **23d** mūrdhni] B^{pc} ; mūdhnin A, mūrdhnin B^{ac}D **24c** °bhāṣayen] AB ; °bhāvayet D^{ac}, °bhāṣayet D^{pc} **24d** krośanaṃ] *corr.* ; kroṣaṇan ABD **25b** āhnikaṃ] BD ; āhṇikan A **26c** saśabdaṃ] D ; sasabdāṃ AB • mārayed] A^{pc}BD ; d A^{ac} **27b** saṃcārya] B ; saṃcarya AD **27c** °rūpā°] BD ; °rūp≀ā≀° A • ceṣṭābhi] AD ; ceṣṭābhir B **29a** savāsaḥ sottarīyas] *corr.* ; savāsaś cottarīyāṃ AB, savāsaṃ cottarīyāṃ D **29b** °keśo] AB ; °keśau D • °mati] A ; °matiḥ B, °sati D **30a** āhnikāni] BD ; āhṇikāni A **31b** °vibhūṣitam] AD ; °vibhūṣitaḥ B **32a** karme kṛte] *conj.* ; karmadṛte AB^{ac}D, °karm≀ā≀d ṛte B^{pc} **33a** āhnikāni] BD ; āhṇikāni A **33b** kuryātha] AD ; kuryā≀tha≀ B **34a** bālakāṃ] AB^{ac}D ; bālakaṃ B^{pc} **34c** bhaven] AB ; bhavet D **34d** °veṣṭitaḥ] AD ; °veṣṭitam B

paridhānaṃ parityajya mastake veṣṭayet kvacit |
pāṃśunā krīḍayec caiva śakaṭena ca krīḍayet ||21.35||
balivardāṃ kvacit kṛtvā *mṛdayā* krīḍayet kvacit |
yaṣṭikāyāṃ samāruhya aśva saṃvāhayet kvacit ||21.36||
bāleva ramate caiva bālakrīḍā samācaret |

[8: kravyādavratam]

savāsa bhramate nitya muktakeśaś ca nityaśaḥ ||21.37||
divā vā tena mārgeṇa maunī dhyānaparāyaṇaḥ |
āhnikāni tathaiveha rātrau kṛtvā-n-mahāmati ||21.38||
kravyaṃ prāśayate nityaṃ mahāraktena sādhakaḥ |
nānyaṃ kiṃcit samaśnīyā
kravyāde ’smin vrate sthitam||21.39||
pūrvākāravratair anyair bhakṣayec cāmiṣaiḥ saha |
yathālābham athāśnīyād asmin kravyaṃ tu bhakṣayet ||21.40||

[9: vardhamānavratam]

bhasmoddhūlitadehas tu mudrāpañcakabhūṣitam |
bāhubhyām asthikhaṇḍaiś ca mastake muṇḍakaṃ tathā ||21.41||
khaṭvāṅgaṃ dhārayen mantrī śūlamātra varānane |
kapāla dakṣiṇe haste cared vidyāvrataṃ śubham ||21.42||
pūrvokteṣu pradeśeṣu rātrau paryaṭanaṃ bhavet |
naktabhojī mahāvīro āhāraḥ pūrvakalpane ||21.43||
vartayed vratam āpanno maunī dhyānaparāyaṇaḥ |
yāgasthānāni sarvāṇi paryaṭan pūjayen niśau ||21.44||
śivārāvaṃ prakurvīta ḍamarukaṃ vādayen muhu |
yoginya pūtanādyāś ca namaskṛtvā punar vrajet ||21.45||
navamo vardhamānas tu vratam etat prakīrtitam |

37ab A f. 99^r 5 (°va⸢ramate) **37cd** D f. 66^v(bhramate) **38ab** B f. 107^r(°parāya⸢°ṇaḥ)
40ab A f. 99^v (cāmi⸢ṣaiḥ) **43cd** A f. 99^v 2 (pūrvaka⸢lpane)

42c cf. 21.64a.

36b mṛdayā] *corr.* ; mṛdayāṃ AB, mṛtrayāṃ D **36c** °ruhya] AB ; °rūhya D **36d** aśva]
A ; aśvaṃ B, amba D • saṃvāhayet] AD ; saṃvāhet B **37a** bāleva] AB ; bāreva D
37b bālakrīḍā] AD ; bālakrīḍāṃ B • °caret] AB ; ‡*** D **37c** savāsa] AD ; savāso
B • nitya] A ; nityaṃ BD **38b** maunī] *corr.* ; mauni ABD **38c** āhnikāni] BD ;
āhṇikāni A **38d** kṛtvān mahāmati] A ; kṛtvā mahāmatiḥ BD **39c** samaśnīyā] AD ;
samaśnīyāt B **39d** asmin] AB ; asmiṃ D **40d** asmin] AB ; asmiṃ D **41a** °dehas]
AB ; dehan D **41b** °bhūṣitam] AD ; °bhūṣita⟨m⟩ B **41d** muṇḍakaṃ] AB ; maṇḍakaṃ D
42a dhārayen] AB ; dhārayet D **42b** ś[/s]ūlamātra] A ; mūlamātraṃ BD **42c** kapāla]
AD ; kapālaṃ B **43b** paryaṭanaṃ] B ; paryāṭanam AD **44b** maunī] BD ; mauṇī A
44d niśau] AB^{ac}D ; niśi B^{pc} **45b** vādayen] AB ; vāḍayet D • muhu] AD ; muhuḥ B
45c yoginya] AD ; yoginyaḥ B **45d** punaḥ] AD ; punar B **46a** vardhamānas] AB ;
vardhamāna⟨n⟩ D

[vratavidhiḥ]

navagranthivibhāgena *nyāsam atra* prakalpayet ‖21.46‖
vidyāvrateṣu sarveṣu nātra kārya vicāraṇāt |
māsaṃ māsaṃ caren mantrī vratāny etāni suvrate ‖21.47‖
saṃyato brahmacārī ca sūtreṇānena sādhakaḥ |
yoginyaḥ paśyate 'vaśyaṃ nātra kārya vicāraṇāt ‖21.48‖
pracchanne guptadeśe tu devakarma samācaret |
āhnikāni ca catvāri rātrau eva na saṃśayaḥ ‖21.49‖
yathā na paśyate kaścit tūraṃ caivākṣasūtrakam |
tathā sthāpayitavyaṃ tu sparśaṃ caiva na jāyate ‖21.50‖

[sakhāyair vā sameto vratam caret]

sakhāyair vā sametas tu cared vidyāvratāni tu |
ājñāte kenacil loke tajjñair vā bhaktivatsalaiḥ ‖21.51‖
samayajñair mahāprājñais *tantra*sadbhāvabhāvitaiḥ |
śīlavantai jitadvandvaiḥ krodhahīnair alolupaiḥ ‖21.52‖
evaṃvidhaiḥ sametas tu cared vidyāvratāni tu |
tasmin deśe caren mantrī ajñāto nipuṇair api ‖21.53‖
sahajātair na dṛśyeta pūrvadṛṣṭaiś ca suvrate |
nava vratā mayā proktā navayāgasamāśritā ‖21.54‖

[pañcakasya raktāder vratāni]

adhunā sampravakṣyāmi pañcakasya vratāni tu |
yais tu cīrṇair mahādevi khecaratvam avāpnuyāt ‖21.55‖

[1: Raktā, śuklavarṇam]

prathamaṃ rūpasampannaṃ vrataṃ vakṣyāmi tattvataḥ |
śuklāmbaradharo mantrī śuklamālyānulepanaḥ ‖21.56‖
vāmato danta*pattraṃ* tu dakṣiṇe karṇapūrakam |
†khirvarī† ca tato dadyāl lalāṭe caiva paṭṭikā ‖21.57‖
mastake padavīṃ dadyād ardhacandraṃ viśeṣataḥ |
trimaṇi kaṇṭhadeśe tu kaṇṭhikā tasya copari ‖21.58‖

47ab A f. 99^{v} 3 (vicāra↱ṇāt) **50cd** A f. 99^{v} 4 (jā↱yate) **54cd** A f. 99^{v} 5 (↱nava) **57ab** B f. 107^{v}(vāmato ↱danta°) **58ab** A f. 100^{r} (↱mastake)

54c cf. 21.4a. **56cd** cf. SvT 10.793cd: *śuklāmbaradharā devī śuklagandhānulepanā.*

46d nyāsam atra] *conj.* Sanderson ; nyāsamātraṃ ABD **47b** nātra kārya vicāraṇāt] AD ; nātra kāryā vicāraṇā B **48b** sūtreṇānena] B ; sūtrenāneṇa AD **48c** yoginyaḥ] AB ; yogiʅṃʅya D **48d** kārya vicāraṇāt] A ; kāryā vicāraṇā B, kāryā vicāraṇāt D **49c** āhnikāni] BD ; āhṇikāni A **49d** rātrau] AD ; rātrauv B **51a** sakhāyair] AB ; nakhāyair D • sametas] AD ; mametat B **51d** tajjñair] *corr.* ; tajñair ABD **52b** tantra°] *em.* Törzsök ; tatra ABD **52c** śīlavantai] AD ; śīlavantair B **53c** caren] AB ; caret D **57a** °pattraṃ] *conj.* ; °pātran ABD **57c** khirvarī] AB ; śirvvarī D **58c** trimaṇi] AB ; trimaṇiḥ B

grīvāyāṃ vinyased *dhāraṃ* vālikāṃ karṇayoḥ 'pari |
bāhubhyāṃ caiva keyūrau kare cūḍāṃ tu vinyaset ||21.59||
mahā*śaṅkhamayī pattrā kartavyā* sādhakena tu |
hastidantamayaṃ *pattraṃ* kartavyaṃ nātra saṃśayaḥ ||21.60||
dantapattrasya karṇe 'pi mudrā cāsthimayī smṛtām |
tasyopari nyaset *pattraṃ* dantajaṃ yat prakīrtitam ||21.61||
kaṭakaṃ tu tato dadyād aṅgulyām aṅgulīyakam |
mekhalā kaṭideśe tu kaṭisūtraṃ tathaiva ca ||21.62||
padbhyāṃ tu nūpuraṃ dadyād aṅguṣṭhe caiva bindukau |
mudrikām aṅguliś caiva pādau laktakarañjitau ||21.63||
kapāla dakṣiṇe haste khaṭvāṅgaṃ vāmato nyaset |
ghaṇṭapiñcchakasaṃyuktaṃ ḍamarukaṃ vādayed budhaḥ ||21.64||
ekānte guhyadeśe tu caren *mantrī vrataṃ* kramāt |
māsaṃ vā yadi vā pakṣaṃ dvimāsaṃ ṣaṇmāsa mantravit ||21.65||
abdam ekaṃ cared yuktaṃ dvir abdaṃ trīṇi ṣaṭ tathā |
dvādaśābdaṃ mahāyogī śivatulyo bhaved asau ||21.66||
sakalo niṣkalaś caiva viśvabhūto manodbhavaḥ |
ṣaḍbhis tu jāyate siddho rudratulyaparākramaḥ ||21.67||
devīnāṃ hṛdaye līno bhuvanīśapadaṃ bhavet |
tribhis tu mātarāsiddhi yoginīnāṃ priyo bhavet ||21.68||
dvibhis tu gaganāṃ-bhogām abdā siddhis tu mānuṣī |
ṣaḍbhis tu rājabhogāṃ tu tribhir lokair na bādhyate ||21.69||
dvibhiḥ karmasamarthas tu māsenācārya ucyate |
pakṣeṇa sādhako hy eṣa bhūtale mantravigrahaḥ ||21.70||
prathamaṃ tu vrataṃ hy etad raktāyāḥ parikīrtitam |

61cd A f. 100^r 2 (↱tasyo°) **65ab** A f. 100^r 3 (↱ekānte) **66ab** D f. 67^r (ta↱thā) **68ab** A f. 100^r 4 (bha↱vet)

64a cf. 21.42c.

59a dhāraṃ] *corr.* ; ≀d≀āraṃ A, vāraṃ B, ≀dh≀āraṃ D **59b** karṇayoḥ pari] AB ; karṇayopari D **60a** °mayī] BD ; °mayīṃ A • pattrā] *em.* Törzsök ; pātrā ABD **60c** pattraṃ] *em.* Törzsök ; pātraṃ ABD **61b** smṛtām] AD ; smṛtāḥ B **61c** pattraṃ] *em.* Törzsök ; pātraṃ ABD **63b** aṅguṣṭhe] B ; āṅguṣṭe AD **63c** aṅguliś] AB ; aṅguliṃ D **63d** lakta°] AB ; rakta° D **64a** kapāla] AD ; kapālaṃ B **65b** caren] AB ; caret D • mantrī vrataṃ] *em.* ; mantraḥ vrataḥ A, mantravrataḥ B, mantraṃ vrataṃ D **65d** dvimāsaṃ] B ; dvimāṣaṃ AD **66a** abdam ekaṃ] *conj.* Sanderson ; abdatrayaṃ ABD **67a** niṣkalaś] AB ; niṣkalaṃ D **67c** ṣaḍbhis] BD ; ṣaṭbhis A **68a** devīnāṃ] AB ; devīnā D • līno] AB ; līn≀ā≀ D **68b** bhuvanīśa°] AB^{ac}D ; bhuvaneśa° B^{pc} **68c** °siddhi] AD ; °siddhir B **69a** gaganāṃ] D ; gaganā≀n≀ A, gaganād B **69b** abdā] AD ; abda B **69c** ṣaḍbhis] BD ; ṣaṭbhis A • °bhogāṃ] AB ; °bhogās D **70a** °samarthas] AD ; °samartha≀s≀ B **70d** °vigrahaḥ] AD^{pc} ; °vigraham B, vikrahaḥ D^{ac}

[2: Karālī, raktavarṇam]

dvitīyaṃ tu pravakṣyāmi karālī bhīmavikramā ‖21.71‖
raktāmbaradharo bhūtvā raktamālyānulepanaḥ |
raktair ābharaṇair yukto khaṭvāṅgakarasaṃsthitaḥ ‖21.72‖
kapālaṃ dhārayen nityaṃ ḍamarukaṃ ca viśeṣataḥ |
khaṭvāṅgaṃ dhārayen mantrī sacakradhvajakheṭakam ‖21.73‖
puṣpalohamayaṃ divyam athavā mānuṣāsthiṣu |
vajradagdhe drume vāpi śmaśāne khādire 'pi vā ‖21.74‖
prādeśamātraṃ kurvīta athavā *sva*pramāṇakam |
pūrvoktena vidhānena cared vidyāvrataṃ śubham ‖21.75‖
japayuktasadātmānaṃ naktabhojī *tv ayācitaḥ* |
madhyāhne tu caren mantrī maunī dhyānaparāyaṇaḥ ‖21.76‖
yoginīpūtanādyāś ca namaskṛtvā punaḥ punaḥ |
māsena tasya sidhyeta bhūrlokaṃ nātra saṃśayaḥ ‖21.77‖
bhūrloke mātaro yās tu tasya siddhā bhavanti hi |
aiśvaryaphalabhogāś ca pakṣamātreṇa sarvataḥ ‖21.78‖
vaśyākarṣaṇakarmāṇi saptāhād abhyased yadi |
saptāhenāśu sidhyante karme 'cchuṣma*padā*dibhiḥ ‖21.79‖

[3: Caṇḍākṣī, pītavarṇam]

tṛtīyaṃ sampravakṣyāmi pītasragdāmabhūṣitam |
pītāmbara*dharo* mantrī kāñcanābharaṇair yutam ‖21.80‖
khaḍgakheṭakadhārī ca pāśakhaṭvāṅgasaṃyutam |
kapālakṛtahastaś ca cared ekāgramānasaḥ ‖21.81‖
saptāham āditaḥ kṛtvā yāva dvādaśagocaram |
tāvat siddhiḥ pravarteta yathākāmaṃ yathoditam ‖21.82‖
siddhi syād īśvarī puṣṭir nānārūpatvadhāriṇī |
krīḍate sarvakāmebhyo yathā bhairava-m-abravīt ‖21.83‖

71cd A f. 100^r 5 (bhī↱mavikramā) **75ab** A f. 100^v (°pra↱māṇakaṃ); B f. 108^r(°mātraṃ ↱kurvīta) **79ab** A f. 100^v 2 (↱vasyā↱) **82cd** A f. 100^v 3 (tā↱vat)

76b cf. 45.161ab: *trisnāyī naktabhojitvaṃ gurubhakto dṛḍhavrataḥ.*

71d °vikramā] AB ; °vikramāt D **72a** °lepanaḥ] AB ; °lepanaṃ D **72c** raktair ābharaṇair] AB ; raktaṃrābharaṇair D **73c** dhārayen] AB ; dhārayet D **74b** °āsthiṣu] AD ; °āsthivā B **74c** °dagdhe] AB^{ac} ; °dagdha° B^{pc}, °da≀ṇḍ≀e D **75b** sva] D ; ≀n≀ve° A, °nye° B^{ac}, °nya° B^{pc} **76a** °yukta°] AB^{ac}D ; °yuktaḥ B^{pc} **76b** ayācitaḥ] *conj.* HATLEY ; ay≀ā≀jitaḥ A, ayojitaḥ BD **76c** °āhne] BD ; °āhṇe A • caren] AB ; caret D **77a** °ādyāś] AD ; °ādyāṃś B **78d** °mātreṇa] AB ; °bhogāś ca D **79d** °padā°] *em.* ; °pavā° AB, °thavā° D **80b** °bhūṣitam] AB^{ac}D ; °bhūṣitaḥ B^{pc} **80c** °dharo] B ; °taro AD **80d** yutam] AB^{ac}D ; yutaḥ B^{pc} **81c** kapālakṛtahastaś] *em.* TÖRZSÖK & KISS ; kapālaṃ pretahastañ A, kapālaṃ pretahastaṃ BD **81d** °mānasaḥ] AD ; °mānasam B **82a** āditaḥ] AB ; āhitaḥ D **82b** yāva] AD ; yāvad B • °caram] AB ; °caret D **83a** puṣṭir] AB ; puṣṭi D

[4: Mahocchuṣmā, kṛṣṇavarṇam]

caturthaṃ sampravakṣyāmi kṛṣṇabhinnāñjanaprabham |
duścaraṃ ghorarūpaṃ ca citrāścaryādidīpitam ||21.84||
mahāsiddhikaraṃ nāma mahocchuṣmāprakīrtitam |
kṛṣṇāmbaradharo mantrī kṛṣṇasragdāmabhūṣitam ||21.85||
valayābharaṇaṃ divyaṃ pādau nūpurabhūṣitau |
keyūra kaṭisūtraṃ ca pādau laktakarañjitau ||21.86||
karṇālaṅkāramukuṭaṃ vālikābharaṇaṃ tathā |
kapālaṃ śūlakhaṭvāṅgaṃ dhanur nārācasaṃyutam ||21.87||
piñcchakaṃ ḍamarukaṃ caiva kaṇṭhikā ḍamarukaṃ tathā |
vajrapāśāsisaṃyuktaṃ muṣalāṅkuśakheṭikam ||21.88||
cakradhvajagadāhastaṃ daṇḍaśaktisamanvitam |
padmāsanopaviṣṭas tu ekapāda tathaiva ca ||21.89||
ekānte tu caren maunī japadhyānaparāyaṇaḥ |
śmaśāne vā mahocchuṣme rathyāyāṃ gopureṣu ca ||21.90||
grāmasya dakṣiṇe pārśve rātrau paryaṭanaṃ bhavet |
paṭahikaṃ vāpi vādyeta ḍamarukaṃ ca muhur muhuḥ ||21.91||

[nyāsaḥ]

guhyaṣaṭkena †cālabdho† dūtiṣaṭkaṃ ca pādayoḥ |
ūrubhyāṃ mātṛṣaṭkaṃ tu kaṭyāyāṃ yoginī nyaset ||21.92||
mantraṣaṭkaṃ tathā nābhyāṃ hṛdaye binduyojitau |
ghaṇṭanādātmakaṃ devaṃ vaktre śabdaprabodhakam ||21.93||
anaṣkān tu lalāṭe tu lāntā mūrdhani vinyaset |
nirācārapadair yukto avadhūtatanusthitaḥ ||21.94||
cared devyāvrataṃ hy eta nirācāro jitendriyaḥ |

[kṣīrabhojivratam]

athavā kṣīrabhojī syād ghṛtaprāśanam ārabhet ||21.95||
dadhnāśano mahāyogī madhvājyatilasaṃyutam |
saptarātraṃ mahāmantrī care dvādaśarātrakam ||21.96||

86ab A f. 100^{v} 4 (valayā⌐bharaṇan) **89cd** A f. 100^{v} 5 (e⌐kapāda) **93ab** A f. 101^{r} (hṛ⌐daye); B f. 108^{v}(°yo⌐jitau) **93cd** D f. 67^{v} (prabodha⌐kaṃ) **96ab** A f. 101^{r} 2 (dadhnā⌐sano)

84a caturthaṃ] AB ; caturtha D **84c** duścaraṃ] AB ; īśvaraṃ D **84d** °citrāścaryā°] AD ; °citrauśvaryā° B **86b** nūpura°] AB ; bhūpura° D **87b** vālikā°] A ; valikā° BD **87d** nārāca°] B ; nārāja° AD **88a** piñcchakaṃ] AD ; picchakaṃ B **88d** muṣalāṅkuśa°] AB ; muṣalakiśa° D **89a** °gadā°] AB ; °gaḍā° D **89c** °viṣṭas] AB ; °viṣṭan D **89d** °pāda] AD ; °pādaṃ B **90a** caren] AB ; caret D **90c** mahocchuṣme] AB ; sahocchuṣme D **90d** rathyāyāṃ] A ; rathyāyā BD • gopureṣu] A ; gepureṣu BD **94c** °pade] *em.* SANDERSON ; °padair ABD **95a** eta] AD ; etan B **95c** syād] AB ; syā D

pakṣa māsa ṛtuṃ caiva ayanam abdam eva ca |
dvādaśābda cared yas tu śivo bhavati śāśvataḥ ||21.97||
sadāśivapade līnaḥ sarvavyāpitvam āpnuyāt |
vidyeśvarādibhogāś ca ṣaḍbhir eva vijānathaḥ ||21.98||
tribhi rudrādibhogāś ca abda yogeśvaro bhavet |
ṣaḍbhis tu khecarīsiddhi dvābhyām ācārya ucyate ||21.99||
māsena tu kṣitiṃ bhuṅkte saśailavanakānanām |
pakṣeṇaiśvaryabhogāś ca maṇḍalādhipatir bhavet ||21.100||
dvādaśāhaṃ cared yas tu dvādaśāhaṃ suyantritaḥ |
brahmaghno 'py *āśu*
sidhyeta yathākāmaṃ yathepsitam ||21.101||
ity ete vratam ākhyātaṃ vistareṇa tu coditam |

[5: mahābhairavavratam]

adhunā samudāyena vakṣye vidyāvrataṃ śubham ||21.102||
bhasmoddhūlitagātras tu jaṭāmakuṭadhāriṇaḥ |
candrārdhaśekharaṃ caiva śiraḥ kapālamaṇḍitam ||21.103||
karṇau śirasi bāhubhyām asthikhaṇḍair vibhūṣitam |
*bāla*yajñopavītī ca mekhalākaṭibhūṣitam ||21.104||
kaṇṭhe tu kaṇṭhikāṃ dadyāc chikhāgre mantravigraha |
khaṭvāṅgaṃ śūlasaṃyuktaṃ samuṇḍaṃ keśabhūṣitam ||21.105||
ḍamarukaṃ vāpi vādīta paṭahī ca mahāyaśe |
ghaṇṭā tu kārayed ekāṃ mekhalāsu ca mālikāḥ ||21.106||
pādayo ghurghuraṃ dadyād *aṅgulīkarasaṃyutām* |
keyūrabhūṣaṇaṃ divyaṃ lalāṭe netram ālikhet ||21.107||
śivārāvaṃ prakurvīta mukhamuṇḍāstrasaṃyutam |
etan mahāvrataṃ nāmaṃ duścaraṃ tridaśair api ||21.108||
śmaśāne kānane ghore mahodadhitaṭeṣu ca |
cared bhairavanāmamaṃ hi vrataṃ siddhipradāyakam ||21.109||

99cd A f. 101^r 3 (khecarīsiddhi⌈⌉dv) **103ab** A f. 101^r 4 (tu⌈⌉jaṭā) **106cd** A f. 101^r 4 (mekha⌈⌉lāṣu)

101c cf. 24.110ab: *ekaśaktiparigrāhī āśuḥ sidhyati tālakaḥ.*

97a ṛtuṃ] AD ; ṛtuś B **97b** ayanam] AB ; ayanas D **97c** dvādaśābda] AD ; dvādaśābdaṃ B **98d** ṣaḍbhir] BD ; ṣaṭbhir A **99a** tribhi] AD ; tribhir B **99c** ṣaḍbhis] BD ; ṣaṭbhis A • °siddhi] AD ; °siddhir B **101c** °ghno] AB^{ac}D ; °ghnā B^{pc} • āśu] *em.* ; āśca ABD • sidhyeta] *em.* ; siddheta AD, siddhyeta B **102a** ete] AD ; etad B **102c** samudāyena] AB ; sa**yena D **103a** °gātras] AB ; °gotras D **103c** °śekharaṃ] A ; °śekharaś B, °śeṣarañ D **103d** śiraḥ] B^{pc} ; śira AD (*unmetr.*) śiraṃ B^{ac} **104c** bāla°] AD ; vyāla° B • °vītī] AB ; °vīti D (*unmetr.*) **105b** °vigraha] AD ; °vigrahaḥ B **106a** vādīta] AB ; vādīca D **106d** mālikāḥ] A ; mālikām B, mālikāṃ D **107a** pādayo] AD ; pādayor B **108c** etan] AB ; etat D • vrataṃ] AB ; vrataṃn D • nāmaṃ] AD ; nāma B **108d** duścaraṃ] AB ; īśvaraṃ D **109b** ca] AD ; *omitted in* B

yo na siddho vratair anyai tasyedaṃ hi mahāvratam |
sa sidhyati na saṃdeho abhāgyo bhāgyavarjitaḥ ‖21.110‖
ekāhaṃ yaś cared yukto-s-tasya siddhi śṛṇuṣva me |
sakṛd uccārite mantre vratātmā yas tu yojayet ‖21.111‖
asādhyaṃ sādhayaty āśu-r-iti te nātra saṃśayaḥ |
tasya sidhyanti vai devya *tuṣyanti* ca marudgaṇāḥ ‖21.112‖
svayam āgatya vai devaḥ kapālī guhyakair vṛtaḥ |
mārutaiḥ stūyamānas tu variṣṭho varam āpnuyāt ‖21.113‖
sādhu sādhu mahāsattva vratenānena suvrataḥ |
duścaraṃ devagandharvais tvayā cīrṇa mahāvratam ‖21.114‖
varaṃ varepsitaṃ vatsa udyataṃ tu bravīhi me |
yadi tuṣṭo 'si bhagavān praviśya mama vigraham ‖21.115‖
vaktraṃ prasārayeś ceti praviśya bhagavān prabhuḥ |
hṛdaye bhairavo devo guhyakā tu gale sthitāḥ ‖21.116‖
mātaro hy aṅga-m-āṅgeṣu yoginyaḥ sandhiṣu sthitāḥ |
śākinyo romakūpeṣu pūtanādyā tathaiva ca ‖21.117‖
sa evaṃ tu śivas sākṣā bhavet sakalaniṣkalaḥ |
vyāpī hy avyaktarūpī ca amanaskonmanonmanaḥ ‖21.118‖
anekākārarūpais tu *vidyāmantragaṇair* vṛtaḥ |
tasya dehād viniṣkrāntā mātrā mātṛbhiḥ pūjitāḥ ‖21.119‖
mātaro hy aṅga-aṅgeṣu yoginyaḥ sandhiṣu sthitāḥ |
vidyeśvarāgaṇā rudrā mahocchuṣmā sakiṅkarāḥ ‖21.120‖
dūtaiś ca sahitā devyo vimānāni mahātmanaiḥ |
varadaḥ sarvabhūtānāṃ yoginīnāṃ mahodayaḥ ‖21.121‖
divi bhuvi-s-tu pātāle khamadhye tattvagocare |

110cd A f. 101^{v} (↱sa) **112ab** B f. 109^{r}(sādhayaty↱āśu) **114ab** A f. 101^{v} 2 (ma↱hāsatva) **117cd** A f. 101^{v} 3 (tathai↱va) **120cd** D 68^{r} vidye↱śvarā° **121cd** A f. 101^{v} 4 (↱varadaḥ)

110cd MS A is very faded (and illegible) here and in many places in this folio. **120ab** cf. 21.117ab.

110a anyai] AD ; anyais B **110cd** sa sidhyati na saṃdeho abhāgyo bhāgyavarjitaḥ] B ; ****** A, sa siddhyati na saṃdeho abhāgyo bhāgyavarjitaṃ D **111a** yuktos] $AB^{ac}D$; yuktas B^{pc} **111b** siddhi] AD ; siddhiḥ B **112c** devya] A ; devyas BD **112d** tuṣyanti] *corr.* ; ≀tuśyanti≀ AD, stuvanti B **113c** mārutaiḥ] *corr.* ; merutai AD, mārutai B • stūyamānas] AB ; stuyamāna≀m≀ D **114b** suvrataḥ] AD ; suvrata B **114c** duścaraṃ] AB ; īśvaran D **114d** cīrṇa] AD ; cīrṇaṃ B **115b** udyataṃ] BD ; ≀udyatan≀ A **116b** bhagavān] AD ; bhagavāṃn B **116d** guhyakā] $AB^{ac}D$; guhyakās B^{pc} **117a** hy aṅga°] AD ; hṛṅga° B **118a** evaṃ] AD ; evas B • sākṣā] AD ; sākṣād B **118d** °onmanonmanaḥ] AB ; °otmanātmanaḥ D **119a** anekā°] BD ; a≀ra≀kā° A **119b** vidyāmantragaṇair] BD ; ≀vidyā *tra gaṇai≀ A **120c** °eśvarā° AB ; °eśvaro D **121a** devyo] AB ; devy≀ā≀ D **121d** mahodayaḥ] AD ; mahodayam B **122a** bhuvi-s-tu] ABD^{pc} ; bhuviś ca D^{ac}

dṛśyate sarvato devi yathā devo kapāladhṛk ||21.122||
eṣā vratakarī siddhir na kasyacid udāhṛtā |
ākhyātaṃ tu varārohe guhyaṃ śivasamudbhavam ||21.123||
[nyāsam]
śaktitantunibaddhāṃ tu padmamālāṃ vicintayet |
navagranthivibhāgena tato nyāsaṃ prakalpayet ||21.124||
hṛdaye bhairavo nyasya vaktranetrāṅgasaṃyutam |
[guhyakāḥ]
raktā vaktre tu vinyasya cakṣubhyāṃ tu karālinī ||21.125||
lalāṭe caiva caṇḍākṣī mahocchuṣmā śikhāgrake |
[dūtyaḥ]
karālā vāmapāde tu danturā jaṅghasaṃsthitā ||21.126||
dakṣiṇe bhīmavaktrāṃ tu jaṅghayo ca mahābalām |
vaktranetrāṅgasaṃyuktaṃ kartavyā devi*d*ūtayaḥ ||21.127||
[yoginyaḥ]
nābhyāṃ vai vīra vinyasya tato vāmādi-m-āśṛtāḥ |
mekhalākṛtisaṃsthānā kaṭyāṃ vai yoginī nyaset ||21.128||
dakṣiṇāpārśvakaṃ yāvad vāraṃ tu varavarṇini |
vaktranetrāṅgasaṃyuktā kartavyā nātra saṃśayaḥ ||21.129||
[mātaraḥ]
liṅge vīraṃ tu vinyasya kaṭyād ārabhya jānunī |
yāva mātrīs tu vinyasya catvāry eva krameṇa tu ||21.130||
dakṣiṇā ca kaṭideśe jānunī yāvad eva hi |
śeṣās tu mātaro devi vaktranetrāṅgasaṃyutāḥ ||21.131||
vīrāś caiva yathānyāyaṃ nyastavyā nātra saṃśayaḥ |

125ab A f. 101^{v} 5 (nyasya↱vaktra) **128cd** A f. 102^{r} (kaṭyāṃ↱vai) **131ab** B f. 109^{v}(↱dakṣiṇā)

123ab ≈ 21.144cd. **124c** cf. 21.46a.

123ab eṣā vratakarī siddhir na kasyacid udāhṛtā] *corr.* ; ≀eṣā vrat ***** kasyacin m udāhṛtam≀ A, eṣā vratakarī siddhir na kasyacid udāhṛtam B, eṣā vratakarī siddhi na kasyacit mudāhṛtaṃ D **123c** varārohe] BD ; ≀varārohe≀ A **124a** °baddhāṃ] AD ; °baddhās B **124b** °mālāṃ vicintayet] *corr.* ; °mālā **intayet A, °mālādi cintayet B, °mālā vicintayet D **124c** °vibhāgena] B ; °vi≀bhāgena≀ A, °vibhāṃgena D **126a** caṇḍākṣī] AB ; caṇḍā D **126c** karālā vāmapāde tu] *corr.* ; ka≀rāla≀ ***** A, karālaṃ vāmapāde tu BD **126d** danturā] AB ; dantu D **127a** bhīmavaktrāṃ] AD ; bhīmavaktrā B **127b** jaṅghayo] AB^{ac}D ; jaṅghayoś B^{pc} • mahābalām] AD ; mahābalā B **127d** °dūtayaḥ] *em.* ; °≀bh≀ūtayaḥ A, °bhūtayaḥ BD **128a** nābhyāṃ] AB ; nābhyāś D • vīra] A ; vīram B (*unmetr.*), vīra vīra D (*dittography*) **129d** nātra] BD ; ≀nātra≀ A **130ab** vīraṃ tu vinyasya kaṭyād ārabhya jānunī] BD ; vīra≀n tu vinyasya kaṭyād≀ ārabhya jā≀nu≀nī A **130c** yāva] AB ; yāvat D • mātrīs] AD ; mātṝs B **130d** eva] AB ; eca D **131c** mātaro] AB ; mātarā D

praṇavaṣaṭkaṃ tathā nābhyāṃ svaśaktyā sahitaṃ tathā ||21.132||
smaraṇaṃ hṛdi vinyasya śivatattve vyavasthitam |
kaṇṭhe tu paramā śakti vaktranetrāṅgasaṃyutā ||21.133||
vāmādidiśim āśritya dakṣiṇā yāva sādhakaḥ |
dantapaṅkti mukhe nyasya svaraiḥ ṣoḍaśabhis tathā ||21.134||
upariṣṭād adhastā tu anenaiva krameṇa tu |
vinyased vāmapārśve tu dakṣiṇā yāvad eva hi ||21.135||
dvātriṃśaiva samākhyātā daśanādhoparisthitā |
nirastai kādivarṇais tu hakārāntais tathā punaḥ ||21.136||
kapālamālā vinyasya mastake tu *lalāṭake* |
vāmādidiśim āśritya yāvad dakṣiṇagocaram ||21.137||
makāraṃ tu śikhāsthāne niraskāṃ muṇḍarūpiṇam |
vinyasya ca tato devi kṣakāraṃ tasya copari ||21.138||
agrād vāmādim āśritya yāva dakṣiṇakāgrakam |
tasyāgrato vāmāśṛtya yāvad dakṣiṇapārśvakam ||21.139||
muṇḍamālātrikā nyasya pārśvayor lāntakasya tu |
akārādihakārāntaṃ krameṇaiva mahāmati ||21.140||
devīnāṃ kiṅkarīṇāṃ tu yoginīmātarāṃ tathā |
padmamālā vicintyeṣa padmair nyāsaṃ prakalpayet ||21.141||
vaktranetrāṅgasaṃyuktaṃ mānasaiḥ pūrvacoditaiḥ |
bhogāṅgaiś ca samopetāṃ padmapattraiḥ svakai svakaiḥ ||21.142||
bhairavyāyās tathāṅgāni vinyaset sādhakottamaḥ |
bhairavīyāni vinyasya teṣām upari suvrate ||21.143||
śivīkṛtvā tato dehaṃ śaktimān śaktir eva hi |
caret pañcakarūpāṇi vratāny etāni sādhakaḥ ||21.144||
eṣā vratakarī siddhi na kadācid udāhṛtā |

132cd A f. 102^r 2 (↱praṇava°) **136ab** A f. 102^r 3 (dvā↱tṛ) **139ab** A f. 102^r 4 (dakṣiṇakā↱grakaṃ) **142cd** A f. 102^r 5 (samopetāṃ↱padma°)

145ab ≈ 21.123ab.

132c °ṣaṭkaṃ] D ; °≀saṭkan≀ A, °ṣaṭkaṃn B • tathā] AD ; tathāṃ B • nābhyāṃ] BD ; ≀nās≀vā≀ṃ≀ A **133b** °sthitam] ABD^{pc} ; °sthitā D^{ac} **133c** kaṇṭhe tu] D ; ka** A, kaṇṭhan tu B • śakti] AD ; śaktir B **134a** °diśim] D ; °dis≀i≀m $A^{pc}B$, °disam A^{ac} **134b** yāva] *em.* ; yāvat ABD (*unmetr.*) **135a** adhastā] AD ; adhastāt B **136a** samākhyāta] A ; samākhyātā BD **136c** nirasthai] A ; niraskaiḥ BD • °varṇais] AB ; varṇṇan D **136d** °āntais] BD ; °āntes A **137a** °mālā] AD ; °mālāṃ B **137b** lalāṭake] *corr.* ; lalāṭakaiḥ AD, lalāṭak≀e≀ḥ B **138a** makāraṃ] AB ; sakāran D **138b** niraskāṃ] AD ; niraṣkāṃ B • muṇḍa°] ABD^{pc} ; ~~gu~~muṇda° D^{ac} **138c** vinyasya ca] A ; vinyasec ca B, vinyasya D **139b** yāva] AD ; yāvad B **140c** °mati] AB ; °sati D **141b** °mātarāṃ] AD ; °mātaras B **142b** mānasaiḥ] AB ; mānasai D **142c** padmapattraiḥ svakai svakaiḥ] D ; ≀padmapatraiḥ svakai svakaiḥ≀ A, padmapatraiḥ svakaiḥ svakaiḥ B **143c** bhairavīyāni] AB ; bhairaviyāni D **144b** śaktimān śaktir] *corr.* ; śaktimāṃ śaktir AD, śaktimāñ śaktir B **145a** siddhi] AD ; siddhir B

bhairaveṇa purā cīrṇaṃ devyāś caiva viśeṣataḥ ||21.145||
mayā pūrvaṃ hi deveśi jñānaṃ prāptaṃ varānane |
aprakāśyam idaṃ gopyaṃ gūhitavyaṃ prayatnataḥ |
brahmaviṣṇvādibhiś caiva etac cīrṇaṃ mahāvratam ||21.146||

||iti picumate vratapaṭalaikaviṃśatimaḥ||

146ab A f. 102^v (de↱vesi)

145c bhairaveṇa] *corr.* ; bhairavena ABD • cīrṇaṃ] AB ; cīrṇṇa D 146a pūrvaṃ] AB ; pūrva D

The Sādhaka

[trividhāḥ sādhakāḥ]

devy uvāca |
sādhakas tu tridhā proktaḥ kathaṃ me brūhi lakṣaṇam |
kīdṛśā tasya ceṣṭā vai tasya kīdṛśa lakṣaṇam ||45.1||
ācāras tu samācakṣva siddhiś caiva tridhā sthitā |
bhojanaṃ kīdṛśaṃ tasya trividhasyāpi sammatam ||45.2||
adhamā madhyamā caiva uttamā ca kathaṃ bhavet |
etad ācakṣva deveśa sādhakānāṃ hitāya vai ||45.3||

bhairava uvāca |
sādhu sādhu mahābhāge sādhakānāṃ tu lakṣaṇam |
kathayāmi samāsena siddhiś caiva tridhā sthitā ||45.4||
śuddhāśuddho 'tha miśraś ca sādhakās tu tridhā sthitā |
teṣāṃ siddhir yathā devi tat pravakṣyāmi tattvataḥ ||45.5||

[śuddhasādhakaḥ]

dīkṣāyā japahomaiś ca śuddhakāyo 'nyajanmani |
samayabhraṣṭo na sidhyeta punarjanmam avāpnuyāt ||45.6||
†śuddhāśuddha† iti khyāta aśuddhaṃ procyate 'dhunā |

[aśuddhasādhakaḥ]

anyajanmani na prāptaḥ samayo 'pi varānane ||45.7||
jātaḥ śaktinipātas tu iha janme śivecchayā |
sa aśuddha-m-iti khyāto dīkṣāsaṃskāraśodhitaḥ ||45.8||
sidhyate hy avicāreṇa nijamārgeṣv avasthitaḥ |

[miśrakaḥ]

anyajanmani samprāptaṃ dīkṣāmātraṃ varānane ||45.9||
kiṃcij jāpaṃ samāpnoti punajanmaṃ sa miśrakam |

Codices for this *paṭala*: A ff. 194^{v} line 1–212^{r} line 4 (exp. 199 upper folio–216 lower folio); B ff. 197^{v}–214^{v}; C ff. 242^{v}–266^{r}; D ff. 136^{r}–148^{r}. Note that MSS C and D have been collated only up to 45.13 in this *paṭala*. **1cd** C f. 243^{r} (proktaḥ⸢⸣kathaṃ) **3ab** A f. 194^{v} 2 (utta⸢⸣mā) **7ab** A f. 194^{v} 3 (⸢⸣śuddhāśuddha)

4d cf. 45.2b. **9a** = 45.507c.

1a tu] ABD ; tus C **2a** ācāras] AB ; āvāras C, ācāraṃ D • °cakṣva] AB ; °vakṣva CD **2b** siddhiś] AB ; siddhiṃ CD **3a** madhyamā] AB^{ac}CD ; madhyamā≀ś≀ B^{pc} **3c** etad] ABC ; ≀d≀etad D • deveśa] ABC^{pc}D ; veśa C^{ac} **5a** śuddhā°] ABD ; śuddho° C • miśraś] AB ; misra≀ṃ≀ś CD **5b** sādhakās] ACD ; sādhakas B **5d** tat] ABCD^{pc} ; *tat D^{ac} **6b** °kāyo] ABD ; °kānyo C **6c** sidhyeta] CD ; siddhyeta AB **6d** punar°] AB ; puna° CD **7a** śuddhāśuddha] ABD ; śuddhāśuddhe C **7d** samayo] ABC ; samay≀ā≀ D **8b** iha] AB ; īha CD • janme] AB ; janma C, janm≀a≀ D **8c** aśuddha] ABD ; aśuddho C **9a** hy] ABD ; jy C **9b** °mārgeṣv ava°] ABD ; °marge≀s≀vya C **10a** kiṃcij] ABD ; kicij C **10b** puna°] AD ; punar° B, puna≀ṃ≀r C

[= tālakaś carubhojī miśra[ka]ś ca]
śuddhas tu tālakaḥ proktaṃ-ś-carubhojī tv aśuddhakaḥ ‖45.10‖
śuddhāśuddho bhaven miśraṃ sādhakas tu na saṃśayaḥ |
lakṣaṇaṃ kathitaṃ samyak trividhasyāpi suvrate ‖45.11‖
[vidhiḥ sarveṣāṃ sādhakānām]
vidhiś ca procyate tasya trividhasyāpi sādhake |
adhikāro bhave hy eta dvividhaṃ sādhakasya tu ‖45.12‖
trividhasyāpi vai devi snānapūrvaṃ vadāmy aham |
[snānaḥ]
astreṇa śodhayitvā tu mṛdāṃ gṛhya śucisthitaḥ ‖45.13‖
tuṣakeśāsthi vajyeta kṛmikīṭavivarjitāḥ |
karparāṅgāravajyaṃ tu khatvā mantrī śubhau bhuvi ‖45.14‖
kṣālayitvā tu taṃ sthāpya pradeśaṃ mṛttikā tataḥ |
bhāgadvayaṃ tathāstreṇa prokṣayitvātha kārayet ‖45.15‖
aparā mṛttikāṃ gṛhya kaṭipādān ca kṣālayet |
astrajaptaṃ tu vai kṛtvā bhāgam ekaṃ tu sādhakaḥ ‖45.16‖
śarīraṃ guṇṭhayitvā tu jalaś caivābhimantrayet |
mantrayitvā tu tāṃ sarvāṃ malasnānaṃ samācaret ‖45.17‖
ācamya ca śikhāṃ baddhvā nyāsaṃ kṛtvā svakīyakam |
dvitīyaṃ bhāga saṃgṛhya dakṣahastasthitaṃ tataḥ ‖45.18‖
tribhāgabhājitaṃ kṛtvā ekam astreṇa kṣālayet |
dvitīyaṃ smaraṇenaiva vidyājaptaṃ tṛtīyakam ‖45.19‖
sarvayāgena tāṃ mantrā sāṅgopāṅgāni vinyaset |
saptarūpāṇi coccārya sarveṣāṃ mantragaṇaṃ smṛtam ‖45.20‖
[prathamo bhāgo 'streṇa]
astrajaptaṃ tato gṛhya dikṣu-ś-caiva daśāsv api |
uccāṭanārthaṃ vighnānāṃ kṣiped astreṇa mantravit ‖45.21‖
nārācāstraprayogena astradhyāyī samāhitaḥ |
vighnānāṃ digvidiksthānāṃ khasthānāṃ ca na saṃśayaḥ ‖45.22‖
jalasthāneṣu mantrajña uccāṭaṃ samprayojayet |

10cd A f. 194^v 4 (°bhojī ⸢tv) **14cd** A f. 194^v 5 (°āṅgārava⸢jyan) **17cd** B f.198^r (sa⸢rvāṃ) **18ab** A f. 195^r (kṛtvā⸢sva°) **22ab** A f. 195^r 2 (°āstra⸢pra°)

---

14 cf. 18.21cd: *tuṣakeśāsthi varjīyā sarkarāṅgārakais tathā.* • cf. Rāghavabhaṭṭa's commentary as ŚT 3.19: *aṅgāratuṣakeśāsthihīnaṃ kṛtvātha bhūtalam; tuṣakeśāsthirahitāṃ bhasmāṅgāravivarjitām.*

10c proktaṃś] ACD ; proktaś B **11a** bhaven] AB ; bhavet CD • miśraṃ] ABD ; mitraṃ C **12c** hy] ABD ; jy C **12d** sādhakasya] ABC ; sādha~~kena~~ D **13a** °pūrvaṃ] AB ; °pūrva C, pūrva⟨ṃ⟩ D **13d** śuci°] A ; śuciḥ B **14a** vajyeta] A ; varjyeta B **14c** °vajyaṃ] A ; °varjyan B **14d** khatvā] A ; khātvā B **17b** jalaś] A ; jalaṃ B **20a** mantrā] A ; mantrāḥ B **21b** dikṣu-ś] A ; dikṣu B **22a** °āstra°] A ; °ā⟨s⟩ra° B

[dvitīyatṛtīyau ca bhāgau smaraṇena vidyayā ca]
śiva*japtaṃ* tato gṛhya śivatīrthaṃ prakalpayet ‖45.23‖
vidyājaptaṃ tato gṛhya śarīraṃ guṇṭhayet tayā |
guṇṭhayitvā tato 'tmānaṃ tīrtheṣu daṇḍavat plavet ‖45.24‖
udghṛṣayitvā-m-aṅgāni tataḥ snānaṃ samācaret |
snigdhena prathamaṃ mardyaḥ sugandhodvartanai tathā ‖45.25‖
kvacit snehāṃ vivarjan tu sugandhāmalakais tathā |
cakravarty*opacāreṇa* snānaṃ kṛtvā tu sādhakaḥ ‖45.26‖
kaṅkaṭādibhi saṃkaṭya śikhāṃ baddhvā tathācamet |
nyāsaṃ kṛtvā yathānyāyaṃ śaktiṃ tatra vicintayet ‖45.27‖
paratattvakrameṇaiva bindu *kṣobhyātha* tattvavit |
amṛtībhūta saṃcintya tīrthaṃ vai smaraṇena tu ‖45.28‖
mantra cāṣṭaśataṃ yāvat tato yāgaṃ prakalpayet |
tīrthe vā kalaśe vāpi śaṅkhe hastapuṭe 'pi vā ‖45.29‖
tenābhiṣiñcaye 'tmānaṃ yāgamantrān udīrayet |
daśavāraṃ tu devāya yāgānāṃ tu sakṛt sakṛt ‖45.30‖
devībhyo 'tha sakṛt vaika yoginīmātṛṇām api |
bahir astrāṇi saṃcintya svayāgāṃ vā yathoditām ‖45.31‖
devīnāṃ prathamaṃ dattvā sugandhaṃ mūdhni coccaret |
ācamya ca śikhāṃ baddhvā nyāsaṃ kṛtvā yathākramam ‖45.32‖
sammārjanaṃ tataḥ kuryāt sādhako yāgamandire |
tarpaṇaṃ tu tataḥ kṛtvā sarvayāgam udīrayet ‖45.33‖
hṛsthaṃ kṛtvā mahābhāge vidyāyā-m-apakarṣaṇam |
sugandhapuṣpasampūrṇam anyair vātha jalena vā ‖45.34‖
sūryabimbe tu saṃcintya yāge arghaṃ pradāpayet |
vidyāyā tu tato 'rghaṃ tu nityakarma nivedayet ‖45.35‖
sūryabimbāgataṃ yāgaṃ hṛsthaṃ kṛtvā tu mantravit |
brahmasaṃdhyāṃ na vai kuryāt pitṝṇāṃ ca jalāñjalim ‖45.36‖
prathame tu tato mantrī bhairavī tu samācaret |

25cd A f. 195^r 3 (°varttanai⌈tathā) **29cd** A f. 195^r 4 (vāpi⌈śaṅkhe) **33ab** A f. 195^r 5 (yā⌈gamandire) **36ab** B f. 198^v (mantravi⌈t) **36cd** A f. 195^v (kuryāt⌈pitṝṇāṃ)

26c cf. 15.21cd: *cakravartyopacāreṇa snāpayety upavesitam.*

23c śiva°] A ; śivaṃ B • °japtaṃ] *em.* ; °japtvāṃ A, japtvā B **23d** °tīrthaṃ] B ; °tīrthaṃm A **24a** vidyājaptaṃ] A ; vidyāṃ japtvā B **24c** tato 'tmānaṃ] *corr.* ; tato tm⸤ā⸥naṃ A, tat⸤o 'tm⸥ānaṃ B^{ac}, tat⸤ā ā⸥tmānaṃ B^{pc} **25a** m-aṅgāni] A ; aṅgāni B **25c** mardyaḥ] *em.* ; nmardyaḥ A, mardya B **25d** °odvartanai] *em.* ; °ordvarttanai A, °odvartane B **26a** snehāṃ] A ; snehān B **26c** °opacāreṇa] B ; °opracāreṇa A **28b** kṣobhyātha] *conj.* ; kṣobhya rtha AB **29a** mantra] A ; mantraṃ B **30c** °vāraṃ] *corr.* ; °vārān AB **32b** mūdhni] A ; mūrdhni B **35d** °karma] A ; karm⸤e/aṃ⸥ B **36b** hṛ°] A ; hṛt° B **36c** °saṃdhyāṃ] A ; °saṃdhyā B

CENTRE FOR SHAIVA ST
Puducherry

athavā tarpaṇaṃ kṛtvā arghaṃ dattvā yathākramam ||45.37||
sūryasyābhimukho bhūtvā sapta rūpāṇi coccaret |
tarpaṇaṃ tu japaṃ caiva bhairavāya hṛdi-s-tataḥ ||45.38||
gurūṇāṃ ca pitṝṇāṃ ca tṛptyarthaṃ *vinivedayet* |
evaṃ snānaṃ sadā kuryād abhiṣekaṃ ca nityaśaḥ ||45.39||

[nityābhiṣekaḥ]

nityābhiṣekayuktas tu mantrair vighnai na bādhyate |
dikṣu-r-astrāṇi vinyasya digbandhaṃ ca yathākramam ||45.40||
astrāmokṣaṃ tataḥ kṛtvā devāgāraṃ mukho vrajet |
prajvalantaṃ mahāvīryaṃ purato vighnāni cāṭayet ||45.41||
dhyāyamānaṃ nijāstraṃ tu kavacenāvaguṇṭhitām |
purabhedaṃ tataḥ kuryād dHUṂkāreṇaiva sādhakaḥ ||45.42||
puṣpaṃ kṣiptvā tu digbandhaṃ kavacenāvaguṇṭhanam |
nandiś caiva mahākālaṃ saridvayaṃ vṛṣas tathā ||45.43||
dvāradeśe tu sampūjya tataḥ īśāṃ vraje diśim |
vighneśaṃ pūjayet tatra kṣetrapālaṃ tathaiva ca ||45.44||
śmaśānāni tu sampūjya kulavidyā ca pūjayet |
yoginyaf pūtanānyāś ca vīreśāś ca yathākramam ||45.45||
śivādūtiṃ tu sampūjya viḍālī kauśikī-s-tathā |
rudrāś caiva yathānyāyaṃ pūjayitvā tu sādhakaḥ ||45.46||
tato 'nucintayitvā tu bhāskarasthānam āśritām |
gurupaṅkti mahāprājño bhāvayuktena cetasā ||45.47||
puṣpāṇi tu vinikṣipya labdhānujñā tu sādhakaḥ |
dikṣu-r-astrāṇi vinyasya kuryād bhūmiparigraham ||45.48||
prākāram acalaṃ kṛtvā kavacenāvaguṇṭhanam |
praṇavāsanaṃ tu kṛtvā tu darbhapiṇḍaṃ na saṃśayaḥ ||45.49||
dakṣiṇābhimukho bhūtvā mauna saṃkalpayet tataḥ |
dhyānaṃ nyāsaṃ śive kṛtvā śivādikalaśānvitām ||45.50||
yāgaṃ kṛtvāgnikāryaṃ ca kalpoktaṃ japam ācaret |
saṃkhyā gṛhya tato mantrī *āsavādipariplutam* ||45.51||
yathāśaktyā tu mantrajño āhnikadvayam ācaret |

40cd A f. 195^v 12 (↱dikṣur) **44cd** A f. 195^v 3 (↱vighnesaṃ) **48cd** A f. 195^v 4 (↱dikṣur)

43d cf. 45.190d.

38a sūryasyā°] B ; sūryasy⸮ā⸮° A **38b** rūpāṇi] B ; rūpāni A **39b** vinivedayet] *em.* ; viniveśayet AB **40b** vighnai] A ; vighnair B **43c** nandiś] A ; nandi B **43d** °dvayaṃ] A ; °dvaya B **44b** tataḥ] A ; tata B **45c** yoginyaf] A ; yoginyaḥ B **45d** vīreśāś] A ; vỉreśāś B **47b** bhāskara°] A ; bhāskaraṃ B • āśritām] AB^{ac} ; āśritam B^{pc} **47c** °paṅkti] *corr.* Hatley ; °pa⸮kt⸮i A, °paṅktiṃ B **50b** mauna] A ; maunaṃ B **51d** āsavādi°] *conj.* ; āsanādi° AB • °pariplutam] *conj.* Isaacson ; °paridyutam AB **52b** āhnika°] B ; āhṇīka° A

maunaṃ tu sādhakaḥ kuryāt kalpoktaṃ tatra niścayāt ‖45.52‖
uttarasādhakaṃ muktvā pramādenāpi suvrate |
na paśyen nādhikārī tu samayajño-s-tathaiva ca ‖45.53‖
pūrvasevāvidhāne tu prayatnena vidhisthitā |
guru śrutvā viniṣkramya dṛṣṭvā pūjya yathākramam ‖45.54‖
maunabhaṅgam api kṛtvā prāyaścittaṃ samācaret |
punaḥ saṃkhyā samāpūrya bhairavāya nivedayet ‖45.55‖
puṣpamudrāṃ tato baddhvā nirācārapade sthitaḥ |
tattvadhyāyī japaṃ kuryād bhairavīkṛtamānasam ‖45.56‖
sarvayāgāvalokī ca kumbhakastheṣu pīḍayā |
evaṃ dvir āhnikaṃ kuryāt snānapūrvaṃ tu saṃkhyayā ‖45.57‖

[bhojanam]

tṛtīyasavanaṃ svalpaṃ kṛta bhojanam ācaret |
ekānte vijane deśe devīnāṃ dṛṣṭigocare ‖45.58‖
dakṣiṇābhimukho bhūtvā pattrākīrṇe mahītale |

[śālayaḥ]

śālibhaktāṃ ca śyāmākaṃ ṣaṣṭikodanam eva ca ‖45.59‖
priyaṅguṃ ca yavānnaṃ ca godhūmānnaṃ tathaiva ca |
etān śāli tu bhakṣāṇi śeṣāṇi tu na bhakṣayet ‖45.60‖
tilānnaṃ naiva bhuñjīta śleṣmaṃ kṛtvā jvaro bhavet |
grāhya ’tha raktaśālyātha guṇḍīrakās tathaiva ca ‖45.61‖
hastilaḍukam evaṃ ca nīvārā prasādhikāpi vā |
bhaktāny etāni varjīyā śeṣāni tu samācaret ‖45.62‖
tilakenāpi yatnena varjitāni hi nityaśaḥ |

[kṣīram]

asmin tantre na saṃdehas tālake ’pi hi supriye ‖45.63‖
gāvyaṃ chāgaṃ tu māhiṣya kṣīraṃ sarpis tathaiva ca |
bhakṣaṇīyaṃ vidhisthena śeṣāni tu vivarjayet ‖45.64‖

[phalāni]

śrīphalaṃ kañcalaṃ jambuṃ lakucaṃ panasaṃ tathā |

52cd A f. 195^{v} 5 (⸢maunaṃ) 54cd B f. 199^{r} (dṛ⸢ṣṭvā) 56ab A f. 196^{r} (°pade⸢sthitaḥ) 60ab A f. 196^{r} 2 (°ānnaṃ⸢tathaiva) 64ab A f. 196^{r} 3 (chhāga⸢ntu)

52c sādhakaḥ] A^{pc}B ; sādhaka A^{ac} 53d samayajño-s] A ; samayajñās B 54a pūrvasevā°] A ; pūrvam evā° B 54c °kramya] B ; °kramye A 55a mauna°] A ; mau≀ṃ≀na° B 58c deśe] A^{pc}B ; dośe A^{ac} 59c °bhaktāṃ] A ; °bhaktāś B 60a priyaṅguṃ] A ; priyaṅguś B • °ānnaṃ] *conj.* ; °ānyañ A, °ānyaś B 60c etān śāli] A ; etañ chāli B • bhakṣāṇi] A ; bhakṣyāṇi B 62a laḍukaṃ] A ; laḍḍūkaṃ B 62c varjīyā] B ; vajīyā A 63c asmin tantre] A ; asmiṃs tantre B 63d tālake] A ; tālak≀ai≀ B 64a māhiṣya] A ; māhiṣyaṃ B 64b sarpis] B ; s≀arpi≀s A 65a jambuṃ] A ; jaṃbūṃ B 65b panasaṃ] B ; pha≀n≀asaṃ A

ambra ambalikāś caiva badaraṃ karamardakam ||45.65||
kharjūraṃ ca piyālaṃ ca pharusaṃ śālam eva ca |
phisaraṃ dvividhaṃ bhakṣyaṃ śṛṅgāṭodumbaraṃ tathā ||45.66||
baṭaṃ ca karavīraṃ ca pippalaṃ lavalīphalam |
dāḍimā salakaṃ caiva kuṣmāṇḍaṃ cirbhaṭaṃ tathā ||45.67||
trapusaṃ bālakaṃ caiva sembi karkaṭikās tathā |
†ghoṣeṇḍa† kāravellaṃ ca kakkoṭaṃ ca paṭolakā ||45.68||
vṛttākaṃ ca vṛṣolaṃ ca ceṭaṃ mākuram eva ca |
bṛhatīphala padmākṣā mārutaṃ caiva bhakṣayet ||45.69||
harītakīphalaṃ bhakṣyā iṅgudaṃ cākṣam eva ca |
phalāny etāni bhakṣāṇi sembijāni ca me śṛṇu ||45.70||

[śimbijāni]

sarvā sembiphalā bhakṣā sūvarākas tathaiva ca |
rājamāṣaphalā caiva kalāvaphalam eva ca ||45.71||
mudgaś caiva dṛkīś caiva bhakṣayīta na saṃśayaḥ |
śṛtās *caivāśṛtāś* caiva sādhakair ādhane sthitaiḥ ||45.72||

[mūlāni]

sālūkaṃ †nadenasañcake yūktar kuṭikas† tathā |
kaseru dvividhaṃ bhakṣyā vārtākaṃ gṛṣṭikāṃ tathā ||45.73||
ālukāni tu sarvāṇi sasiddham ādrakaṃ tathā |
dvividhaṃ kavakaṃ caiva mūlakaṃ ca *vyaḍambakam* ||45.74||
śigruś caiva palaṇḍuṃ ca kadalīkandas tathaiva ca |
kharjuraṃ ca tathā kanda kaḍevaṃ kokilākṣakam ||45.75||
mauṣalī ṛṣimūlaṃ ca piṣṭakaṃ ca mahāyaśe |
etāni kandajātīni bhakṣyāny anyāni varjayet ||45.76||

[śākāni]

contikā sarṣapaṃ caiva rājikā karaṭaṃ tathā |
jīvako mārasaś caiva lavanako māraṭikās tathā ||45.77||
kuṭheraś caiva nīḍī ca cucchuhakandakaṃ tathā |
śrīmāli araṇikaṃ caiva tāṇḍulīyaṃ kuvejakam ||45.78||

68ab A f. 196ʳ 4 (trapu⸢ṣaṃ) **72ab** A f. 196ʳ 5 (⸢maʅṭvaʅ) **74ab** B f. 199ᵛ (sarvāṇi⸢sa°) **76ab** A f. 196ᵛ (⸢mauṣalī)

65c ambra] A ; aṃbu B • ambalikāś] A ; aṃbalikā B **66b** pharusaṃ] *corr.* ; pharusa AB (*unmetr.*) **66d** °odumbaraṃ] A ; °odumbaras B **67b** pippalaṃ] B ; piʅṣʅpalaṃ A **67c** salakaṃ] A ; malakañ B **67d** kuṣmāṇḍaṃ] A ; kūṣmāṇḍaṃ B **68b** karkaṭikās] A ; karkaṭikā B **68c** ghoṣeṇḍa] A ; vyoṣeṇḍa B **70a** bhakṣyā] A ; bhakṣā B **70c** bhakṣāṇi] A ; bhakṣyāṇi B **71a** bhakṣā] A ; bhakṣyā B **71b** sūvarākas] A ; sūvarākaʅrʅa B **71c** °phalā] A ; °phalāś B **72a** mudgaś] B ; maʅṭvʅaś A • dṛkīś] A ; dṛkī B **72c** caivāśṛtāś] *conj.* ; caiva satāś AB **73d** gṛṣṭikāṃ] A ; gṛṣṭikā B **74b** ādrakaṃ] A ; ārdrakaṃ B **74d** mūlakaṃ] B ; ʅsʅūlakañ A • vyaḍambakam] *conj.* ; myahaṃvakaṃ A, ṃpahaṃvakam B **75a** palaṇḍuṃ] A ; palāṇḍuś B **75c** kharjuraṃ] A ; kharjūrañ B

kālaśākaṃ tadulaṃ ca bilvaṃ vai droṇapuṣpikā |
kṣetravastukam ity uktaṃ ṭṛkkavastukam eva ca ||45.79||
varuṇaṃ koṭikāśākaṃ saulānī nālakās tathā |
nimbaṃ caiva kvacaṃ caiva nāḍakaṃ vetram eva ca ||45.80||
vaṃśajaṃ kalilaṃ caiva ābhīra kiṃśukaṃ tathā |
kārākaṃ kācamācī ca apāmārga punarṇavā ||45.81||
helañjakaṃ karañjaṃ ca momāṭaṃ jharjjharūvakaṃ |
mārīcakaṃ palaṃ jambū ādrakaṃ modrakaṃ tathā ||45.82||
pathyā sundarakaṃ caiva bhilāṭaṃ corakaṃ tathā |
śākāny etāni bhakṣāṇi *pūrvasevāvidhikrame* ||45.83||

[puṣpāṇi]

sthirīkaraṇāni puṣpāṇi jñātvā yuñjīta sādhakaḥ |
khadirapuṣpaṃ ca vasthāsam agastikāṃ ca nārakam ||45.84||
śalvalaṃ śaṇapuṣpaṃ ca kuṭajaṃ nāgakeśaram |
eraṇḍaṃ ca jayantī ca puṣpāṇy etāni bhakṣayet ||45.85||
sakhāyenopanītāni saṃskṛtāsaṃskṛtāni tu |
svayaṃ vā śrāvayitvā tu carumārgeṇa sādhakaḥ ||45.86||
susnigdhaṃ laghu puṣpaṃ ca adaśī bhakṣayet priye |
adaśī cāpramādī ca vidhinānena sādhakāḥ ||45.87||
trisnāyī nityayuktas tu kalpoktaṃ tu samācaret |
navalakṣāṇi vai kuryād vidyāyāge tu sādhakaḥ ||45.88||
svayāge vā yad uktaṃ syād yāgapūrvaṃ samarpayet |
hṛtpaṅkaje sthitasyaiva bhairavasya na saṃśayaḥ ||45.89||
haste samarpayitvā tu praṇipatya vijñāpayet |
siddhikāle tu deveśe arpaṇīyo japo mamaḥ ||45.90||
evaṃ samarpayitvā tu agnikāryaṃ samārabhet |

[agnikāryam]

astreṇa prokṣayitvā tu ullekhanavikīraṇam ||45.91||
punaḥ pralepanaṃ kṛtvā gomayena viśeṣataḥ |
darbhaṃ gṛhya tato rekhāṃ dakṣiṇābhimukhā nayet ||45.92||

79cd A f. 196^v 2 (vastu⌈⌉kam eva) **83cd** A f. 196^v 3 (etāni⌈⌉bhakṣāṇi) **87ab** A f. 196^v 4 (laghu⌈⌉puṣpañ) **90cd** A f. 196^v 5 (arppa⌈⌉ṇīyo) **92cd** B f. 200^r (°ā⌈⌉bhimukhe)

79d ṭṛkka°] A : dṛkka° B **81d** punarṇavā] A ; punarnavā B **82a** helañjakaṃ] A ; phelañjakaṃ B **82d** ādrakaṃ] A ; ārdrakaṃ B **83c** pūrvasevā°] *conj.* ; pūrvam evā AB^{ac}, pūrvam eva B^{pc} • °vidhikrame] *conj.* ; vidhiḥ kramet AB **84a** puṣpāṇi] *conj.* ; paṣpāni A, pathyāni B **84c** vasthā°] A ; vacchā° B **85d** puṣpāṇy] B ; puṣpāny A **86a** °nītāni] *em.* ; °vītāni AB **87b** adaśī] A ; adarśī B **87c** adaśī] AB^{ac} ; adarśī B^{pc} **87d** vidhinānena] B ; vidhinenena A **88a** tri°] A ; triḥ° B **88c** °lakṣāṇi] A ; °lakṣyāṇi B **90c** deveśe] A ; deveśa B **90d** arpaṇīyo] A ; arhaṇīyo B^{ac}, arhaṇīya B^{pc} • mamaḥ] A ; mama B **92c** darbhaṃ] A ; darbhaḷṃḷṅ B **92d** °mukhā] AB^{ac} ; °mukhe B^{pc}

dvitīyāt paścimāpūrvaṃ catuḥpathavidhikramāt |
pūrvamukhyaṃ tatas trīṇi ekā rekhā tu dakṣiṇe ||45.93||
astram uccārya vai kuryād vajraṃ vai kuṇḍamadhyataḥ |
kuśastaraṇakaṃ kṛtvā dakṣiṇādiśim āśritaḥ ||45.94||
pūrvāgrā dakṣiṇāgraṃ ca viṣṭarā tu tathaiva hi |
brāhmaṇaṃ dakṣiṇe pūjyaḥ viṣṇu cottarato nyaset ||45.95||
rudraṃ tu pūrvadigbhāge śivaṃ vai paścime nyaset |
indraṃ pūrveṇa vinyasya āgneye agnim eva ca ||45.96||
dakṣiṇe tu yamaṃ nyasya nairṛtyāṃ nirṛtis tathā |
vāruṇe varuṇaṃ nyasya vāyavye vāyur eva ca ||45.97||
somaṃ saumye nyasen mantrī īśānam īśagocare |
īśāne brāhmaṇaṃ nyasya ūrdhvabhāgāvalambinam ||45.98||
viṣṇuṃ ca nairṛte bhāge adhobhāgāvalambinam |
astrāṇi vinyase dikṣu dakṣiṇādi vidhānavit ||45.99||
māhendrāntaṃ tu mantrajña ūrdhvādhaś caiva vai kramāt |
aṅgāni vinyasen mantrī bahi kuṇḍasya rakṣaṇe ||45.100||
mekhalān tu tataḥ pūjya śaktitritayavikramāt |
pūrvādidiśim āśritya yāvad īśānagocaram ||45.101||
padayāgaiḥ padaiś caiva pūjyate devi nānyathā |
agniṃ tu prokṣayitvā tu astramantreṇa sādhakaḥ ||45.102||
avaguṇṭha kavacenaiva tridhā bhrāmya samudgiret |
praṇavamantraṃ tato kṣiptvā spṛṣya toyaṃ samīrakaiḥ ||45.103||
śaktitantu tato dhyātvā śivādyavanigocare |
dakṣiṇānayanātītaṃ tejaḥ saṃcintya pūjayet ||45.104||
praṇavapūrveṇa repheṇa nutyante caiva sādhakaḥ |
yonyāṃ vai vāsanaṃ kṛtvā ājyapātrasya plāvanī ||45.105||
udvāsanaṃ tato 'streṇa nirāyaṇaṃ tu-m-eva ca |
yonyāṃ tu bhājanaṃ kṛtvā yāgaṃ tatropari nyaset ||45.106||
astrāntaṃ nātra saṃdehaḥ sruksruvau-m-ājya tāpayet |

94ab A f. 197^{r} **98cd** A f. 197^{r} 2 (⸢īśāne) **102ab** A f. 197^{r} 3 (pū⸢jyate) **105cd** A f. 197^{r} 4 (plāva⸢nī)

93b catuḥ°] A ; catuṣ° B • °vidhikramāt] *corr.* ; °vidhiḥ kramaḥ AB **93c** tatas] *corr.* ; tataḥs AB **94c** kuśa°] A ; kuśā° B **94d** dakṣiṇā°] A ; dakṣiṇān B **95a** °āgrā] A ; °āgraṃ B **95c** brāhmaṇaṃ] A ; brahmāṇaṃ B • pūjyaḥ] A ; pūjya B **95d** viṣṇu] A ; viṣṇuñ B **96d** āgneye] *corr.* ; agneyaṃ A, āgneyaṃ B **97b** nairṛtyāṃ] B ; nairtyāṃ A • nirṛtis] B ; niritis A **97d** vāyavye] *corr.* ; vāyavyaṃ AB **98b** īśānam īśagocare] $A^{pc}B$; ī A^{ac} **98d** ūrdhva°] B ; ūrddha° A • °āvalambinam] *corr.* ; °āvilambinaṃ AB **99a** nairṛte] B ; nairite A **99b** °āvalambinam] AB^{pc} ; °āvilaṃbinam B^{ac} **99c** vinyase] A ; vinyased B **100a** °āntaṃ] *em.* ; °antaṃ AB **100b** ūrdhvā°] B ; ūrddhā° A • **101c** pūrvādidiśim] B ; pūrvvādiśim A **102c** agniṃ] A ; agnis B **103c** tato] A ; ta‹lā› B **104a** śakti°] *em.* ; śaktin A, śakti‹ṃ› B **105c** yonyāṃ] A ; yonyās B **107b** °sruvau-m] A ; °sruvāv B

prokṣayitvā punas tāpya prokṣya cārcanavidyayā ||45.107||
jāpyamantreṇa mantrajño nijayāgasya cārcane |
śaktitantu tato dhyātvā kuṇḍamadhye tu sādhakaḥ ||45.108||
bhairavaṃ tatra vinyasya svamantreṇaiva pūjayet |
gandhamālyaṃ tathā dhūpaṃ dattvā caivāhutiṃ hunet ||45.109||
punar arghādikaṃ kṛtvā raktā mantreṇa pūjayet |
punaḥ arghādikaṃ kṛtvā tathaiva cāhutiṃ hunet ||45.110||
karālī caiva caṇḍākṣī mahocchuṣmāṃ tathaiva ca |
pūjayitvāhutiṃ dadyā pañcakasya na saṃśayaḥ ||45.111||
agnisaṃskārakaṃ karma sarvayāgeṣu nityaśaḥ |
āgnes tu hṛdaye sarva āsanādipuraḥsaram ||45.112||
yāgaṃ sampūjya mantrajña arghaṃ dattvā yathākramam |
mudrāṃś caiva tato baddhvā prati prati varānane ||45.113||
ājyapātre tu darbheṇa dvibhāgaṃ parikalpayet |
sādhanaṃ tu tataḥ kṛtvā nāḍīsandhānam āśritaḥ ||45.114||
dakṣiṇā dakṣiṇaṃ netraṃ vāmā vāmaṃ tu locanam |
ūrdhvā ūrdhvaṃ krameṇaiva tridhā bhairavalocanam ||45.115||
āhutiṃ tu tato dadyād dakṣabhāgātha vāmakāḥ |
madhyamā ca krameṇaiva dhyānayukto samāhitaḥ ||45.116||
āgneye tv atha saumyāyāṃ tābhyāṃ caiva yathākramam |
praṇavena mahāprājñaḥ svāhākārāntasaṃyutam ||45.117||
nāḍīsandhānakaṃ kṛtvā tataḥ pañcāhutiṃ hunet |
vidyāyā nātra saṃdeho maṇḍalasya tu tarpaṇe ||45.118||
bhairavāya tata-m-ekāṃ vidyām uccārya dāpayet |
praṇavena tathaiveha bhairavāya tato hunet ||45.119||
sarveṣāṃ caiva dātavyā ekaikā nātra saṃśayaḥ |
lokapālādi cāstrāṇāṃ kulavidyāś ca mṛtyujit ||45.120||
bhāgyārohaṇa mantrasya mūlamantreṇa bhairave |
pūrṇāhutiṃ tato dadyāt samapādordhvasaṃsthitaḥ ||45.121||

109cd A f. 197^{r} 5 (ta⌉thā) **111ab** B f. 200^{v} (maho⌉cchuṣmā) **113cd** A f. 197^{v} **117cd** A f. 197^{v} 2 (svāhā⌉kārā) **121cd** A f. 197^{v} 3 (hutiṃ⌉tato)

115cd A gives this line in the bottom margin.

107c punas] *corr.* ; punaḥs AB **107d** prokṣya] A ; prokṣa B • cārcana°] *em.* ; cārcyana° AB **108c** śakti°] A ; śaktiṃ B **110a** arghā°] A ; arghyā° B **110c** arghā°] A ; arghyā° B **111a** karālī] *em.* ; karālā AB **111b** mahocchuṣmāṃ] A ; mahocchuṣmā B **111c** dadyā] A ; dadyāt B **112c** sarva] A ; sarvaṃ B **112d** °puraḥsaram] AB^{pc} ; °puram B^{ac} **113b** arghaṃ] A ; arghyaṃ B **113c** mudrāṃś] A ; mudrāñ B **114d** āśritaḥ] A ; āśritam B **115c** ūrdhvā ūrdhvaṃ] B ; ūrddhā ūrddhaṃ A **116d** °yukto] A ; °yuktaḥ B **119a** tata-m] A ; tata B **121d** °ordhva°] B ; °orddha° A

tattvaikakaraṇo kṛtvā *hṛsthānasthasya* mantravit |
maṇḍalasya tu mantrajñaḥ śivakumbhasthitasya tu ‖45.122‖
samarasādiprayogena sādhakaḥ susamāhitaḥ |
śivādyavaniparyantaṃ śaktitantu vicintya 'thaḥ ‖45.123‖
pūrṇāhutiṃ tato dadyān mudrāś caiva pradāpayet |
nirācārapado bhūtvā padasthāne nidhāpayet ‖45.124‖

[jvālālakṣaṇam]

jvālāṃ parīkṣayen mantrī lakṣaṇajña samāhitaḥ |
vyatirekavidhau tāsāṃ sūkṣmadṛṣṭis tathaiva ca ‖45.125‖
snigdhapradakṣiṇāvartaḥ kāñcanābhās tathaiva ca |
jātihiṅgulukaprakhya snigdhaśvetaś ca yo bhavet ‖45.126‖
haritālaprabhāś caiva gambhīrasvarasaṃyutaḥ |
saṃhatā sphuṭitā naiva jvālā śvetās śubhā smṛtāḥ ‖45.127‖
madhugandhāḥ sugandhāś ca jvālā śvetās tu śobhanā |
pṛthak pṛthak phalaṃ tāsāṃ taṃ śṛṇudhvaṃ samāhitāḥ ‖45.128‖
snigdhapradakṣiṇāvartā muktidā sā prakīrtitā |
bhuktikāmas tu tāṃ dṛṣṭvā prāyaścittaṃ samācaret ‖45.129‖
homasyāṣṭasahasraṃ syāj japasyaivāyutaṃ tathā |
kṛtvā śuddhim avāpnoti bhuktikāmo na saṃśayaḥ ‖45.130‖
suvarṇābhā bhaved yā tu bhuktidā sā prakīrtitāḥ |
jātihiṅgulukaprakhyā sarvasiddhipradā smṛtāḥ ‖45.131‖
snigdhā sitā ca *jvālā* ca kṣudrasiddhipradāyakāḥ |
haritālaprabhā yā tu sāmānyā bhuktidā smṛtā ‖45.132‖
dhūmravarṇā-m-adhūmrā ca rājāvartanibhās tathā |
śukapiñchanibhāś caiva sphuṭitā visphuliṅgakāḥ ‖45.133‖
asnigdhā rūkṣavarṇāś ca vāmāvartā tv aśobhanāḥ |
durgandhāś cogragandhāś ca viparītaphalapradā ‖45.134‖
vyādhis tu kurute dhūmrā sadhūmrāś ca tathaiva ca |
rājāvartanibhā yā *tu* śastrapātaṃ karoti sā ‖45.135‖

125ab A f. 197^{v} 4 (lakṣaṇa↱jña) **129ab** A f. 197^{v} 5 (snigdha↱pra) **131ab** B f. 201^{r} (bhave↱d) **132cd** A f. 198^{r} (haritā↱la)

126a cf. *Kiraṇa* 16.53ab: *snigdhapradakṣiṇāvartassampiṇḍitaśikhaśśubhaḥ.*

122a °karaṇo] A ; °karaṇau B **122b** hṛsthānasthasya] *em.* HATLEY ; hṛsthāni sthasya A, hṛʔṭʔsthāniṣkasya B **123a** °prayogena] A ; °prayogeṇa B **123d** śakti°] A ; śaktiṃ B • thaḥ] A ; tha B **124b** mudrāś] A ; mudrāñ B **125b** lakṣaṇajña] A ; lakṣaṇokta B **126a** °dakṣiṇā°] B^{pc} ; °dakṣiṇo AB^{ac} **126c** °prakhya] AB^{ac} ; °prakhyaḥ B^{pc} **127a** °prabhāś] A ; °prabhā B **127d** śvetās] A ; śvetā B **131b** °kīrtitāḥ] A ; °kīrtitā B **132a** sitā] *corr.* HATLEY ; śitā AB • jvālā] *em.* ; jālā AB **132b** °siddhi°] B ; °siddhiḥ A **133b** °nibhās] A ; °nibhā B **133c** °piñcha°] A ; °piccha° B **135c** tu] *em.* ; ti AB

śukapiñcchanibhā yā tu sphuṭitā caiva yā bhavet |
māraṇaṃ sādhakasyaiva kurute nātra saṃśayaḥ ||45.136||
sasphuliṅgā bhaved yā tu siddhihānipradāyikāḥ |

[prāyaścittaṃ jvālāsu]

prāyaścittaṃ vadāmy āsāṃ sādhakānāṃ hitāya vai ||45.137||
vyādhiṃ janayate yā tu mantraṃ mṛtyuṃjayaṃ japet |
tasya lakṣārdham evoktaṃ kṛtvā śreyam avāpnuyāt ||45.138||
śastrapātapradā yā tu viṃśatsāhasrakaṃ bhavet |
mṛtyuṃjayasya mantrasya †sparasya† kalpoktam eva hi ||45.139||
siddhihānipradā yā tu daśasāhasrakaṃ bhavet |
śubhāpi viparītā ca uttamā siddhim icchatā ||45.140||
kalpoktaṃ sādhakaḥ kuryān nātra kārya vicāraṇāt |
bhuktecchо kṣudrajā yā tu lakṣārdhaṃ tu samācaret ||45.141||
kāmyayāge samāra*bdhe* viparītaphalapradā |
tasmin na vai grahetavyaṃ kalpoktaṃ nātra saṃśayaḥ ||45.142||
prāyaścittam api kuryāt tasminn eva na saṃśayaḥ |
anyayāgaṃ samārabhya punaḥ kāmyaṃ samārabhet ||45.143||
upaviśya tato mantrī mudrās sarvāḥ pradāpayet |
arcanaṃ tu tataḥ kuryāt punar gandhādikaṃ kramāt ||45.144||
bhairavādi tataḥ kṛtvā-d-ekaikād ācaret punaḥ |
āhutiṃ kulavidyāntā punaḥ pūrṇāhutiṃ hunet ||45.145||
tenaiva kramayogena mudrāṃ baddhvā tathārcayet |
arghayitvā tato gacche devīnām agrataḥ punaḥ ||45.146||
arghaṃ dattvā tu vijñāpya abhighārīkṛtāni tu |
yathāvibhavalabdhāni naivedyāni prakalpayet ||45.147||
vaiśeṣikaṃ tato dadyād īṣinmātraṃ tu bhairave |
na lobhena bahuṃ dadyād ātmārthe sādhakena tu ||45.148||
na tyajan nāpi deyaṃ syād anale 'pi na ca kṣipet |
śuddhyarthaṃ prāśayen mantrī yāgānte tv avisarjite ||45.149||
arghapātrodakaṃ prāśyam abhiṣekaṃ ca dāpayet |
niṣkramyācamanaṃ kuryān nyāsaṃ kṛtvā punar viśet ||45.150||
naivedyāni tato dattvā kālo cintyāś ca vāmakām |

136ab A f. 198^r 2 (yā↱tu) **139cd** A f. 198^r 3 (mantrasya↱sp°) **143ab** A f. 198^r 4 i(na↱saṃśayaḥ) **147ab** A f. 198^r 5 (datvā↱tu) **150cd** A f. 198^v (nyāsaṃ↱kṛtvā) **151ab** B f. 201^v (naive↱dyāni)

136a °piñcha°] A ; °piccha° B **139d** ≀sparasya≀] A ; anye B^{ac}, smaranye B^{pc} **140a** °hāni°] AB^{ac} ; hāniḥ B^{pc} **141b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **142a** samārabdhe] *conj.* ; samāra≀ndh≀o A, samārabdho B **142b** viparīta°] B ; vi≀v≀arīta° A **144b** mudrās] A ; mudrāḥ B **145a** kṛtvā-d] A ; kṛtvā B **145c** °āntā] A ; °āntāḥ B **146c** gacche] A ; gacched B **148a** dadyād] *corr.* ; dadyādd AB **150a** prāśyam] A ; prāśya B **150b** abhiṣekaṃ] B ; abhiśekaṃ A **150c** niṣkramya] B ; *iṣkramya A

kalaśe 'pi śivasyātha astravardhanikāny api ||45.151||
agnyāgāre tato *gatvā*-d-arghaṃ dattvā yathākramam |
devaṃ vijñāpya to mantrī agnikāryaṃ samārabhet ||45.152||
saṃkhā gṛhya tu tatraiva devīnām agrataḥ sthitaḥ |
mantrasya tarpaṇaṃ kṛtvā yathāśaktyā tu sādhakaḥ ||45.153||
akṣasūtraṃ tato gṛhya mantraṃ caiva samarpitam |
parikṛtvā tu hotavyaṃ na drutaṃ na vilambitam ||45.154||
guggulaṃ pāyasaṃ vāpi tilāṃ vā ghṛtamiśrikām |
śālyaṃ ṣaṣṭikahomaṃ vā kalpoktaṃ yad udāhṛtam ||45.155||
daśāṃśena tu hotavyaṃ japaṃ vai sādhakena tu |
agniṃ visarjayen mantrī na cāpi †ciram āpayet† ||45.156||
pramādād virame yad vā punaḥ saṃskārako vidhiḥ |
alipte kuṇḍamadhye tu punaḥ saṃskāra kārayet ||45.157||
agni jvālyan tataḥ kuryād agnisaṃskārako vidhiḥ |
evaṃ saṃkhyāhutiṃ kṛtvā bhairavāya samarpayet ||45.158||
yāgapūrṇaṃ tu kalpoktaṃ bhairavāṃ †guhyatadbhutam† |
nirācārapade bhūtvā avadhūtatanusthitaḥ ||45.159||
bhairavasya kare 'rpita hṛdvyoman tu sthitasya tu |

[vidyāvratāni]

tenaiva kramayogena cared vidyāvratāni tu ||45.160||
trisnāyī naktabhojitvaṃ gurubhakto dṛḍhavrataḥ |
brahmacaryarato nityaṃ japadhyānaparāyaṇaḥ ||45.161||
agnikāryarato nityaṃ samayācārapālakaḥ |
pūrvāhṇikaṃ tataḥ kṛtvā aṭanaṃ tu samārabhet ||45.162||
madhyāhnikaṃ tu kartavyaṃ tṛtīyasavanaṃs tathā |
agnikāryaṃ tathā caiva rātrau caiva yathoditam ||45.163||
bhuktvā caivāṭanaṃ kuryād ardharātre punaḥ bhramet |
evaṃ pratidinaṃ kuryāt kulavidyāṃ samudgiran ||45.164||
yoginyaḥ pūtanādyāś ca namaskṛtvā punaḥ punaḥ |
catvare-m-ekavṛkṣe ca śmaśāne vālmike tathā ||45.165||

154cd A f. 198^v 2 (vilambi⌐taṃ) **158cd** A f. 198^v 3 (hutiṃ⌐kṛtvā) **163ab** A f. 198^v 4 (tu⌐karttavyaṃ)

152ab ≈ 33.225cd: *agnyāgāraṃ tato gatvā arghan datvā yathākramaṃ*. **161cd** A gives this half-verse in the bottom margin.

152a gatvā] *em.* ; datvā A, datvā B **153a** saṃkhā] A ; śaṅkhaṃ **154b** mantraṃ] A ; mantraś B **159b** °tad°] B ; °ta*° A **159c** °pade] A ; °pado B **159d** tanusthitaḥ] A ; tanuḥ sthitam B **160a** rpita] B ; rppitta A **161a** tri°] A ; triḥ° B **162c** pūrvāhṇikaṃ] *corr.* ; pūrvvāṃhnikaṃ A, pūrvāhnikaṃ B **163b** °savanaṃs] A ; °savanaṃ B **164a** caivāṭanaṃ] A ; coccāṭanaṃ B **164b** punaḥ] A ; punar B **164d** °vidyāṃ] A ; °vidyāt B • °giran] *corr.* ; °giraṃ AB **165c** catvāre-m] A ; catvāres B **165d** vālmike] A ; valmike B

kulavidyā samuccārya puṣpāṇi tu vinikṣipet |
eteṣv eva hi sthāneṣu yoginyo pūtanādayaḥ ||45.166||
namaskṛtvā vrajen mantrī ulūkaṃ piṅgalās tathā |
śabdaṃ śrutvā namaskāryo anyāś ca niśicāriṇām ||45.167||
evam āhu vratāni syu ācāraṃ paśyate yadā |
samayajñas tathā tantra guru caiva vidhisthitaḥ ||45.168||
ātmānaṃ gopayet teṣām ekānte darśayet tataḥ |
anyathā kurute mohāt prāyaścittaṃ samācaret ||45.169||
vidyāvratāni saṃcārya ṣaṇmāsāt sādhakottamaḥ |
māsaṃ māsaṃ cared vāpi pūrvasūtreṇa coditām ||45.170||
cīrṇavidyāvrataḥ siddhe anyathā caiva naśyati |
samayajño yogibhaktaś ca udyuktāḥ sāhasānvitaḥ ||45.171||
nirlajjo nighṛṇas caiva gurubhakto jitendriyaḥ |
digbandhaṃ pūrvataḥ kṛtvā bhūparigraham eva ca ||45.172||
astramokṣaṃ tataḥ kṛtvā tato mantrī vrataṃ caret |
nityavratāṃ mahāvīro rātrau paryaṭanaṃ tathā ||45.173||
raktā vāpy athavā kṛṣṇo kauśeyaṃ vāsam ācaret |
sugandhagandhaliptāṅgaḥ puṣpasragdāmabhūṣitaḥ ||45.174||
pañcamudrāvratī vīro guptamudro 'tha vā bhavet |
khaṭvāṅgaṃ dhārayen mantrī supramāṇaṃ saśūlakam ||45.175||
prādeśaṃ vāthavā kuryā dhanurnārācasaṃyutam |
khaḍgakheṭakadhārī ca cared vidyāvrataṃ śubham ||45.176||
asiddho 'pi mahāprājño siddho 'pi hi cared budhaḥ |
kṛtarakṣaḥ kṛtanyāsas tattvayuktaḥ samāhitaḥ ||45.177||
pūrvokteṣu pradeśeṣu maunaṃ tu kalpayed vratam |
brahmacārī jitakrodho nirbhayo hṛṣṭamānasaḥ ||45.178||
pūrvokteṣu pradeśeṣu samādhiṃ kārayed budhaḥ |
yoginyaḥ pūtanādyāś ca namaskṛtvā punaḥ punaḥ ||45.179||
homayukto mahāmantrī ḍamarukaṃ vādayet kvacit |
kṛtvā cāṣṭaśataṃ japtvā bhairavāya nivedayet ||45.180||
*mūla*vidyāṣṭaśataṃ japtvā nityakarme nivedayet |

166cd A f. 198^{v} 5 (pūtanāda⌈yaḥ) **170cd** A f. 199^{r} (māsaṃ⌈māsaṃ); B f. 202^{r} (sū⌈treṇa) **174ab** A f. 199^{r} 2 (vāsam⌈ācaret) **178ab** A f. 199^{r} 3 (pradeśe⌈ṣu)

167b piṅgalās] A ; piṅgalā B **168a** āhu] A ; āhur B • syu] A ; syur B **168c** tantra] A ; tatra B **168d** guru] A ; guruñ B • vidhi°] A ; vidhiḥ B **170b** ṣaṇ°] B ; ṣaṭ° A **171d** °yuktāḥ] A ; °yuktaḥ B **174a** kṛṣṇo] A ; kṛṣṇā B **175b** °mudro 'tha] A ; °mudrātha B **176a** kuryā] A ; kuryād B **176b** dhanurnārāca°] B ; dhanunārāja° A **176d** vidyā°] B ; vi≀dy≀ā° A **177a** °prājño] A ; °prājñaḥ B **177b** hi] B ; ≀h≀i A **177d** samāhitaḥ] B ; ≀sam≀āhitaḥ A **180d** bhairavāya] B ; bhairaveya A **181a** mūla°] *em.* ; śūla° AB **181b** °karme] A ; °karma B

yoginyāṃ prīṇanārthaṃ tu namaskṛtvā punaḥ punaḥ ||45.181||
darśaye tās tu saṃtuṣṭā nityayukte ti sādhake |
ātmānaṃ darśayed devi na bhetavyaṃ kadācanaḥ ||45.182||
rakṣanti sādhakaṃ nityaṃ putravan nātra saṃśayaḥ |
niyukto bhairaveṇaiva sādhakasya hitāya vai ||45.183||
eva melakam āpanno ādiṣṭaṃ tair varānane |

[tālakasya mārgaḥ]

tālamārga tadā kuryād yadā śuddhas tu sādhakaḥ ||45.184||
gurvādeśena vā kuryād yogibhiś ca samarpitaḥ |

[dūtīlakṣaṇam]

yadā tasya bhaved dūtī sādhakasya manoharā ||45.185||
tadā tālakamārgaṃ tu śuddhakāya samārabhet |
guru-m-ādeśasamprāptā śobhanā lakṣaṇānvitā ||45.186||
jitāsanā mahāsattvā tantrasadbhāvabhāvitā |
gurudevapatibhaktā kṣutpipāsājitaśramā ||45.187||
advaitavāsitā nityaṃ nirvikalpā hy alolupā |
samādhijñātha yogajñā jñānajñā saṃśritavratā ||45.188||
tām avāp*ya* mahāprājño-ḥ-kalpoktaṃ tu samācaret |

[tālakasya sāmānyavidhiḥ]

triṣkāle snānanirata evaṃ mantrānucintakaḥ ||45.189||
kṛtanyāso vidhānajño devāgāraṃ vrajet tataḥ |
pratihārau tu sampūjya saridvayaṃ vṛṣaṃ tathā ||45.190||
vighneśaṃ kṣetrapālaṃ ca śmaśānāni tathaiva ca |
kulavidyā tu sampūjya yoginya pūtanādayaḥ ||45.191||
vīrāś caiva tataḥ pūjya śivamārjārim eva ca |
ulūkaṃ ca tathā pūjya piṅgalā mantravit kramāt ||45.192||
rudraś caiva yathānyāyaṃ gurupaṅkti tato 'rcayet |
astrāṇi vinyase dikṣu-r-agniprākāram eva ca ||45.193||
kavacaṃ tu tato dattvā praṇavāsanam ācaret |
dakṣiṇābhimukho bhūtvā upaviśya yathākramam ||45.194||

181cd A f. 199^{r} 4 (punaḥ) **185cd** A f. 199^{r} 5 (sā↱dhakasya) **189ab** A f. 199^{v} (samā↱caret) **191ab** B f. 202^{v} **193ab** A f. 199^{v} 2 (paṃkti↱tato)

184b cf. 45.294: *anena vidhinā devi yoginyaḥ paśyate dhruvam | ādiṣṭas tābhyataḥ kuryāt siddhiyāgaṃ tu sādhakaḥ.* **191** cf. 45.165ff.

182d °canaḥ A ; °cana B **183c** bhairaveṇaiva] B ; bhairavenaiva A **184a** āpanno] A ; āpanna B **186c** °prāptā] AB^{pc} ; °prāpto B^{ac} **187b** tantra°] A ; tatra B **187c** °pati°] A ; patir B • °bhaktā] *corr.* ; °bharktā A, bhaktyā B **188c** samādhijñā°] A ; samādhijño B **189a** avāpya] *em.* HATLEY ; avāpta AB **189c** triṣkāle] A ; trikāla° B **190a** °nyāso] A ; °nyāsa° B **190d** vṛṣaṃ] A ; vṛṣas B **191d** yoginya] A ; yoginyaḥ B **193b** °paṅkti] A ; °paṅktis B **193c** vinyase] A ; vinyased B • dikṣu-r] A ; dikṣu B

yāgaṃ kṛtvā yathānyāyaṃ kalaśādisamanvitaḥ |
agnyāgāraṃ tato gatvā pūjayitvā yathākramam ||45.195||
saṃskāraṃ *cānale* kṛtvā ekatattvavidhikramāt |
pūrṇāhutividhānena tato devyāgrataḥ sthitaḥ ||45.196||
upaviṣṭo mahāmantrī mudrāpañcakabhūṣitaḥ |
muktakeśo 'tha digvāso vanabhasmāvadhūlitaḥ ||45.197||
agrataḥ śaktim āropya ūrdhvarūpāṃ digāmbarām |
mudrāpañcakasaṃyuktaṃ muktakeśī dṛḍhavratām ||45.198||
pīṭhaṃ tu-m-ārcayet tasyā astrodakasamanvitām |
vilepayitvā gandhais tu āsanaṃ tatra kalpayet ||45.199||
yāgaṃ pūrvavidhānena aśeṣaṃ tatra vinyaset |
bhūmyāṃ tathāsanaṃ kṛtvā svalpaprastaraṇāntikam ||45.200||
upaviśyāpayet tatra cumbanādyāvagūhanam |
kṛtvā kṣobhaṃ samārabhya pavitraṃ gṛhya sādhakaḥ ||45.201||
prāśayitvā tu tau hṛṣṭau yāgadravyāṇi prokṣayet |
arcanaṃ hi tataḥ kṛtvā naivedyāni tu dāpayet ||45.202||
agneś ca yajanaṃ kṛtvā agnikāryaṃ samārabhet |
homaṃ kṛtvā yathoddiṣṭaṃ devīnāṃ vinivedayet ||45.203||
vijñāpya niyamaṃ kuryā japasaṃkhyāvidhiṃ prati |
śaktyāsanāgrata sthitvā liṅgaṃ tatra vinikṣipet ||45.204||
akṣasūtraṃ tato gṛhya kalpoktaṃ tu samācaret |
saṃkhyāyā-d-āhnikaṃ kṛtvā-l-lakṣam ekaṃ japed budhaḥ ||45.205||
dūtī muktvā na cānyatra maunabhaṅgaṃ samācaret |
naktabhojanam āpanno laghvāhāro jita*śramaḥ* ||45.206||
evam āhur japaṃ kuryāt tālamārgavidhikramāt |
yāgapūrvaṃ samarpīta bhairavāya varānane ||45.207||
japaṃ samarpayitvā tu tato homaṃ samācaret |
gomāṃsasyāyutaṃ kuryāt surayā miśritasya ca ||45.208||

197ab A f. 199^{v} 3 (upavi⌈ṣṭo) **200cd** A f. 199^{v} 4 (sva⌈lpa) **204ab** A f. 199^{v} 5 (saṃkhyā⌈vidhiṃ) **208ab** A f. 200^{r} (sa⌈marppayitvā)

199ab cf. 248ab: *astrodakena sanmārjya pīṭham vai sādhakottamaḥ* **206ab** cf. 24.99ab: *dūtī muktvā na cānyatra na gacchet kāmamohitaḥ.*

195b °anvitaḥ] A ; °anvitam B **196a** cānale] *em.* ; cālane AB **198b** ūrdhva°] B ; ūrddha° A • °āmbarām] A ; °ambarām B **198c** °yuktaṃ] A ; °yuktāṃ B **198d** °keśī] A; °kesīṃ B **199a** tu-m-ārcayet] A ; *mārjayet B^{ac}, saṃmārjayet B^{pc} **202b** °dravyāṇi] B ; °dravyāni A **203c** °oddiṣṭaṃ] B ; °odiṣṭaṃ A **204a** kuryā] A ; kuryāj B **204c** °āsan°] *corr.* ; °āśan° AB • °āgrata] AB^{ac} ; °āgrataḥ B^{pc} **204d** vinikṣipet] A ; viniḥkṣipet B **205d** kṛtvā-l] A ; kṛtvā B **206a** muktvā] *em.* ; muktā AB • na] *em.* ; nya AB **206d** °śramaḥ] *conj.* ; °kramauḥ A, °kramaḥ B **207b** °vidhi°] *corr.* ; °vidhiḥ AB **207c** °pūrvaṃ] A ; °pūrva B

kroṣṭukasya tathaiveha chāgasya piśitasya ca |
pūrvoktānāṃ paśūnāṃ vā māṃsair homāni kārayet ||45.209||
pārāvatasya māṃsena karimāṃsena caiva hi |
kharamānuṣakūrmoṣṭraśvaśṛgālahayādiṣu ||45.210||
tanubhiś ca varāhaś ca ity eṣāṃ phalguṇais tathā |
madyāktā homayen mantrī sarpiṣā vā tv abhāvataḥ ||45.211||
mahāpaśuṃ tathā caiva hotavyaṃ siddhikāṅkṣayā |
daśasāhasrakaṃ kuryā yathālābhaṃ mahāpaśum ||45.212||
samarpayitvā devāya tataḥ karma samārabhet |

[āmiṣabhojanam]

tālamārge tu vai śastaṃ nityam āmiṣabhojanam ||45.213||
chāgaṃ vārāha māhiṣya hariṇaṃ śaśakaṃ tathā |
māyūraṃ lāvakāś caiva tittirāś ca kapiñjalāḥ ||45.214||
vārtākāṃ kullakāṃś caiva vargeṭikāṃ kamejakāṃ |
krauñcaṃ ca sārasaṃ caiva pārāvatakapotakam ||45.215||
āṭī ca madhukaṃ caiva maṭālaṃ caiva siddhikām |
vanakurkuṭakā hy eva jalakurkuṭakāṃ tathā ||45.216||
kokaṃ caiva tathā bhakṣyā kacchapaṃ medrakaṃ tathā |
†yavakhaṇḍāratīlīṭī† śalyakam †īsakaṃ† tathā ||45.217||
gaḍaraṃ ca tathā bhakṣyā pūtikesannalīkarām |
āraṇyakavirālaṃ ca meṣaṃ vā vanasambhavam ||45.218||
pecakaṃ caṭakaṃ bhakṣyaṃ śukaṃ vai śārikā tathā |
kaḍamba karṇaṭāsaṃ ca udakaṃbhārakurkuṭam ||45.219||
sarvamatsagataṃ bhakṣyā tālakasya na saṃsayaḥ |
na māṃsena vinā bhojyaṃ tālakena kadācanaḥ ||45.220||
niyamastho viśeṣeṇa kartavyaṃ piśitāśanam |
daśasāhasrakaṃ jāpyam alābhe piśitasya ca ||45.221||
āmiṣaṃ naiva sarvasya sambhavet sādhakasya tu |
svalpam apy āmiṣaṃ bhuktv*āmiṣāhāratvam* aśnute ||45.222||

210cd B f. 203^r(↱khara) **211cd** A f. 200^r 2 (vā↱tv) **215cd** A f. 200^r 3 (sārasaṃ↱caiva) **219cd** A f. 200^r 4 (ca↱udakaṃ)

209a kroṣṭukasya] B ; kroṣṭhukasya A **211c** madyā°] AB^{pc} ; mādyā° B^{ac} **211d** tu] A ; nv B **212c** kuryā] A ; kuryād B **214a** māhiṣya] A ; māhiṣyaṃ B **214c** māyūraṃ] A ; mayūraṃ B **214d** tittirāś ca] *em.* HATLEY ; tittirāśa AB **215a** kullakāṃś] A ; kullakāś B **215c** krauñcaṃ] *corr.* ; kroñcañ A **216b** maṭāla] A ; saṭālañ B **216c** °kurkuṭakā] A ; °kukkuṭakā B • hy eva] *conj.* ; dve vai AB **216d** °kurkuṭakāṃ] A ; °kukkuṭakā B **217d** īsakaṃ] A ; sīsakaṃ B **218c** virālaṃ] A ; viḍālañ B **219d** udakaṃbhāra°] A^{pc}B ; udakaṃ A^{ac} • °kurkuṭam] A ; °kukkuṭam B **220a** °matsa°] A ; °maṃsa° B **220d** °canaḥ] A ; °cana B **222a** sarvasya] *corr.* ; sarvasyā AB **222d** °āmiṣāhāratvam aśnute] *em.* HATLEY ; °āmeṣāhārās tu-m-aśnute A, °āmeṣāhārāḥ samaśnute B

tālakena mahādevi bhoktavyam āmiṣaṃ sadā |
nirāmiṣas tu bhuñjāno japasyāṣṭaśataṃ hunet ||45.223||

[naivedyam]

svāṃśikaṃ yaṃ tu naivedyaṃ svalpaṃ śaktyā pradāpayet |
sādhāraṇaṃ tato deyaṃ sthityārthaṃ sādhakena tu ||45.224||
svakīyam ātmanaḥ sarvaṃ sthityārthaṃ bhakṣayed budhaḥ |
kadācit syā bahuṃ dattaṃ bhakṣituṃ naiva śakyate ||45.225||
sthāpayitvā punar bhakṣet śaktyā naiva pradāpayet |
kalpoktena vinā devi tālako vidhisaṃsthitaḥ ||45.226||
gurugṛhaikaśuddhas tu naivedyaṃ bhakṣayen *saha* |
ekatraiva mahāprājño vikalpān naiva kārayet ||45.227||
vikalpe tu kṛte devi prāyaścittaṃ samācaret |
ādāv eva na vai dadyāt praveśaṃ kasyacit priye ||45.228||
praviṣṭena sahaikatvaṃ bhakṣitavyaṃ na saṃśayaḥ |
svāṃśikaṃ tu na dātavyaṃ putrāṇāṃ bhrātṛṇāṃ tathā ||45.229||
svakīyaṃ bhakṣayitvā tu sāmānyaṃ bhakṣaye-s-tathā |
yadā na tṛpyate tena doṣas tatra prajāyate ||45.230||
pralobhe na tu naivedyaṃ sthāpayet sādhakottamaḥ |
laḍukādīni bhakṣāṇi nityārthaṃ tu dine dine ||45.231||
bubhukṣitaḥ kadācit syād gartaḥ kuṇḍāthavāpi vā |
naivedyā gṛha*bhaktāsya* na doṣas tatra vidyate ||45.232||
niyamena vinā devi pūrvāhārāṇi bhakṣayet |
tatrāpi yāny abhakṣāṇi bhakṣitavyāni kānicit ||45.233||
māṣāś caraṇakaś caiva carmaraṃ nāraga jambiram |
mātulaṅgaṃ ca vakulaṃ na punaś ca tathaiva hi ||45.234||
kaphalaṃ hiṃsalaṃ caiva vividhāny api bhakṣayet |
ākoṭamārakaṃ caiva gaṅgeruṃ tendukaṃ tathā ||45.235||
peṇḍārī dvividhaṃ caiva tendukaṃ markaṭasya tu |
kapitthaṃ karahāṭaṃ ca khādiraṃ sākham eva ca ||45.236||

223cd A f. 200^{r} 5 (bhuñjā⸢no) **227cd** A f. 200^{v} (⸢eka°) **230ab** B f. 203^{v}(⸢svakīyaṃ) **231ab** A f. 200^{v} 2 (sādha⸢kottamaḥ) **235ab** A f. 200^{v} 3 (vi⸢vidhāny)

223b bhoktavyam] *corr.* ; bhoktavyaṃm A, bhoktavyaṃs B **224a** svāṃśikaṃ] *conj.* ; svāṃsiśaṃ A, svāṃsi⊔⊔ B **225c** syā] A ; syād B **226a** bhakṣet] A ; bhakṣyet B **226d** tālako] *em.* ; tālake AB **227b** saha] *conj.*Isaacson ; ≀mahāṃ≀ A, mahān B **227c** vikalpān] A ; vikalpaṃ B **229d** bhrātṛṇāṃ] B ; bhātṛṇās A **230b** bhakṣaye-s] A ; bhakṣayet B **231c** bhakṣāni] A ; bhakṣyāṇi **231d** nityārthaṃ] *em.* ; nityarthaṃ AB **232b** kuṇḍā°] A ; kuṇḍo° B **232c** °bhaktāsya] *conj.* Hatley ; °bhakṣāsya AB **233c** abhakṣāṇi] A ; abhakṣyāṇi B **234a** caraṇakaś] A ; caraṇakāś B **234b** nāraga] A ; nāraṅga B **234c** mātulaṅgaṃ] A ; mātulu≀ṅga≀ñ B **234d** punaś] A ; punañ B **235b** bhakṣayet] A ; bhakṣyayet B **236d** khādiraṃ] B ; khādiraṃ A

mālākaṇṭho ikā caiva sūraṇaṃ kandam eva ca |
gosvoduṃ varikā caiva toṇḍīraṃ pīlukaṃ tathā ||45.237||
golphā caiva gudaṃ caiva vibhītaka harītakī |
drākṣāṃ caiva nārikeraṃ ca padmānāṃ †hiṣam† eva ca ||45.238||
mākṣīka madhukaṃ caiva madhur †yelān† tathaiva ca |
etāni devy aśuddhaṃ syād bhakṣayāṇi na saṃśayaḥ ||45.239||
tālakasya tu bhakṣāṇi nātra kārya vicāraṇāt |
māṃsāni yāny abhakṣāṇi hotavyāni vidhisthite ||45.240||
ādeśena vinā tāni tālako naiva bhakṣayet |
āsavādīni madyāni na *peyāni* tathaiva ca ||45.241||
abhakṣabhakṣaṇe caiva apeyāpi ca te tathā |
prāyaścittaṃ tataḥ kuryā nānyathā siddhibhāg bhavet ||45.242||
ekānte guhyadeśe tu ekasmin bhojanaṃ tayoḥ |
anyathā kurute yad vā daśasāhasrakaṃ japet ||45.243||

[uttamā siddhiḥ]

samarpayitvā kalpoktaṃ tataḥ karma samārabhet |
adhamā madhyamā caiva uttamā siddhim icchatā ||45.244||
pūrvoktena vidhānena devāgāraṃ samāviśet |
digvāso muktakeśaś ca kṛtanyāso na saṃśayaḥ ||45.245||
praṇavāsanopaviṣṭau ca hṛdyāgādipuraḥsaram |
dakṣiṇābhimukho bhūtvā alpaprastaraṇaṃ nyaset ||45.246||
tatrāsanaṃ tu mantrajño mantraiḥ kṛtvā yathākramam |
tatrāsanaṃ mahādevi śaktiṃ vai saṃviśāpayet ||45.247||
astrodakena sammārjya pīṭhaṃ vai sādhakottamaḥ |
svayāgaṃ tatra vinyasya āsanādipurassaram ||45.248||
cumbanāliṅganaṃ kṛtvā pīṭhasyāpi varānane |
liṅgaṃ praveśayitvā tu āsanādipuraḥsaram ||45.249||
sarvagataṃ tato yojya puṣpagandhādibhis tathā |
kṣobhayitvā tataḥ śaktiṃ dravyaṃ gṛhya tadudbhavam ||45.250||
prāśayitvā tato dravyaṃ arghayitvā tato ’rpayet |

239ab A f. 200^v 4 (caiva↱madhu) **242cd** A f. 200^v 5 (bha↱vet) **246cd** A f. 201^r (dakṣiṇā↱bhimukho) **249cd** B f. 204^r(ā↱sanā°) **250ab** A f. 201^r 2 (puṣpa↱gandhā)

247d = 45.309b.

237a mālākaṃṭo] A ; sālakaṃṭo B **238c** drākṣāṃ] A ; drākṣā B • nārikeraṃ] A ; nārikelaṃ B **239d** bhakṣayāṇi] *corr.* ; bhakṣayāni A, bhakṣayāmi B **240a** bhakṣāṇi] A ; bhakṣyāṇi B **240b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **240c** abhakṣāṇi] A ; abhakṣyāṇi B **240d** vidhi°] AB^{ac} ; vidhiḥ B^{pc} **241b** bhakṣayet] A ; bhakṣyayet B **241d** peyāni] *em.* ; veyāni AB **242a** abhakṣabhakṣaṇe] A ; abhakṣyabhakṣyaṇe B **242c** kuryā] A ; kuryān B **246b** hṛd°] B ; ≀tṛ≀d° A **248d** °puras°] A ; °puraḥ° B **251b** arghayitvā] A ; arpayitvā B

dravyapūtodakaṃ mantrī tato dravyāṇi prokṣayet ||45.251||
kṛtvā maṇḍalakaṃ devi candanādisurāsavaiḥ |
gomayena vimiśreṇa rajo vā pūrvapātite ||45.252||
śivakumbhaṃ yathānyāyaṃ surāpūrṇa vimiśritam |
dravyapūtena vā pūrṇam udakena tathā priye ||45.253||
astravardhanikāpūrvaṃ yajed vai sādhakottamaḥ |
padmayāgaṃ punaḥ kṛtvā yathāvidhipurassaram ||45.254||
agnyāgāraṃ vrajen mantrī tarpaṇādikam ācaret |
ekatattvavidhānena tarpaṇaṃ tv anutarpaṇam ||45.255||
kṛtvā mudrā tato baddhvā arghaṃ dattvā yathākramam |
devīnām agrataḥ sthitvā arghaṃ dattvā mahādhipe ||45.256||
mudrāṃ baddhvā vidhānajño naivedyāni pradāpayet |
†ghārikaif† pūrikaiś caiva pūpakā ghṛtapūrakaiḥ ||45.257||
laḍukāśokavartibhyāṃ bhakṣaiḥ kandukṛtais tathā |
māṃsais sugandhibhiś cānyaiḥ *pakvāsavair* yathā bhavet ||45.258||
mudrābandhaṃ tataḥ kṛtvā hṛdyāgādipuraḥsaram |
nivedayīta devāyā kalpoktāya prasiddhaye ||45.259||
arghaṃ dattvā tu mantrajñaḥ siddhe kalpoktakasya ca |
praṇipātaṃ tataḥ kṛtvā saṃkhyā gṛhya yathepsayā ||45.260||
labdhānujñā tato mantrī akṣasūtraṃ ca cālayet |
mantrajña cālayitvā tu hṛsthaṃ kṛtvā tato vrajet ||45.261||
tathaitatsaṃsthitāyās tu śaktipīṭhasya cāgrataḥ |
acālite tathā nyāse arghaṃ dattvā tu sādhakaḥ ||45.262||
cumbanāliṅganaṃ kṛtvā liṅgaṃ tatra praveśayet |
tatra krameṇa saṃśodhya hṛdyāgaṃ sādhakottamaḥ ||45.263||
sa samādhiprayogena tato hṛsthaṃ tu kārayet |
bindumadhyagataṃ mantrī yāgādyais tu vikalpitam ||45.264||
sarvayāgāvalokī ca bhairavārpitamānasaḥ |
evam āhur japaṃ kuryād yāvaśakti samāhitaḥ ||45.265||
pūrvāhṇikaṃ krameṇaiva naktabhojī tathaiva hi |
trisnāyī nityayuktas tu kalpoktāni samācaret ||45.266||

254ab A f. 201^r 3 (rdhani↱kā) **257cd** A f. 201^r 4 (pūpakā↱ghṛ) **261cd** A f. 201^r 5 (↱mantrajña) **265ab** A f. 201^v (lo↱kī)

265ab cf. 45.57ab: *sarvayāgāvalokī ca kumbhakastheṣu pīḍayā.*

254d °vidhi°] B ; °vidhiḥ A • °puras°] A ; °puraḥ° B **257c** ghārikaif] A ; ghārikaiḥ B **258d** pakvāsavair] *conj.* ; pakvāsayair A, pakṣāmayair B **260b** siddhe] A ; siddha° B **261a** °ānujñā] A ; °ānujñāṃ B **261c** °jña] A ; °jñaś B **261d** hṛ°] A ; hṛt° B **264b** hṛ°] A ; hṛt° B **265a** °yāgāvalokī] *em.* ; °yāg≀o≀*val≀ā≀kī A, °yāgovalokī B **265d** yāvaśakti] A ; yāvacchakti B **266a** °āhṇikaṃ] B ; °āhnikaṃ A **266c** tri°] AB^{ac} ; triḥ° B^{pc}

yāgapūrvaṃ samarpīta bhairavāya na saṃśayaḥ |
agnikāryaṃ tataḥ kṛtvā kalpoktaṃ pūrvacoditam ||45.267||
evaṃkṛte tu mantrajño yoginyaḥ paśyate dhruvam |
siddhiyāgaṃ tataḥ kṛtvā icchāsiddhim avāpnuyāt ||45.268||
aṇimādiguṇopetaṃ khecaratvaṃ na saṃśayaḥ |
prāpnoty amavināśaṃ tu padaṃ devi na saṃśayaḥ ||45.269||

[madhyamā siddhiḥ]

madhyamā icchato *yaddha* devāgāraṃ tu pūrvavat |
kṛtanyāsau praviṣṭau tu yogapaṭṭottarīyakau ||45.270||
dakṣiṇābhimukho bhūtvā tathaiva praṇavāsane |
hṛdyāgādikṛtanyāsa idaṃ karma samārabhet ||45.271||
ūrdhvarūpāṃ tathā śaktiṃ kṛtvā vai pīṭha lepayet |
svayāge pūrvasūtroktaṃ nyāsaṃ tatra prakalpayet ||45.272||
pūrvāśrite tathā kṛtvā āsanaṃ sādhakottamaḥ |
śaktis tatra niveśī ca darśayitvā yathākramam ||45.273||
maṇḍale tu tato yāgaṃ kalaśādivikalpitam |
agnyāgāraṃ tato gatvā tarpaṇādikam ācaret ||45.274||
naivedyāni tato dadyā homaṃ caiva yathepsayā |
mudrāṃ baddhvā tato 'rghaṃ tu dattvā āgata sādhakaḥ ||45.275||
arghaṃ dattvā tu devīnāṃ mudrāṃ baddhvā yathākramam |
nivedayet tato yāgaṃ kalpasiddhyarthakākṣiṇām ||45.276||
saṃkhyā gṛhya tato mantrī akṣasūtraṃ tathaiva ca |
śaktipīṭhe tato 'rghaṃ tu dattvā kṛtvā tu cumbanam ||45.277||
liṅgaṃ tatra kṣipen mantrī manāk cālanam ārabhet |
śakti nācālayet sthānād yāgahomavidhāv api ||45.278||
tatra praviṣṭaliṅgaṃ tu kalpoktavidhim ārabhet |
apravāsī tathā mantrī adarśī naktabhojakaḥ ||45.279||
kalpoktaṃ pūrvavad kṛtvā yāgaṃ mantrī samārabhet |
pūrvoktavidhinā devi devāgāraṃ varānane ||45.280||
hṛdyāgādi tathā nyāsaṃ kṛtvā tena na saṃśayaḥ |
ūrdhvarūpaṃ tataḥ kṛtvā nyāsa pīṭhe prakalpayet ||45.281||
astrite cāsanaṃ kṛtvā tato tāva viśāpayet |

269ab A f. 201^v 2 (⌈aṇimādi°) **270cd** B 204^v(yogapa⌈ṭṭo°) **272cd** A f. 201^v 3 (pra⌈kalp) **276cd** A f. 201^v 4 (tato⌈yāgaṃ) **280cd** A f. 201^v 5 (pūrvvo⌈kta)

278b cf. 4.83d: *īṣac cālanam ārabhet.* **282a** cf. 308a: *astrite cāsanaṃ dattvā.*

267a °pūrvaṃ] A ; °pūrva B **267c** °kāryaṃ tataḥ] A ; °kārya≀vr≀ataḥ B **269c** prāpnoty] em. TÖRZSÖK ; prāptoty AB **270a** yaddha] A ; yadvad B **272a** ūrdhva°] B ; ūrddha° A **275a** dadyā homaṃ] A ; dadyād dhomaṃ B **275d** āgata] A ; āgatya B **276d** °siddhy°] B ; °sidhy° A **281c** ūrdhva°] B ; ūrddha° A **282b** tato] AB^{ac} ; tatas B^{pc} • tāva] A ; tāvad B

na cālayīta tāṃ śakti tasmāt prastaraṇād budhaḥ ||45.282||
ekākī yāga nirvatyaṃ *kalaśādi*vikalpitam |
tarpaṇādy ātha naivedyaṃ dattvā homaṃ yathepsayā ||45.283||
kṛtvā yāgaṃ nivedyātha īṣic cālanam ārabhet |
utthāya devaṃ vijñāpya kalpoktaṃ tu samarpayet ||45.284||
taddinenaiva yadā kuryāt kalpoktaṃ homakarmaṇi |
saṃkhyā gṛhya tato mantrī īṣic cālanakaṃ tathā ||45.285||
kalpoktaṃ kārayen mantrī homaṃ tu pūrvam eva hi |
anenaiva vidhānena yāga pūrvaṃ samārabhet ||45.286||
samarpayitvā tad dhomaṃ tato 'vagraham ācaret |
trisnāyī sādhako nityam āhnike kṣobham ārabhet ||45.287||
śatam aṣṭasahasraṃ vā sahasrārdham athāpi vā |
śatadvayaṃ vā mantrajño āhnike japam ācaret ||45.288||
nityanaimittikaṃ kṛtvā āhnikād āhnikaṃ budhaḥ |
avagrahe japaṃ kāryaṃ sidhyate śaktisaṃyutaḥ ||45.289||
homaṃ caivātha kartavyaṃ sādhakena yadṛcchayā |
nityanaimittikaṃ kṛtvā homasyāpi ayaṃ vidhiḥ ||45.290||
kalpoktaṃ tu japaṃ mantrī yāge 'smin tu samarpayet |
tato homasya sāmagrī kalpoktasya tu bhāvayet ||45.291||
yāgam anyaṃ tataḥ kṛtvā tenaiva vidhinā budhaḥ |
śaktyādicālanaṃ kṛtvā tato homaṃ samarpayet ||45.292||
avagraheṇa varteta nityanaimittikās tathā |
yāgaṃ kuryātha kāmasya sadā nityavrataṃ caret ||45.293||
anena vidhinā devi yoginyaḥ paśyate dhruvam |
ādiṣṭas tābhyataḥ kuryāt siddhiyāgaṃ tu sādhakaḥ ||45.294||
taṃ kṛtvā sidhyate mantrī sampradāyaṃ ca vindati |
khecaratvaṃ bhavet tasya vīro bhavati śāśvataḥ ||45.295||
yoginīhṛdaye līnaḥ samayī vartate yadā |

284ab A f. 202^{r} (ī↱ṣit) **288ab** A f. 202^{r} 2 (saha↱srārddh) **291ab** B f. 205^{r} (yāge↱smiṃṣ) **292ab** A f. 202^{r} 3 (anyaṃ↱tata) **296ab** A f. 202^{r} 4 (↱yoginī°)

283b cf. 45.355cd: *maṇḍale tu tato yāgaṃ kalaśādivikalpitam.* **289b** cf. 589b: *japan tathā tathā kṛtvā āhnikād āhnikaṃ budhaḥ.*

282c śakti] A ; śaktis B **282d** prastaraṇād] *em.* ; prastaraṇā⟨m⟩ A, prastaraṇāṃ B **283b** kalaśādi°] *em.* ISAACSON ; sakalādi° AB **283c** ātha] A ; atha B **285a** taddinenaiva] B ; tadi⟨ne⟩naiva A **287b** tato 'vagraham] *em.* ; tato-k-āgraham AB **287c** tri°] A ; triḥ° B **289b** āhnikād] *em.* ; āhniko AB^{ac}, āhnike B^{pc} **289d** sidhyate] A ; siddhyate B **291b** smin] A ; smiṃṣ B **291c** bhāvayet] A ; bhāṃvayet B **292a** tataḥ] A^{pc}B ; tata A^{ac} **293a** avagraheṇa] *corr.* ; avagrahena AB **293c** kuryātha] A ; kuryāc ca B **294c** tābhyataḥ] A ; tānyataḥ B **295a** sidhyate] A ; siddhyate B **296a** līnaḥ] B ; llīnaḥ A

[kṣudrasiddhiḥ]

kṣudrasiddhiṃ yadā kuryād bhogārthī sādhakottamaḥ ||45.296||
ayaṃ vidhis tadā kuryāt kathayāmi na saṃśayaḥ |
pūrvoktena vidhānena snātvā devagṛhaṃ yayuḥ ||45.297||
kṛtanyāsaḥ praviśyātha gurvādīṃ pūjyataḥ kramāt |
kṣobhaṃ tu prathamaṃ kṛtvā āsananyāsavarjitam ||45.298||
dravyaṃ gṛhya tataḥ prāśya tilakaṃ kārayed budhaḥ |
hṛdyāgaṃ pūrvavan nyāsaṃ kṛtvā vai yāgam ācaret ||45.299||
śivakumbhādividhinā tarpaṇādinivedane |
homaṃ caiva yathāśaktyā tato yāgaṃ niveśayet ||45.300||
arghaṃ dattvā tu kalpoktaṃ devaṃ vijñāpya sādhakaḥ |
saṃkhyā gṛhya japaṃ kuryāt pṛthagbhūtaṃ na saṃśayaḥ ||45.301||
prathamaṃ kṣobhayitvā tu punaḥ śaktiṃ na kṣobhayet |
pṛthagbhūtyā japaṃ kuryā bhogārthī nātra saṃśayaḥ ||45.302||
anenaiva vidhānena yāgaṃ kṛtvā samārpayet |
kalpoktaṃ nātra saṃdehas tato homa samarpayet ||45.303||
anena kramayogena rājya saubhāgyam eva ca |
arthāṃś ca vividhāś caiva mantrī sarvān avāpnuyāt ||45.304||
bhogārthasādhako muktvāvagrahaṃ siddhikāṅkṣiṇām |
siddhihetu tato gṛhya tataḥ siddhim avāpnuyāt ||45.305||

[vaśyākarṣaṇādi]

vaśyākarṣaṇapiṇḍāhvaṃ nijasainyasya rakṣaṇam |
yadā kuryā tadā mantrī vidhānam idam ācaret ||45.306||
snānaṃ pūrvokta tan nyāso devāgāraṃ tato viśet |
gurvādyarcanakaṃ kṛtvā digvāsā sādhakottamaḥ ||45.307||
dakṣiṇābhimukho bhūtvā sthāpya śaktiṃ tatordhvakam |
pīṭhe nyāsaṃ tathā kṛtvā puṣpādyādīni dāpayet ||45.308||
astrite cāsanaṃ dattvā śaktiṃ vai saṃviśāpayet |
nāsanāc cālayec chaktiṃ yāvad yāgaṃ tu pūrvakam ||45.309||
kalaśādisamopetaṃ tarpaṇāntaṃ na saṃśayaḥ |
yāgaṃ kṛtvā tu taṃ devi sādhakena tu maṇḍale ||45.310||
devīṃ vijñāpya tāṃ mantrī tato kṣobhaṃ samārabhet |

299cd A f. 202^{r} 5 (pūvvava↱n nyāsaṃ) **303ab** A f. 202^{v} (yāg↱gaṃ) **307ab** A f. 202^{v} 2 (nyā↱so) **311ab** A f. 202^{v} 3 (vi↱jñāp); B f. 205^{v}(vijñā↱pya)

298b gurvādīṃ] A ; gurvādīn B **299c** pūrvavan] B ; pūvvavan A **300b** tarpaṇādi°] B ; tarppanādi° A **301c** saṃkhyā] A ; saṃkhyāṃ B **301d** pṛthag°] *corr.* ; pṛthak° AB **302c** kuryā] A ; kuryād B **304c** arthāṃś] A ; arthāś B **305a** °ārtha°] A ; °ārthaṃ B **305b** °kāṅkṣiṇām] A ; °kāṅkṣiṇam B **305c** °hetu] A ; °hetuṃ B **306c** kuryā] A ; kuryāt B **308b** śaktiṃ] A ’ śaktiṃn B • °ordhvakam] B ; °orddhakaṃ A **311a** devīṃ] *em.* ; devi⟨ṃ⟩ A, deviṃ B

prāśayitvā tu taṃ dravyaṃ spṛṣṭvā yāgaṃ punar yajet ||45.311||
naivedyāni tato dadyā agnikārya samārabhet |
nāsanāc cālayec chaktim agnikāryaṃ yathepsayā ||45.312||
kṛtvā devāya saṃkalpyā yāgaṃ caiva varānane |
saṃkhyā gṛhyākṣa*sūtraṃ ca* śaktiṃ gatvā tato 'rcayet ||45.313||
pīṭhe praveśayel liṅgam īṣic cālanam ārabhet |
anena kramayogena saṃkhyā gṛhya tato 'hnike ||45.314||
kalpoktaṃ pūrayitvā tu yāgaṃ pūrvaṃ samarpayet |
īṣic cālanakaṃ kṛtvā agnikāryaṃ yathoditam ||45.315||
kṛtvā devasya cārpīta yāgapūrvaṃ na saṃśayaḥ |
hrīṃśaktisampuṭaṃ mantraṃ nutyantaṃ praṇavādikam ||45.316||
japet svāhāntasaṃyuktam agnikāryaṃ na saṃśayaḥ |
pūrvam eva vidhiṃ kṛtvā tataḥ karma samārabhet ||45.317||
samarpayitvā kalpoktaṃ vaśyārthaṃ samprayojayet |
svayāganyāsam āsthāya mantranyāsaṃ yathoditam ||45.318||
dehe kṛtvā bahinyāsaṃ tato yāgaṃ bahir yajet |
svabījapuṭitaṃ mantrī yantroktaṃ nātra saṃśayaḥ ||45.319||
vaśyākarṣaṇapiṇḍāhve śaktikṣobhaṃ tu pūrvavat |
yāgapūrvaṃ tu yantrāṇāṃ likhyākṛtipuṭādikām ||45.320||
athavā kṛtayaḥ kṛtvā svayantroditamṛttikā |
mūdhnito bahavaḥ sthāpya
dattvā †tvaṃ† dharmacīrikam ||45.321||
yantrayāgaṃ tataḥ kṛtvā lekhaṃ tatraiva lekhayet |
svayantroktaṃ kṛtiṃ gṛhya vidhānaṃ tatra kārayet ||45.322||
siddhayantre tato devi hṛdyalekhya samuddharet |
tataś cānyeṣu mantreṣu upayogaṃ tu kārayet ||45.323||
vaśyākarṣaṇapiṇḍāhve nijasainyasya rakṣaṇe |
yāgaṃ kṛtvā sahasrasya yantrokta trijapasya tu ||45.324||
nivedayīta devāya yantrāsyaiva prasiddhaye |
homasyāṣṭasahasraṃ tu svayantroktasya kārayet ||45.325||
dravyasyāmiśritaṃ phalguṃ yathālābhaṃ na saṃśayaḥ |

315ab A f. 202^v 4 (⌈kalpoktaṃ) **318cd** A f. 202^v 5 (nyāṣaṃ⌈yathoditaṃ) **322cd** A f. 203^r (kṛ⌈tiṃ) **326ab** A f. 203^r 2 (na śaṃśa⌈yaḥ)

321b cf. e.g. 45.348a: *svayantroditahomasya.* **324ab** = 386cd ≈ 306ab.

311c taṃ] A ; tad B **312a** dadyā] A ; dadyād B **312b** °kārya] A ; °kāryaṃ B **313a** °kalpyā] A ; °kalpya B **313c** °sūtraṃ ca] *conj.* ; °sūtrasya AB **314b** īṣic] *em.* ; niṣic A, niṣi B **314d** saṃkhyā] B ; saṃkṣā A **315b** yāgaṃ] A ; yāga° B **319a** bahi°] A ; bahir B **321b** °odita°] *em.* ; °ādita° AB **321a** mūdhnito] A ; mūrdhnito B **321b** °cīrikam] *em.* ; °rīrikaṃ A **322a** see 44.409ff. **323c** cānyeṣu] B ; c⟨ai⟩nyeṣu A

nivedayitvā tato homaṃ-s-tato yantrāṇi kārayet ||45.326||
yāgaṃ caiva mahāprājñaḥ sidhyate nātra saṃśayaḥ |

[stambhanam]

pūrvakrameṇa vai viśya svayāgoktaṃ samācaret ||45.327||
hṛdyāgaṃ ca tathā nyāsaṃ sadā caiva vidhānavit |
tatropari bahirnyāsaṃ LAkāraputitaṃ tathā ||45.328||
hṛdvarjitaṃ nyasen mantrī karmakalpoktasiddhaye |
svayāgenaiva kartavyaṃ stambhanam ubhayor api ||45.329||
ūrdhva śaktis tataḥ kṛtvā pīṭhaṃ sammārjya caiva hi |
nyāsaṃ kṛtvā yathānyāyam āsanaṃ parikalpayet ||45.330||
bhūmyāṃ tatropaviśyāśu punar nyāsaṃ tathaiva ca |
pīṭhaṃ kṛtvā tu puṣpaiś ca tato vinyasyate budhaḥ ||45.331||
liṅgaṃ praveśayitvā tu īṣic cālanam ārabhet |
upaviṣṭā tu tāṃ śaktiṃ kṛtvā caivātmano budhaḥ ||45.332||
adhomukhī tataḥ kṛtvā paśuvat sādhakottamaḥ |
liṅgaṃ praveśayitvā tu tato kṣobhaṃ samārabhet ||45.333||
prāsayitvā tu taṃ dravyaṃ arghapātraṃ tu pūjayet |
kalaśādi tathā yāgaṃ LAkāraputitaṃ yajet ||45.334||
agnyāgāre tathā kṛtvā naivedyādi prakalpayet |
punas tenaiva vidhinā saṃkhyā gṛhya tu sādhakaḥ ||45.335||
pṛthagbhūtaṃ japaṃ kuryāl LAkāraputitaṃ tathā |
nutyantaṃ praṇavādyaṃ ca naktabhojī na saṃśayaḥ ||45.336||
yāgapūrvaṃ samarpīta homaṃ caiva yathoditam |
stambhayantrāṇi sarvāṇi sidhyate nātra saṃśayaḥ ||45.337||
anenaiva vidhānena yāgaṃ kṛtvā yathoditam |
homasyāṣṭasahasraṃ syāj japasya ca nivedayet ||45.338||
tato yantrāṇi sidhyante stambhanāśanistambhanam |
parasainya tathā darśe jalasya ca na saṃśayaḥ ||45.339||

[vidveṣoccāṭanādi]

pūrvoktavidhinā snāto praviśed devaveśmani |
svayāgamārgam āsthāya

330ab A f. 203^r 3 (kṛ↱tvā) **331ab** B f. 206^r(↱bhūmyāṃ) **333cd** A f. 203^r 4 (samā↱rabhet) **337cd** A f. 203^r 5 (sarvvā↱ṇi)

327c cf. 24.62a: *devāgāraṃ tato viśya.* **329b** cf. 45.259d: *kalpoktāya prasiddhaye.* **330d** = 385d.

327c viśya] *corr.* ; viṣya AB **329b** °siddhaye] *conj.* ; °siddhayo A, siddhayoḥ B **329c** kartavyaṃ] A ; kartavya B **329d** stambhanam] B ; stambhanaṃm A **330a** ūrdhva] B ; ūrddha A • tataḥ] B ; tata A (*unmetr.*) **330b** sammārjya] B ; sanmājya A **330d** āsanaṃ] B ; asanaṃ A **332c** upaviṣṭā] A ; upaviṣṭān B **333d** tato] A ; tataḥ B **337d** sidhyate] A ; siddhyate B **339a** sidhyante] A ; siddhyante B **340a** snāto] AB^{ac} ; snātaḥ B^{pc}

śakti cordhvāgrasaṃsthitām ||45.340||
kṛtvā nyāse tu pīṭhe tu sarephenānilena tu |
savisargeṇa puṭitaṃ svayāgaṃ tatra vinyaset ||45.341||
bhrāmayitvā tu taṃ śaktim upaviśyāpayet tataḥ |
ātmano vāmapārśve tu bahirnyāsaṃ svadehakam ||45.342||
tenaiva puṭitaṃ sarvaṃ saha dūtyā na saṃśayaḥ |
bhūmyāṃ tathāsanaṃ kṛtvā puṭitaṃ saṃviśāpayet ||45.343||
śakti kṣobhya tatotthāya dravyaṃ prāśya na saṃśayaḥ |
arghapātrādikaṃ sarvaṃ yāgaṃ kṛtvā ca tatpuṭam ||45.344||
tenaiva kramayogena tatpuṭaṃ japam ārabhet |
homaṃ caiva na saṃdehaḥ sammiśre tataḥ phālguṣam ||45.345||
svakuṇḍe caiva kartavyaṃ nātra kārya vicāraṇāt |
samarpayeta devāya japahomaṃ ca sādhakaḥ ||45.346||
samarpite tu kalpokte vidhiś cāyaṃ prayojayet |
anenaiva vidhānena yantrayāgaṃ yajed budhaḥ ||45.347||
svayantroditahomasya hutvā aṣṭasahasrakam |
tasminn evānale mantrī japaṃ caiva tathaiva hi ||45.348||
kṛtvā aṣṭasahasraṃ syād yantrayāgapuṭīkṛtam |
nivedayīta devāya tato mantraṃ samārabhet ||45.349||
vidveṣoccāṭanaṃ caiva *aṅgahīnakaraṇam* eva ca |
unmādas tv aśanīpātaḥ parasainyasya trāsanam ||45.350||
yantrāṇy etāni caiveha anena vidhinā dhruvam |
sidhyate nātra saṃdehaḥ satyaṃ satyaṃ vadāmy aham ||45.351||

[māraṇamohanādi]

snānapūrvaṃ viśen mantrī svayāgavidhi vinyaset |
nyāsaṃ caiva yathānyāyam ubhayor api nānyathā ||45.352||
śaktipīṭhe nyasen mantrī ūrdhvāyā sādhakottamaḥ |
hūṃphaṭsampuṭitaṃ sarvaṃ viparītaṃ nyased budhaḥ ||45.353||
tataḥ kṣobhaṃ samārabhya viparītaratena tu |

341ab A f. 203^{v} (pī↱ṭhe) **345ab** A f. 203^{v} 2 (tenaiva↱krama°) **348cd** A f. 203^{v} 3 ta↱thaiva hi **351ab** B f. 206^{v}(ane↱na) **352cd** A f. 203^{v} 4 (nyāsaṃ cai↱va)

350cd cf. 20.17cd: *unmāde tv aśanīpāte parasainyasya trāsane.*

340c sva°] AB^{pc} ; svʅāʅ° B^{ac} **340d** cordhvā°] B ; corddhā° A **341b** sarephenānilena] B ; sarephena nilena A **341c** °visargeṇa] B ; °visarggena A **342d** bahir°] B ; varhi° A **343a** sarvaṃ] A ; sarva B **344a** kṣobhya] *em.* ; kṣobhyaṃ AB **344c** sarvaṃ] A ; sarva° B **345c** saṃdehaḥ] A ; saṃdeha B **346b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **349b** °yāga°] A ; °yoga° B **350b** aṅgahīnakaraṇam] *conj.* TÖRZSÖK ; taṅgahilīkaraṇam AB **350c** unmādas tv aśanīpātaḥ] *conj.* ; unmādāśvasaniḥṣpātaḥ A, unmādācchaśaniḥsʅvʅpātaḥ B **350d** parasainyasya] B ; parasyainyasya A **351a** yantrāṇy] B ; yantrāny A **351c** sidhyate] A ; siddhyate B **353b** ūrdhvāyā] B ; ūrddhāyā A

dravyaṃ gṛhya tato prāśya bahirnyāsaṃ tu kārayet ||45.354||
hūṃphaṭsampuṭitaṃ sarvaṃ viparītakrameṇa tu |
tato yāgaṃ samārabhya kalaśādivikalpitam ||45.355||
agnyāgāre tathaiveha homaṃ pūrvoktam eva hi |
nivedayitvā devāya saṃkhyā gṛhya japet tataḥ ||45.356||
saṃkhyā gṛhya tato mantrī kalpoktaṃ cāstrasaṃyutam |
japaṃ homaṃ tathaiveha yantradravyeṇa miśritam ||45.357||
japahomaṃ samarpīta tenaiva vidhinā punaḥ |
yāgapūrvāṇi yantrāṇi sādhayen nātra saṃśayaḥ ||45.358||
māraṇe mohanocchāde kalahe ca varānane |
yantrāṇy etāni sidhyante anena vidhinā dhruvam ||45.359||

[śāntikādiyantrāṇi]

snānaṃ kṛtvā viśen mantrī saha śaktyā tathaiva hi |
svayāgaṃ hṛdaye nyastvā nyāsaṃ caiva yathoditam ||45.360||
pīṭhanyāsaṃ tathā kṛtvā smaraṇasampuṭite tathā |
mantrais tu anulomais tu āsane 'pi na saṃśayaḥ ||45.361||
bhūmyāṃ caivāsanaṃ kṛtvā śaktiś caiva viśāpayet |
kṣobhayitvā tato mantrī dravyaṃ prāśya punar nyaset ||45.362||
hṛdyāgaṃ ca bahinyāsaṃ smaraṇasampuṭitaṃ kramāt |
arghapātraṃ tathaiveha kalaśaṃ maṇḍalaṃ tathā ||45.363||
agnyāgāraṃ ca mantrajño yajet smaraṇasampuṭam |
naivedyāni tato dattvā homaṃ kṛtvā yathoditam ||45.364||
devaṃ vijñāpya to mantrī punaḥ kṣobhaṃ samārabhet |
bhavate dravyasaṃghātaṃ spṛṣṭvā arghaṃ pradāpayet ||45.365||
saṃkhyā gṛhya japaṃ mantrī śaktipārśve tathaiva hi |
kalpoktaṃ tu tataḥ kṛtvā homaṃ taddravyamiśritam ||45.366||
svayāgenaiva kartavyaṃ bhairavāya samarpayet |
yantrayāgaṃ tataḥ kṛtvā vidhānena tu sādhakaḥ ||45.367||
japasyāṣṭasahasraṃ tu homaṃ taddravyamiśritam |
saṃkhyāyāṣṭasahasraṃ tu devīnāṃ vinivedayet ||45.368||
śāntikaṃ puṣṭikaṃ caiva mṛtyuñjayavidhis tathā |
kopapraśamane caiva tathā nigaḍabhañjane ||45.369||
yantrāṇy etāni sidhyante vidhin*ānena* nānyathā |

356cd A f. 203^v 5 **360ab** A f. 204^r (vi⌝sen) **363ab** A f. 204^r 2 (bahi⌝nyāsaṃ) **367ab** A f. 204^r 3

---

369 ≈ 414cd–415ab.

355a hūṃ] B ; huṃ A **359c** yantrāṇy] B ; yantrāny A • sidhyante] A ; siddhyante B **362b** śaktiś] A ; śaktiñ B **363a** bahi°] A ; bahir° B **366d** tad°] B ; ta° A **367c** yantra°] *conj.* ; yantraṃ AB **368b** tad°] B ; ta° A **369c** kopa°] B ; koṣaḥ A **370a** yantrāṇy] B ; yantrāny A • sidhyante] A ; siddhyante B **370b** °ānena] *em.* ; °ānyena AB

[bhāgyārohaṇam]

snānapūrvaṃ nyasen mantrī gṛhaṃ devasya sādhakaḥ ||45.370||
hṛdyāgaṃ ca bahirnyāsaṃ svayāgenaiva kārayet |
śaktim ūrdhvā tataḥ kṛtvā hrīṃkāraputitaṃ tathā ||45.371||
mantra pīṭhe tathā nyāsam anulomais tu kārayet |
āsanaṃ tu tato dattvā taṃ caiva puṭitais tathā ||45.372||
taṃ viśāpya tataḥ śaktiṃ cumbanāliṅganādikam |
kṣobhaṃ kṛtvātha mantrajñaḥ prāśya dravyaṃ varānane ||45.373||
hṛdyāgaṃ ca bahirnyāsaṃ hrīṃśaktyā puṭitaṃ tathā |
arghapātraṃ tathaiveha kalaśaṃ maṇḍalaṃ tathā ||45.374||
agnyāgāraṃ tathā tarpya naivedyāni pradāpayet |
homaṃ kṛtvā tu mantrajño homadravyavimiśritam ||45.375||
nivedayāgaṃ devāya kṛtvā caiva pradakṣiṇam |
aṣṭāṅgapraṇipātaṃ tu kṛtvā vijñāpya sādhakaḥ ||45.376||
raktavāsaparīdhāno ubhau raktottarīyakau |
raktagandha*viliptāṅgau* raktasragdāmabhūṣitau ||45.377||
nānābharaṇasaṃyuktau māṇikyādibhi bhūṣitau |
alābhe maṇimuktānāṃ yathāsambhavabhūṣaṇaiḥ ||45.378||
saṃviśāpya tataḥ śaktiṃ paridhānai sahaiva tau |
kṣobhayitvā yathānyāyaṃ dravyaṃ tau prāśya vandya ca ||45.379||
spṛṣṭvārghaṃ tu tato dattvā saṃkhyā gṛhya ’tha sādhakaḥ |
hrīṃśaktisampuṭaṃ caiva japaṃ kalpoktam ācaret ||45.380||
homaṃ caiva yathoddiṣṭaṃ bhairavāya samarpayet |
anena kramayogena yantrayāgapuraḥsaram ||45.381||
yantrāṇi sādhayen mantrī yathoktavidhicoditam |
bhāgyārohaṇakaṃ caiva jayayantraṃ tathaiva ca ||45.382||
sādhayen nātra saṃdeho vidhinānena sādhakaḥ |

[saṃkīrṇavidhayaḥ]

śāntikaṃ-pauṣṭikādīnāṃ śuklavāsānulepanam ||45.383||
śuklau-śragdāmaśobhau tu muktāvalivibhūṣitau |
hārakeyūraśobhau tu bhūtvā kṣobhaṃ samārabhet ||45.384||
vibhavālabdhavāsānāṃ nātra kārya vicāraṇāt |
HRĪṂkārasampuṭaṃ sarvaṃ āsanaṃ parikalpayet ||45.385||

370cd A f. 204^{r} 4 (gṛ↱haṃ) **371ab** B f. 207^{r}(svayā↱genaiva) **374cd** A f. 204^{r} 5 (pā↱traṃ) **378ab** A f. 204^{v} ↱nānā° **381cd** A f. 204^{v} 2 (yāga↱puraḥ) **385cd** A f. 204^{v} 3 (kāra↱saṃpuṭ)

371c śaktim ūrdhvā] *conj.* ; śaktimūrdhnā AB **372d** puṭitais] *em.* ; puṭitaṃ-s A, puṭitaṃ B **374b** hrīṃśaktyā] B ; hrīsakʔtʔyā A **377a** °parīdhāno] A ; °parīdhāna B **377c** °viliptāṅgau] *em.* ; °viliptānāṃ AB **378b** °ādibhi] A ; °ādivi° B **379b** paridhānai] A ; paridhānaiḥ B **381b** °oddiṣṭaṃ] B ; °odiṣṭaṃ A **385b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **385c** hrīṃ°] *corr.* ; hrī° A

anulomaṃ tu yajed yāgaṃ HRĪṂkārapuṭitaṃ tathā |
vaśyākarṣaṇapiṇḍāhve nijasainyasya rakṣaṇe ||45.386||
etad yāgavidhānaṃ tu kalpoktaṃ nātra saṃśayaḥ |
praṇave caiva HRĪṂkāraṃ mantraṃ dattvā yathākramam ||45.387||
HRĪṂkāraṃ ca NAMASkāraṃ kalpoktaṃ japam ācaret |
LAkārasampuṭaṃ sarvaṃ yāganyāsaṃ na saṃśayaḥ ||45.388||
anulomaṃ yajed yāgaṃ kalpoktaṃ nātra saṃśayaḥ |
mantraṃ LAkārapuṭitaṃ nutyantaṃ praṇavādikam ||45.389||
anulomaṃ japen mantraṃ stambhanādiṃ ca sādhane |

[nyāso hṛdyāge]

bhairavaṃ pādayo nyasya savisargeṇa sādhakaḥ ||45.390||
vāyunā cārdharephena yojitaṃ nātra saṃśayaḥ |
jānubhyāṃ ca tathā raktā karālīṃ guhyake nyaset ||45.391||
nābhyāṃ caiva tu caṇḍākṣī mahocchuṣmā hṛdi nyaset |
karālā kaṇṭhadeśe tu danturā tu mukhe nyaset ||45.392||
lalāṭe bhīmavaktrā tu śikhāyāṃ tu mahābalā |
kroṣṭukī vāmapāde tu vijayā vāmajānunī ||45.393||
gajakarṇās tathā kaṭyāṃ dakṣapāde mahāmukhī |
cakravegātha jānau tu mahānāsā kaṭis tathā ||45.394||
vīraṃ tu pādayor nyasya jaṅghayos tu maheśvarī |
ūrubhyāṃ caiva brahmāṇī nābhyāṃ vai vaiṣṇavī nyaset ||45.395||
nābhihṛdyās tathā skandī kaṇṭhe caiva vivasvatī |
cipuke caiva māhendrī akṣṇau caiva tu bhairavī ||45.396||
mastake paramā śaktis tenaiva puṭitaṃ nyaset |
hṛdyāgena tu kartavyaṃ vinyāso nātra saṃśayaḥ ||45.397||

[nyāso bahiryāge]

bahiryāge yathā nyāsas tāṃ śṛṇuṣva samāhitā |
karṇikāyāṃ nyased devaṃ mahocchuṣmā tu pūrvataḥ ||45.398||
dakṣiṇena tu caṇḍākṣīṃ karālāṃ paścime nyaset |
raktā caivottare nyasya tenaiva puṭitas tathā ||45.399||
mahābalā tathāgneye bhīmavaktrā tu nairṛte |
danturāṃ caiva vāyavye karālām īśagocare ||45.400||
karṇikāyāṃ nyased devaṃ bhogāṅgāni tathaiva hi |
viparītāni vinyasya karṇikāyāṃ yathākramam ||45.401||

389ab A f. 204^{v} 4 (saṃ↱śayaḥ) **391ab** B f. 207^{v}(↱vāyunā) **393ab** A f. 204^{v} 5 (bhīma↱vaktr) **396cd** A f. 205^{r} (↱cipuke) **400cd** A f. 205^{r} 2 (cai↱va)

386a tu] A ; *omitted in* B **388c** sarvaṃ] A ; saṃrvaṃ B **390b** °ādiṃ] A ; °ādi B **390d** °visargeṇa] B ; °visargena A **391a** cārdha°] A ; cordhva° B **391d** karālīṃ] *em.* ; karālāṃ AB **396c** cipuke] A ; cibuke B **399a** caṇḍākṣīṃ] A ; caṇḍākṣī B **399d** puṭitas] A ; puṭitaṃ B **400b** nairṛte] B; nairite A

pūrvādidiśim ārabhya yoginya viparītakāḥ |
pūrvādidiśim āśritya viparītās tu mātarāḥ ||45.402||
īśānāntā na saṃdehaḥ sarvas tu puṭitā nyaset |
dakṣiṇe tu nyased astraṃ nāmnā pāśupataṃ mahat ||45.403||
paścimena ṬAkāraṃ syā uttare savisargakam |
PHETkāraṃ pūrvato nyasya HUṂkāram īśagocare ||45.404||
nairṛte caiva HRĪṂkāraṃ HUṂPHAḌāntāni vinyaset |
tenaiva puṭitāni syu nātra kārya vicāraṇāt ||45.405||
vidveṣoccāṭane caiva vidviṣṭoccāṭane tathā |
ucchāde trāsane caiva pātane dhvaṃsane tathā ||45.406||
etad yāgaṃ na saṃdehaḥ kalpokte yantrakarmaṇi |
yantre yantre yad uktaṃ syād bīje tenaiva sampuṭam ||45.407||
eteṣu devi yantreṣu viparītakrameṇa tu |
mantra yantroditaṃ jāpyaṃ nātra kārya vicāraṇāt ||45.408||

[yantrayāgaḥ]

anyeṣāṃ caiva yantrāṇāṃ yāgaṃ vakṣyāmi tāṃ śṛṇu |
ayam eva tu vinyāso māraṇādiṣu nānyathā ||45.409||
huṃphaṭsampuṭitaṃ sarvaṃ kalpokte yantrakarmaṇi |
mantraṃ tatpuṭitaṃ caiva japakāle na saṃśayaḥ ||45.410||
yantrayāge punaḥ kārya tadbījapuṭitaṃ tathā |
yantre yantre yad uktaṃ syān nātra kārya vicāraṇāt ||45.411||
māraṇe mohanocchede parasainyasya mardane |
kalahaṃ ca tathā kuryād yathāyatnena pūrvavat ||45.412||
smaraṇasampuṭitaṃ sarvam anulomaṃ yathākramam |
nijayāge 'pi kartavyaṃ punar dehe 'pi nyāsakam ||45.413||
kalpoktayāgamārgeṇa yantrāṇy etāni sādhayet |
śāntikaṃ pauṣṭikaṃ caiva mṛtyuñjayavidhis tathā ||45.414||
kopapraśamane caiva nigaḍabhañjanam eva ca |
yantrāṇy etāni sidhyanti kalpayāgena mantriṇām ||45.415||

404ab A f. 205^{r} 3 (sargga⸢kaṃ) **408cd** A f. 205^{r} 4 (⸢mantra) **411ab** B f. 208^{r} (⸢yantra°)
412cd A f. 205^{r} 5

406ab cf. 14.48ab: *vidveṣoccāṭanañ caiva vidviṣṭoccāṭanan tathā.* **415ab** ≈ 45.369.

403a saṃdehaḥ] A ; saṃdeha B **404a** syā] A ; syād B **405a** nairṛte] B ; nairite A **405c** syu] A ; syur B **405d** kārya vicāraṇāt] A ; kāryā vicāraṇā B **406a** vidviṣṭoccāṭane] B ; vidiṣṭoccātanan A **406c** ucchāde] A ; utsāde B **407d** bīje] A ; bījan B **408d** kārya vicāraṇāt] A ; kāryā vicāraṇā B **411a** kārya] A ; kāryan B **411d** kārya vicāraṇāt] A ; kāryā vicāraṇā B **412d** yathāyatnena] *conj.* ; yathātyanena A, yathātyanena B **413a** sarvam] A ; sarvaṃm B **414b** yantrāṇy] B ; yantrāny A **415a** kopapraśamane caiva] *em.* ; kopaḥ prasanenaiva A, kopapraśamanenaiva B **415d** yantrāṇy] B ; yantrāny A

smaraṇasampuṭamantreṇa kalpoktaṃ japam ācaret |
svayantrabījamārgeṇa tathā yāgeṣu yojayet ||45.416||
mantra yantroditaṃ jāpyaṃ yantre yantre na saṃśayaḥ |
HRĪṂkāraputitaṃ sarvam anulomaṃ tathaiva hi ||45.417||
hrīṃśaktipuṭitaṃ caiva kalpoktaṃ japam ācaret |
svayantrabījamārgeṇa tathā yāgeṣu yojayet ||45.418||
mantra yantroditaṃ jāpyaṃ yantre yantre na saṃśayaḥ |
HRĪṂkārapuṭitaṃ sarvam anulomaṃ tathaiva hi ||45.419||
hrīṃśaktipuṭitaṃ sarvaṃ kalpoktaṃ japam ācaret |
yantrabījoditaṃ karma yantrayor ubhayor api ||45.420||
bhāgyasambhavike caiva jayayantre ca nānyathā |
tālamārgasthitasyāpi sādhakasya varānane ||45.421||
vidhir eṣa samuddiṣṭaḥ sādhakānāṃ hitāya vai |

[yāgasthānāc calane karaṇīyavidhiḥ]

sthānā tu calate mantrī yadā kāryavaśā priye ||45.422||
astrāṇi dikṣu saṃsmarya astramokṣaṃ tu kārayet |
kṛtanyāso japen mantrī kṛtarakṣas tathaiva ca ||45.423||
tattvadhyāyī na saṃdehas tadā vighnair na bādhyate |

[prātarvidhānam]

suptotthito yadā rātrau mantrī kuryād avaśyakam ||45.424||
nyāsaṃ kṛtvā hṛdi dhyānam astramokṣādikaṃ-s-tathā |
niṣkramyācamya mantrajño nyāsaṃ kṛtvā yathoditam ||45.425||
dhyānaṃ kṛtvā mahādevi tato mantrī tu saṃviśet |
prātar utthāya svasthātmā sakalīkṛtavigrahaḥ ||45.426||
kṛtarakṣo vrajen mantrī pādaprakṣālanādikam |
pavitraṃ vandayen nityaṃ kṛtvā viṇmūtram eva ca ||45.427||
pratyūṣe nijane *caiva* anyathā doṣam āpnuyāt |
avaśyeva vidhānajño gatvātmāna gṛhādikam ||45.428||
dantadhāvanapūrvaṃ tu tataḥ snānaṃ samārabhet |
pūrvoktena vidhānena kṛtvā sandhānakaṃ budhaḥ ||45.429||
kṛtarakṣo viśen mantrī devāgāraṃ tathaiva hi |
evaṃ tu pratyahaṃ kuryā tālakena na saṃśayaḥ ||45.430||

416ab A f. 205^{v} (oktaṃ↱japaṃ) **420ab** A f. 205^{v} 2 (sarvvaṃ↱kalpo°) **424ab** A f. 205^{v} 3 (tadā↱vighnair) **428ab** A f. 205^{v} 4 (nijane↱naiva)

416cd = 45.418cd. **417ab** = 45.419ab. **417cd** = 44.419cd. **418ab** = 44.420ab. **418cd** = 45.416cd. **419ab** = 45.417ab. **419cd** = 44.417cd. **420ab** = 44.418ab.

417c sarvam] B ; sarvaṃm A **418a** hrīṃ°] B ; hrī° A **419c** hrīṃ°] B ; hrī° A **420a** hrīṃ°] B ; hrī° A **422c** sthānā] A ; sthānāt B **422d** °vaśā] A ; °vasāt B **425b** °ādikaṃ-s] A ; °ādikaṃ B **427d** viṇ°] B ; viṭ° A **428a** caiva] *em.* ; naiva AB **430c** kuryā] A ; kuryāt B

[miśrakasya mārgaḥ]

miśrakenāpi kartavyam ayam eva vidhiḥ kramāt |
miśrakenāpi kartavyaḥ pavitrādipuraḥsaram ||45.431||
śuddhasyācaraṇenaiva śikhābandhavivarjitam |
ceṣṭābhis tābhi varteta tālakeva ca miśrake ||45.432||
lābhālābhavikalpena yathāvibhavasambhavam |
pūrvasevāvidhānena kalpokt*ena* vidhiḥsthitaḥ ||45.433||
tena mārgeṇa cānyāni kalpakarmāṇi kārayet |
yantrādīni ca karmāṇi pūrvasevāvidhikramāt ||45.434||
brahmacaryarato nityaṃ tālakeva samācaret |
madyādīni ca homāni kartavyā-m-aviśaṅkinā ||45.435||
ādeśena vinā devi pānaṃ bhakṣaṃ na kārayet |
miśreṇāpi na kartavyaṃ pavitrādi-*ca-vandanam* ||45.436||
tālake caiva śeṣaṃ tu śaktivarja na saṃśayaḥ |
alābhena vidhis tasya niṣedho naiva prāṣite ||45.437||
mahāmāṃsādihomānāṃ madyānāṃ ca na saṃśayaḥ |
miśrakasya vidhi proktaḥ śaktivarjasya nityasaḥ ||45.438||
ādeśena mahādevi ākṛṣyākṛṣya bhuñjayet |
sādhayet sarvakarmāṇi śaktiyuktas tu miśrakaḥ ||45.439||
ākarṣādiprayogeṣu yadā siddhi prajāyate |
kadācin miśrako devi karmayogena nityaśaḥ ||45.440||
tālamārga samāpnoti yadā śuddhaḥ prajāyate |
miśrakasya vidhiḥ proktaḥ śuddhāśuddhasya śobhane ||45.441||

[aśuddhasya carubhojino vidhiḥ]

aśuddhasyāpi vakṣyāmi tāṃ śṛṇuṣva samāhitāḥ |
brahmacaryarato nityaṃ sarvakalpāni kārayet ||45.442||
homāni māṃsavarjyāni sarvakarmeṣu kārayet |
pūrvasevāvidhānena ājye kalpe na saṃśayaḥ ||45.443||
uktāni yāni homāni nityakarma samācaret |
madyāni na spṛśen mantrī naivedyāya na kalpayet ||45.444||
viparītāni karmāṇi na kadācit samācaret |

432ab A f. 205^{v} 5 (śuddha⌈syā°) **435cd** A f. 206^{r} (a⌈visaṃkinā) **439cd** A f. 206^{r} 2 (sādha⌈yet) **443ab** A f. 206^{r} 3 (homāni⌈māṃsa°)

434d cf. 25.34b: *pūrvasevāvidhiḥkramāt.* **440cd** = 521cd. **441ab** ≈ 522ab.

432c tābhi] A ; tābhir B(*unmetr.*) **433d** kalpoktena] *conj.* ; kalpokta yo AB **434a** mārgeṇa] B ; mārgena A **434d** °vidhikramāt] *em.* ; °vidhiḥ krame AB **435c** ca] AB^{pc} ; *omitted in* B^{ac} **436c** miśreṇa] *corr.* ; miśrena A, miśre~~na~~ B **436d** ca] *conj.* ; va AB • vandanam] *conj.* ; bandhanam AB **437b** °varja] A ; °varjyaṃ B **437c** prāṣite] A ; prāśite B **438c** vidhi] A ; vidhiḥ B • proktaḥ] A ; prokta B **441c** proktaḥ] AB^{pc} ; prokta B^{ac}

anyathā kurute devi sādhako jñānavarjitaḥ ||45.445||
homam arghas tathā sparśaṃ prāyaścitta samācaret |
daśasāhasrakaṃ jāpyaṃ māṃsādīnāṃ nivedane ||45.446||
madyādīni na saṃdeha evaṃ caiva nivedane |
strīsaṅgaṃ ca na kurvīta manasāpi varānane ||45.447||
anyathā kurute mohā na siddhiphalabhāg bhavet |
vyādhayas tasya jāyeta dāridrāṃ ca bhayānakam ||45.448||
prāṇair viyujyate mantrī nātra kārya vicāraṇāt |
akāmataḥ kṛte saṅge nārībhi saha suvrate ||45.449||
pramādātha balā vāpi lakṣārdhaṃ nātra saṃśayaḥ |
akāmato 'śitair māṃsai madyapānais tathaiva ca ||45.450||
prāyaścittaṃ tu kartavyaṃ lakṣapādaṃ na saṃśayaḥ |
kāmatas tu yadā kuryāt prāyaścittaṃ na vidyate ||45.451||
anyajanme bhavet tasya siddhiṃ nātra vicāraṇāt |
tatrāpi devi kalpoktaṃ pūrvasūtreṇa coditam ||45.452||
tenaiva vartayen nityaṃ vidhinā śivam āpnuyāt |
brahmacaryarato nityaṃ trisnāyī carubhojakaḥ ||45.453||
naktabhojī sadā bhūtvā tato mantrī prasidhyati |

[carupākaḥ]

tṛtīye savane prāpte devāgāre yathāvidhiḥ ||45.454||
carubhāṇḍaṃ kṣālayitvā astramantreṇa sādhakaḥ |
sauvarṇaṃ rājataṃ vāpi tāmraṃ pittalasambhavam ||45.455||
trilohaṃ mṛnmayaṃ vāpi svaśuddhyā śodhitaṃ tathā |
uttareṇa tu devasya culliṃ vai dakṣiṇāmukhām ||45.456||
kṛtvā sthāliṃ samāropya tanmadhye cāsanādikam |
nijayāgaṃ yajen mantrī mudrābhedaṃ tathaiva ca ||45.457||
astrāṇi bāhyato dattvā kavacenāvaguṇṭhitam |
puṣpāṇi sthālimadhye tu sādhakaḥ pātayet tataḥ ||45.458||
tatrodakaṃ vinikṣipya kṣīraṃ vā pūrvacoditam |
astreṇa agni saṃsthāpya-m-arcayitvā yathākramam ||45.459||

446cd A f. 206^r 4 (sāhasra⌝kaṃ) **450ab** A f. 206^r 5 (saṃśa⌝yaḥ) **451ab** B f. 209^r(prāya⌝ścittaṃ) **454ab** A f. 206^v (bhū⌝tvā) **458ab** A f. 206^v 2 (bāhya⌝to)

459ab ≈ 45.462cd. **459cd** = 45.463ab.

446a homam arghas] B ; homa≀sarghas≀ A **448a** mohā] A ; mohān B **448b** siddhi°] A ; siddhiḥ B **448c** jāyeta] AB^{pc} ; jāyate B^{ac} **448d** dāridrāṃ] A ; drāridrañ B **449b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **449d** nārībhi] A ; nārībhiḥ B **450a** balā] A ; balād B **452a** °janme] *em.* ; °jarnme A, °janmair B **452b** siddhiṃ] A ; siddhir B • vicāraṇāt] A ; vicāraṇā B **453d** tri°] AB^{ac} ; triḥ° B^{pc} **454b** °sidhyati] A ; siddhyati B **456a** mṛnmayaṃ] A ; mṛṇmayaṃ B **456b** °śuddhyā] B ; °śudhyā A **457c** yajen] A ; nyasen B

kavacenāvaguṇṭhīta astraprokṣitakāni tu |
indhanāni tato kṣiptvā jvālayitvā hutāśanam ||45.460||
astrakṣālitakaṃ mantrī vastrapūtāmbhasā priye |
mūlamantra samuccārya taṇḍulaṃ prakṣiped budhaḥ ||45.461||
astrakṣālitayā caiva †dakṣyā† tāṃ cālayet tataḥ |
tīrthodakaṃ vinikṣipya kṣīraṃ vā pūrvacoditam ||45.462||
astreṇa agni saṃsthāpya-m-arcayitvā yathākramam |
mūlamantraṃ japen mantrī sarvakarma samācaret ||45.463||
maṇḍaṃ na pātayet tasmāc caruke sādhokottamaḥ |
tataś caruṃ śrāvayitvā uttārya parimūlaye ||45.464||
naivedyaṃ devadevīnāṃ dattvā cāgnau tathā hunet |
śeṣaṃ tu bhakṣayen mantrī devasyābhimukhasthitaḥ ||45.465||
aśeṣa bhakṣayen mantrī hutaśeṣaṃ na saṃśayaḥ |
niṣkramyācamanaṃ kuryād yatra loko na paśyati ||45.466||
sakhāyo ’pi na taṃ prekṣen †nāvātor† yāva sādhakaḥ |
kamaṇḍaluṃ tato gṛhya ācamed aviśaṅkitaḥ ||45.467||
kamaṇḍaluṃ svayatnena kartavyaṃ sādhakena tu |
vastrapūtena toyena dadyā kūpe va poṣkare ||45.468||
sakhāyenopanītena udakena tu pūrayet |
na tasya sparśanaṃ kāryaṃ sakhāyena varānane ||45.469||
spṛṣṭas tyajen na saṃdehaḥ sādhako vidhisaṃsthitaḥ |
śvānamārjāraspṛṣṭaṃ tu mūṣakair nakulais tathā ||45.470||
agniṃ tato parijvālya kṣālayitvā tu tāṃ grahet |
ācamya vidhinā devi devāgāre tu sthāpayet ||45.471||
na bahi sthāpayen mantrī kadācid api suvrate |
viṇmūtrau tu yadā kuryāt sakhāyasyāviśaṅkitaḥ ||45.472||
hastā-ś-caivācamen mantrī tatra doṣo na vidyate |
nadyā vātha taḍāge vā kūpe vātha svabhāvataḥ ||45.473||
nyāsaṃ kṛtvā tato mantrī devāgāraṃ viśed budhaḥ |

462ab A f. 206^{v} 3 (kṣāli↱tayā) **466ab** A f. 206^{v} 4 (aśe↱ṣa) **470ab** A f. 206^{v} 5 **471ab** B f. 209^{v}(a↱gnin) **473cd** A f. 207^{r} (taḍā↱ge)

462cd ≈ 45.459ab. **463ab** = 45.459cd.

460c tato] A ; tataḥ B **461b** vastra°] *conj.* ; vas⁅tu⁆° A, vastu° B **461c** °mantra] A ; °mantraṃ B **462b** dakṣyā] A ; dakṣā B **462c** °nikṣipya] *corr.* ; °nikṣipyaḥ A, °niḥkṣipya B **464d** °mūlaye] A ; °mūlaya B **465c** bhakṣayen] A ; bhakṣyayen B **465d** °mukha°] A ; °mukhaḥ B **466a** bhakṣayen] A ; bhakṣyayen B **467a** prekṣen] *corr.* ; prekṣern A, prekṣyer B **467d** aviśaṅkitaḥ] A ; deviśaṅkitam B **468a** svayatnena] A ; svayaṃ tena B **468d** dadyā] A ; dadyāt B • poṣkare] A ; pauṣkare B **471a** tato] B^{pc} **472d** sakhāyasyā°] *em.* ; sakhāyasya AB **473a** hastā-ś] AB^{ac} ; hastaś

uccheṣekaṃ svayaṃ gṛhya dattvā gorvarikāṃ tataḥ ‖45.474‖
anyagarte tu kṣiptavyaṃ jale vā nātra saṃśayaḥ |
nirmālyasya na madhye tu kṣiptavya carubhojanam ‖45.475‖
tālakena tu kṣiptavyaṃ niyamenaiva nānyathā |
tālako yadi vānyatra kṣiped uccheṣakaṃ priye ‖45.476‖
japed aṣṭasahasraṃ tu tataḥ śuddhim avāpnuyāt |
carubhojī yadā tatra kṣipen nirmālyamadhyataḥ ‖45.477‖
japed aṣṭasahasraṃ tu nātra kārya vicāraṇāt |
sādhakenāpanītāni taṇḍulādīni saṃśrapet ‖45.478‖
prokṣitāni tu saṃgṛhya sthāpayed devasaṃnidhau |
na spṛśet tā sakhāyo 'pi spṛṣṭvā tyaktvā viśudhyati ‖45.479‖
nirvāpaṃ vā svayaṃ kuryād gṛhyarthair cāpi ca svakaiḥ |
bhikṣāhāreṇa varteta satataṃ carubhojanam ‖45.480‖
astreṇa prokṣayitvā tu naivedyāni pradāpayet |
mantrajaptā tu gṛhṇīyā athavā bhaikṣeṇa vartayet ‖45.481‖
pratigrahaṃ na gṛhṇīyā bhikṣāvartananiścayāt |
ekānnaṃ na ca bhuñjīta *trisnāyī* tu vidhisthitām ‖45.482‖
avagrahaṃ na moktavyaṃ karmakalpoktakād ṛte |
kṛtvā kalpoktakādīni punaś cograham ācaret ‖45.483‖
śataṃ vātha sahasram vā japtavyaṃ cāgrahe 'thavā |
hotavyaṃ ca śataṃ vāpi nityanaimittikād ṛte ‖45.484‖
anena vidhinā devi carubhojī tu *vartayet* |
pūrvokteṣu pradeśeṣu carukaṃ sādhayed budhaḥ ‖45.485‖
śmaśānādiṣu mantrajña aśuddhavidhim āśritaḥ |
kṣetrasthāneṣu vā kuryād yoginyo yatra saṃsthitāḥ ‖45.486‖
prayāgādivikalpeṣu puṇyadeśeṣu vā budhaḥ |
pratyakṣaṃ na ca sādhīta carukaṃ sādhakottamaḥ ‖45.487‖
pramādā yadi dṛśyeta mantrasyāṣṭaśataṃ japet |
nityanaimittikaṃ yāgaṃ kuryād vai *na vyatikramet* ‖45.488‖
yathāśaktyā na saṃdehaḥ prāyaścittam athānyathā |

477cd A f. 207^r 2 (°bhojī ↱yadā) **481ab** A f. 207^r 3 (naivedyāni↱prad) **485ab** A f. 207^r 4 (vidhinā↱devi) **489ab** A f. 207^r (5 yathā↱śaktyā)

474c uccheṣakaṃ] *conj.* Goodall ; uccheṣekaṃ AB **475d** kṣiptavya] A, kṣiptavyaṃ B **477a** japed] B ; japad A **478b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **479c** tā] A ; tāṃ B **479d** °śudhyati] A ; °śuddhyati B **480a** vā svayaṃ] B ; ≀cāmbayaṃ≀ A **480b** ca svakaiḥ] B ; cambakaiḥ A **480c** bhikṣā°] *conj.* Goodall ; bhakṣā° AB **481c** gṛhṇīyā] A ; gṛhṇīyād B **482a** gṛhṇīyā] A ; gṛhṇīyād B **482d** trisnāyī] *conj.* ; trayānan A, trayāṇān B **483d** cograham] A ; cāgraham B **485b** vartayet] *conj.* ; varjayet AB **487a** puṇya°] *corr.* ; punya° A **488a** pramādā] A ; pramādād B **488d** vai na vyatikramet] *conj.* ; vai-r-nātikramet A, vai⊔⊔ nātikramet B **489b** °cittam] B ; °cittaṃm A

daśasāhasrikaṃ kuryā nityanaimittikau *nyatau* ||45.489||
nānyayāgas tathā kṣetre kartavyo vaśyakāmyayā |
avagrahaṃ na moktavyaṃ svasiddhāntaṃ tu mantriṇām ||45.490||
pratyūṣe nyāsam āsthāya niṣkrameta vicakṣaṇaḥ |
āvaśyakaṃ tataḥ kṛtvā dantadhāvanam ācaret ||45.491||
bhakṣayitvā kṣipen mantrī samīpe nātidūrataḥ |
prakṣālayitvā toyena veṣṭanaṃ tasya kārayet ||45.492||
alakṣmīpratighātārthaṃ tataś cācamya vidhānavit |
nyāsaṃ kṛtvā mṛdāṃ gṛhya tataḥ snānaṃ samācaret ||45.493||
evaṃ pratidinaṃ kuryāc carubhojanam eva ca |
bhairavīyaṃ sadā bhakṣyāṃ naivedyaṃ pūrvacoditam ||45.494||
prāśayitvā tato *hutvā* āhāraṃ pūrvacoditam |
pallavodumbaro 'śvattho baṭasya ca na bhakṣayet ||45.495||
vratīnāṃ pallavāṃ caiva māṣapattraṃ na bhakṣayet |
tilapattraṃ na cāśnīyāt tālako 'pi hi nityaśaḥ ||45.496||
avagrahaṃ na moktavyam agnikārya niśāsu vai |
anena vidhinā devi carubhojī prasidhyati ||45.497||

[vidhis tālakasya miśrakasya ca]

tālako miśrakaś caiva pratyūṣe vidhim ācaret |
pavitra*vandanaṃ* nityam ubhayor api vidyate ||45.498||
śaktyā caiva viśeṣeṇa kartavyaṃ *vandanaṃ* sadā |
anyathā tu kṛte teṣāṃ prāyaścittaṃ na saṃśayaḥ ||45.499||
mantrasyāṣṭaśataṃ japtvā tato mantrī viśudhyati |
tālako yatratatrastha sādhayet sādhanaiḥ paraiḥ ||45.500||
miśrako kṣetram āsādya sādhayīta vicakṣaṇaḥ |
pūrvoktāni ca kṣetrāṇi tatrasthaḥ sādhayed budhaḥ ||45.501||
kalpoktādividhiṃ sarvān tālakaś caiva miśrakaiḥ |
śaktivarjaṃ na saṃdehaḥ brahmacarya sadā bhavet ||45.502||
niyamasthena kartavyaṃ nityam āmiṣabhojanam |
niyamena vinā devi alābhe cāmiṣasya tu ||45.503||
prāyaścittaṃ na vai tasya niyamasthaḥ samācaret |

490cd B f. 210^r (mokta↱vyaṃ) **492cd** A f. 207^v (veṣṭa↱nan) **496cd** A f. 207^v 2 (tāla↱ko) **500cd** A f. 207^v 3 (tā↱lako) **504ab** A f. 207^v 4 (tasya↱niyama)

489c kuryā] A ; kuryān B **491b** vicakṣaṇaḥ] *corr.* ; dvicakṣaṇa⁀ḥ⁀ A, dvicakṣaṇaḥ B **491c** āvaśyakaṃ] *corr.* ; avaśyakaṃ AB **493a** alakṣmī°] A^{pc} ; akṣmī° A^{pc} **494c** bhakṣyāṃ] A ; bhaktyā B **495a** hutvā] *conj.* GOODALL ; bhūtvā AB **496a** pallavāṃ] A ; pallaṃvāś B **497c** °sidhyati] A ; °siddhyati B **498c** pavitra°] A ; pavitraṃ B • vandanaṃ] *conj.* ; °bandhanaṃ AB **499b** vandanaṃ] *conj.* ; bandhanaṃ AB **499c** tu kṛte] A ; kurute B **500a** japtvā] A ; japtā B **500b** viśudhyati] A ; viśuddhyati B **501b** sādhayīta] A ; sādhayīta B **502a** sarvān] A ; sarvā B

daśasāhasrikaṃ jāpyaṃ kartavyaṃ nātra saṃśayaḥ ‖45.504‖
ākṛṣyākṛṣya bhuñjīta divyakanyāṃ manoramām |
tābhi sārdhaṃ caren mantrī kalpoktāni punaḥ kramāt ‖45.505‖
ākṛṣṭā ya bhaven mantrai sa śaktiṃ nātra saṃśayaḥ |
kartavyaṃ miśrakenaiva sādhakenāviśaṅkinā ‖45.506‖
athavā brahmacaryeṇa vartayen miśrakaḥ sadāḥ |
sidhyate hy avicāreṇa kṣetram āśritya nānyathā ‖45.507‖
ākṛṣṭāṃ na tu bhuñjīta prāyaścittaṃ samācaret |
daśasāhasrikaṃ jāpyaṃ kartavyaṃ miśrakena tu ‖45.508‖
nityanaimittikaṃ kāmyam āgrahaṃ naiva muñcati |
kāmyaṃ kalpoktam ācārya punaḥ cāvagrahaṃ caret ‖45.509‖
pūrvaṃ vai yo gṛhītas tu siddhyarthaṃ niścayaḥ priye |
yāge jāpye 'thavā home moktavyo nātra saṃśayaḥ ‖45.510‖
karmakalpoktakāle tu tryāhnike 'pi yathārthataḥ |
karmakalpoktayāgaṃ tu kartavyam aviśaṅkinā ‖45.511‖
nityanaimittikaṃ tyaktvā kāmya jāpyaṃ ca *mantriṇā* |
karmakalpoktam ācārya pūrvayāge grahaṃ tathā ‖45.512‖
siddhiheto gṛhītavyaṃ nātra kārya vicāraṇāt |
siddhiyāgais tu caiveha kartavyaṃ kṣetrasaṃnidhau ‖45.513‖
nityavrataṃ na moktavyaṃ muktvā kalpoktavidhis tataḥ |
bhikṣāhāro mahāprājño bhaikṣeṇa vātha vartayet ‖45.514‖
ekānnaṃ vāthavā kuryā svayamārjitam eva ca |
samayināṃ tu gṛhe bhuktvā prāyaścittaṃ na vidyate ‖45.515‖
nādhikārīgṛhe bhuktvā mantrasyāṣṭaśataṃ japet |
niyamaṃ vā yadā kuryān na bhoktavyaṃ kadācanaḥ ‖45.516‖
sarvakāla na saṃdeha ekāntaṃ parivartayet |
pratyakṣabhojanaṃ caiva miśrako naiva kārayet ‖45.517‖
svārjitaṃ bhakṣayen mantrī mantrasaṃskāraśodhitam |
sakhāyenāśritaṃ bhakṣye asakhāyena tathaiva ca ‖45.518‖
ekānnaṃ bhakṣayed yatra daśasāhasrikaṃ bhavet |

507cd A f. 207^v 5 (nā↱nyathā) **510ab** B f. 210^v(niścayaḥ↱priye) **511cd** A f. 208^r (↱karma) **515ab** A f. 208^r 2 (e↱va ca) **519ab** A f. 208^r 3 (daśa↱sāhas)

507c = 45.9a.

505c tābhi] A ; tābhiḥ B **506a** mantrai] A ; mantraiḥ B **507b** sadāḥ] A ; sadā B **507c** sidhyate] A ; siddhyate B **508a** ākṛṣṭāṃ] *corr.* ; ākṛṣṭān AB **508b** samācaret] B ; s⸤u⸥mācaret A **509c** punaḥ] A ; punaś B **510a** pūrvaṃ] A ; pūrva B **510b** siddhy°] *corr.* ; sidhy° AB **510c** jāpye] A ; japye B **511c** °yāgaṃ] A ; °yāgas B **512b** mantriṇā] *conj.* HATLEY ; mattṛṇāṃ A, mantriṇam B **513a** °heto] A ; hetor B **513a** kārya vicāraṇāt] A ; kāryā vicāraṇā B **515a** kuryā] A^{pc} ; *omitted in* A^{ac}, kuryāt B **516c** °canaḥ] A ; °cana B **518b** mantra°] AB^{pc} ; *omitted in* B^{ac} **518c** bhakṣye] A ; bhakṣyed B

trisnāyī nityayuktas tu sarvakālaṃ *vivartayet* ‖45.519‖
yadā svasthas śarīreṇa nāturo snānam ācaret |
bhasmasnānena varteta mantrasnānam athāpi vā ‖45.520‖
na sparśaṃ kenacit kuryāt sahasā vāpi nityaśaḥ |
kadācin miśrako devi karmayogena nityaśaḥ ‖45.521‖
tālamārgam avāpnoti yadā śuddhaḥ prajāyate |
ādeśena tu kartavyas tālamārge na saṃśayaḥ ‖45.522‖
ādeśena vinā devi śuddho 'pi hi na kārayet |
ādeśaṃ tu vijānīyād yadāsau lakṣaṇānvitaḥ ‖45.523‖
upatiṣṭhe svayaṃ śaktiḥ ādiṣṭā śakticoditā |
puṣpakāle bhaven nityaṃ phalaṃ yasya na saṃśayaḥ ‖45.524‖
samayī bhaktisampannā yadā tasya prajāyate |
tadā devi vijānīyād ādeśo mama nānyathā ‖45.525‖
yogibhir kathito 'py evaṃ tadā mantrī vilakṣayet |
naivedyaṃ bhakṣayen nityaṃ bhairavīyaṃ na saṃśayaḥ ‖45.526‖
arghapātrodakaṃ caiva prāśayitvānna cācamet |
śuddhyarthe caiva *rakṣārthe* pūrvasūtreṇa coditam ‖45.527‖
anena vidhinā varteta miśrako nātra saṃśayaḥ |
lakṣaṇaṃ trividhasyāpi adhikāraś ca kīrtitaḥ ‖45.528‖
vidhis teṣāṃ samākhyāto yena sidhyanti nānyathā |

[svayonidarśanam]

svayonidarśanaṃ kāryaṃ tālakena na saṃśayaḥ ‖45.529‖
vakṣyāmi sāmpratam devi śṛṇuṣvekāgramānasā |
kadācit karmabandhais tu anyajanmeṣu-v-arjitaiḥ ‖45.530‖
vibandhakair na sidhyeta tadāyaṃ vidhim ācaret |
miśrakenāpi kartavyaṃ parasiddhijigīṣiṇām ‖45.531‖
ākṛṣyākṛṣya mantrais tu divyakanyāṃ manoramām |
snānapūrvaḥ praviśyātha kṛtanyāsas tathaiva hi ‖45.532‖
sarvayāgāṃs tathā kṛtvā kalaśādisamanvitam |

522cd A f. 208^{r} 4 (na⌝saṃśayaḥ) **526ab** A f. 208^{r} 5 (volakṣa⌝yet) **529cd** B f. 211^{r}(na⌝saṃśayaḥ) **530ab** A f. 208^{v}

521cd = 440cd. **522ab** ≈ 441ab.

519c tri°] A ; triḥ° B **519d** vivartayet] *conj.* ; vivarjayet AB **520a** svasthas] A ; svastha° B **520b** nāturo] A ; nāturaḥ B **521a** sparśaṃ] *conj.* ; sparṣa⸢ṅ⸣ A, sparśaṅ B **522a** °mārgaṃ] B ; °mārgaṃm A **524a** upatiṣṭhe] A ; upatiṣṭhet B **524b** śaktiḥ] A ; śaktir B **526a** yogibhir] A ; yogibhiḥ B **526c** bhakṣayen] A ; bhakṣ⸢y⸣ayen B **527b** °ānna] A ; °āna B **527c** śuddhyarthe] A ; śuddhyarthañ B • rakṣārthe] *conj.* ; raktārtha A, rakṣyārthaṃ B **529b** sidhyanti] A ; siddhyanti B **530d** °janmeṣu-v-arjitaiḥ] *conj.* TÖRZSÖK & KISS ; °janmaiṣv avarjitaiḥ AB **531a** sidhyeta] *corr.* ; siddhyeta AB **531d** para°] *corr.* ; paraṃ AB **532b** °kanyāṃ] *corr.* HATLEY ; °kanyā⸢ṃ⸣ A, °kanyāṃ B **532c** °pūrvaḥ] A ; °pūrvaṃ B

agneś ca tarpaṇaṃ kṛtvā naivedyāni pradāpayet ||45.533||
punas tarpaṇakaṃ kṛtvā homaṃ caiva yathepsayā |
devīnām agrata sthitvā praṇavāsanam āśritam ||45.534||
dakṣiṇābhimukho bhūtvā muktakeśo digambaraḥ |
śaktiṃ tato 'grataḥ sthāpya muktakeśī digambarām ||45.535||
ūrdhvarūpāṃ tathāstreṇa pīṭhaṃ tasyā pramārjayet |
sugandhair lepayed gandhair anyair vā candanādibhiḥ ||45.536||
yāgaṃ pīṭhe nyasen mantrī āsanādipuraḥsaram |
tato gandhaiś ca puṣpaiś ca dhūpaiś caiva yathākramam ||45.537||
pūjayitvā tu mantrajño mudrāṃ baddhvā yathākramam |
nāḍīsaṃdhānakaṃ kṛtvā pīṭhayāge varānane ||45.538||
ātmānaṃ tatra saṃyojya sādhako dhyānaniścalaḥ |
akṣasūtraṃ gṛhītvātha japaṃ tadbhūtamānasaḥ ||45.539||
yatheṣṭāsanam āsthāya calane nāsti yantraṇā |
yathāśaktyā japaṃ kuryāc
chrāntaś caiva yadā bhavet ||45.540||
svatantra vādayen mantrī stavaṃ ca paṭhate budhaḥ |
vīṇāṃ vā vādaye jñānī geyavādena cāśritām ||45.541||
vinodena klamaṃ tyaktvā punar nyāsaṃ tathaiva hi |
kṛtvā pīṭhe japen mantrī hṛdyāgādipuraḥsaram ||45.542||
ātmānaṃ tatra saṃyojya mīlitākṣo na saṃśayaḥ |
yāvacchaktyā japaṃ kuryāt punaḥ śrānto vimuñcati ||45.543||
āvaśyakāni tatraiva nātra kārya vicāraṇāt |
punar vinodam āsthāya punar jāpya samārabhet ||45.544||
śrāntaś caiva *klamaṃ* tyaktvā saha dūtyā mahādhiyaḥ |
madhyāhnike tataḥ prāpte upalepanapūrvakam ||45.545||
punar yāgaṃ yajen mantrī homa svalpaṃ samācaret |
mantrasyāṣṭaśataṃ caiva pūrva homasya kārayet ||45.546||
naivedyādīni darśayet kaścit preṣayate punaḥ |
bahir muktvā vrajet prājñaḥ samayajñaḥ sakhāyakṛt ||45.547||

533cd A f. 208^v 2 (naivedyāni↱prad) **537cd** A f. 208^v 3 (ca↱puṣpaiś) **541cd** A f. 208^v 4 (↱vīṇām) **545ab** A f. 208^v 5 (tya↱ktvā)

540d chrāntaś] cf. 45.543d. **547b** cf. 24.18cd: *samayī preṣayet kaścin naivedyādi dinatrayam.*

534c agrata] A ; agrataḥ B **536a** ūrdhva°] B ; ūrddha° A **536b** tasyā] A ; tasyāḥ B **537b** °puraḥ°] AB^{pc} ; °pura° B^{ac} **539d** japaṃ] A ; japet B **540b** yantraṇā] A ; yantriṇā B **540d** chrāntaś] *em.* ; chāntas AB^{pc}, chāntāś B^{ac} **541c** vādaye] A ; vādayej B **543d** punaḥ] AB^{pc} ; puna B^{ac} **544a** āvaśyakāni] *corr.* ; avaśyakāni AB **544b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **545a** klamaṃ] *conj.* ; ≀kla≀maṃ AB **545c** °āhnike] B ; °āhṇike A **547b** preṣayate] B ; preśayate A

adarśī dūtikā kāryā tatas tā vinivedayet |
anenaiva vidhānena dvitīyāhnikam ācaret ||45.548||
tṛtīye savane prāpte yāgaṃ kṛtvā yathāvidhiḥ |
naivedyāni tato dattvā aṣṭottaraśataṃ japet ||45.549||
homasyāṣṭaśataṃ caiva kṛtvā devyāgrataḥ sthitaḥ |
tenaiva kramayogena pīṭhe yāgaṃ tathā yajet ||45.550||
bhūmyāṃ tathāsanaṃ kṛtvā śaktiṃ *viśāpayet* tataḥ |
cumbanāliṅganaṃ kṛtvā pīṭhasya ca viśeṣataḥ ||45.551||
kṣobhayitvā tu tāṃ śaktiṃ dravyaṃ prāśya mahāmati |
dravyaṃ gṛhya tataḥ spṛśya atha yāgaṃ punar yajet ||45.552||
tenaiva kramayogena japaṃ kuryān na saṃśayaḥ |
punar vinodam āsthāya īṣit svapna samācaret ||45.553||
yāni nidrā bhavet tasya nidrābhāve tathaiva ca |
nyāsaṃ kṛtvā punar mantrī dhyāyīta japam ācaret ||45.554||
ardharātre tataḥ prāpte punar yāgaṃ samārabhet |
sarvāhnikeṣu naivedyaṃ dāpayen nātra saṃśayaḥ ||45.555||
evaṃ dinatrayaṃ kuryāt sādhakaḥ susamāhitaḥ |
pūjān napanayen nityaṃ snānaṃ naiva samācaret ||45.556||
ātmāno devatānāṃ ca agne ca kalaśasya ca |
puṣpāṇi dāpayen mantrī upaviṣṭā na saṃśayaḥ ||45.557||
āvaśyake 'pi śuddhātmā śaucaṃ naiva samācaret |
evaṃ dinatraye pūrṇe ātmānaṃ paśyate tataḥ ||45.558||
janme janme tu yā jātiṃ trijanmaṃ yāva nānyathā |
svarūpaṃ paśyate tatra nijayoniṣu darśane ||45.559||
dṛṣṭvā niṣkramate mantrī snānaṃ toyādipūrvakam |
madhyāhnikaṃ tu vai kṛtvā tato bhojanam ārabhet ||45.560||
pūrvoktena vidhānena saha dūtyā mahāmati |
ekānte vijane deśe trisnāyī naktabhojanaḥ ||45.561||
nijayoniṃ tataḥ jñātvā prāyaścittaṃ samārabhet |
mṛgapakṣivirālādigojātiśvaśṛgālayoḥ ||45.562||
śaśakaḥ śalyakaḥ godhā *vṛkāṇāṃ* kacchapasya ca |
makarādīni sarveṣām aṣṭottaraśataṃ japet ||45.563||

548cd A f. 209^{r} (āhnika↱m ācaret) **549cd** B f. 211^{v}(datvā) **552cd** A f. 209^{r} 2 (atha↱yāgaṃ) **556cd** A f. 209^{r} 3 (na↱panayen) **560ab** A f. 209^{r} 4 (toyā↱di)

551b cf. e.g. 247d, 282b, 309b, 343d, 362b.

548b tā] A ; tāṃ B **551b** viśāpayet] *conj.* ; vaisāpaṭhet AB **551c** °āliṅganaṃ] *corr.* ; °oliṅganaṃ A **552b** °mati] A ; °matiḥ B **556c** pūjān] A ; pūjāṃ B **557b** agne] A ; agneś B **561b** °mati] A ; °matiḥ B **562a** tataḥ] A ; tato B **562c** °virāla°] A ; °viḍāla° B **562d** °śva°] *corr.* ; °ṣva° AB **563a** śalyakaḥ] A ; śalyako B **563b** vṛkāṇāṃ] *conj.* ; vṛkṣāṇāṃ AB

hastyaśvagardabhādīnāṃ gaṇḍakavyāghrayor api |
camarīgavayādīnāṃ siṃha-ṛkṣādikāṃ tathā ||45.564||
vyālasya vānarasyaiva śarabhasya varānane |
uṣṭrakasya tu citrasya vijakādiṣu caiva hi ||45.565||
gonāsājagarādīnāṃ dīpakā ahileṇḍukām |
evamādīni cānyāni japed aṣṭasahasrakam ||45.566||
kṣatriyasya bhavet pañca sahasrāṇi na saṃśayaḥ |
vaiśyasya *ayutaṃ* kuryāc chūdrasyaivāyutārdhakam ||45.567||
kaivartalobdhaka*lcāla*carmakārātha kandukā |
śvapākā tailikānāṃ ca †sinthakāraka† śaucakam ||45.568||
vyādhaḥ khaṭṭika†cchiṣyāka†*nāpitānāṃ* ca yoniṣu |
lohasuvarṇakārāṇāṃ chelakānāṃ ca yoniṣu ||45.569||
veśyāyonau yathā devi daśasāhasrikaṃ japet |
caṇḍāla†bukasānāṃ† ca bhillānāṃ śabarādinām ||45.570||
pulindānāṃ tathā caiva mālānāṃ caiva yoniṣu |
pañcasāhasrikaṃ jāpyaṃ kṛtvā tatraiva śudhyati ||45.571||
japavrataviśuddhas tu dīkṣāsaṃskāraśodhitaḥ |
samayaghno 'tha mānuṣye yadā yonyāṃ prajāyate ||45.572||
evaṃ jñātvā na saṃdehaḥ kalpoktaṃ tu samācaret |
svayonidarśane devi janmatritayasūcake ||45.573||
vidhir eṣa mayā proktā saptajanmasmṛtiṃ śṛṇu |

[saptajanmasmṛtiḥ]

śaktim āditataḥ kṛtvā ṣaṭnāryāṃś cāparāṃs tathā ||45.574||
adhikāriṇyas taiḥ sārdhaṃ snātvā devagṛhaṃ viśet |
raktāmbarottarīyā tu sakhāyā tābhir āvṛtaḥ ||45.575||
tādṛgvidhābhi mantrajño dakṣiṇābhimukhaḥ sthitaḥ |
purataḥ paṅktyāṃ kṛtvā śaktyādyāś cordhvasaṃsthitāḥ ||45.576||
pīṭhāni mārjayitvā tu candanādiṣu lepayet |
āsanādi tathā kṛtvā yathāvat tān niveśayet ||45.577||

564ab A f. 209^r 5 **567cd** A f. 209^v (vaiśya⌈syāyutaṃ) **571cd** A f. 209^v 2 (pa⌈ñca) **575ab** A f. 209^v 3 (snātvā⌈deva)

568ab cf. the commentary of Kamalaśīla ad *Tattvasaṃgraha* of Śāntarakṣita 3577: *lubdhakakaivartacarmakārādi brāhmaṇasyeva.* **568a** cf. *Bodhicaryāvatāra* 4.40: *kaivartacaṇḍālakṛṣīvalādyāḥ.*

564b gaṇḍaka°] *corr.* ; gaṇḍakaḥ A, gaṇḍako B **564d** °ādikāṃ] A ; °ādikā B **567c** vaiśyasya ayutaṃ] *corr.* ; vaiśyasyāyutaṃ AB **568a** °lobdhaka°] A ; °lodhbaka° B • °lcāla°] A ; ñcāla° B **568b** kandukā] A ; kanduke B **568d** sinthakāraka] A ; si⟨va⟩thakāraka B **569b** nāpitānāṃ] *conj.* ; nāpikānāñ AB **569c** loha°] A ; lohaḥ B • °kārāṇāṃ] B ; °kārārṇṇāṃ A **569d** chela°] A ; cchela° B **571d** śudhyati] A ; śuddhyati B **574b** °smṛtiṃ] *corr.* ; °smṛti A (*unmetr.*), smṛtiḥ B **574d** ṣaṭnāryāṃś] A ; ṣaṇṇāryāṃś B **576d** cordhva°] B ; cordha° A

hṛdyāgādīṃ tataḥ kṛtvā sarvais sārdhaṃ tu sādhakaḥ |
nyāsaṃ yāgaṃ tataḥ kṛtvā kalaśādi vikalpayet ||45.578||
tatas tarpaṇakaṃ kṛtvā naivedyāni tu dāpayet |
punas tarpaṇakaṃ kṛtvā śaktyā homaṃ samācaret ||45.579||
āgatya deva vijñāpya yāgaṃ caiva nivedayet |
samarpayitvā devāya āsām agre vrajet punaḥ ||45.580||
pūjayitvā tu tāṃ sarvāṃ gandhapuṣpādibhiḥ kramāt |
pīṭhanyāsaṃ tu pūrvoktaṃ yathāvat samprakalpayet ||45.581||
gandhadhūpaṃ tato dadyāt puṣpāni ca na saṃśayaḥ |
tataḥ sampūjya vidhivad ūrdhva sthāpya yathākramam ||45.582||
svaśaktyāgre sthito mantrī japaṃ tatra samārabhet |
yathāśaktyā japaṃ kṛtvā śaktiṃ tāṃ kṣobhayet tataḥ ||45.583||
taṃ dravyaṃ prāśayitvā tu sarvais sārdhaṃ mahāmati |
tena dravyāṇi samprokṣya punar yāgaṃ yajed budhaḥ ||45.584||
punar āgatya tatraiva japaṃ kuryāt tathaiva hi |
punar dvitīye savane tathā pīṭhāni lepayet ||45.585||
yāgaṃ tādṛgvidhaṃ cārya pūrvapūjopari-s-tathā |
tāsām agre tataḥ sthitvā pīṭhanyāsāni kārayet ||45.586||
dvitīyāyāgrataḥ sthitvā japaṃ śaktyātha kārayet |
japaṃ samarpayitvā tu dvitīyā kṣobhayet tataḥ ||45.587||
punar dravyaṃ tathā prāśya pūjāṃ kṛtvā tathaiva hi |
pūrvoktena vidhānena *śāntaḥ śāntaḥ* punaḥ punaḥ ||45.588||
japaṃ tathā tathā kṛtvā āhnikād āhnikaṃ budhaḥ |
paripāṭyā tathā kṣobhyā āhnike āhnike kramāt ||45.589||
evaṃ saptadinaṃ yāvan nakte naivedyaprāśane |
tṛṣitas tu pibed vāri svalpam alpaṃ tu pīḍayā ||45.590||
saptāhne nityayuktas tu prati prati na saṃśayaḥ |
tṛtīyā divasārabhya svayonau paśyate tu saḥ ||45.591||
saptajanmāntikaṃ dṛṣṭvā niṣkrameta vicakṣaṇaḥ |
pūrvoktāni tathā caiva prāyaścittāni kārayet ||45.592||
kalpoktaṃ sādhakaṃ kuryāt siddhyarthaṃ nātra saṃśayaḥ |

579ab A f. 209ᵛ 4 **582cd** A f. 209ᵛ 5 (sthā↱pya) **586cd** A f. 210ʳ (tataḥ↱sthitvā) **589ab** B f. 212ᵛ(↱japaṃ) **590ab** A f. 210ʳ 2 (naivedya↱prās)

585a cf. 4.425d: *punar āgatya sādhakaḥ.*

578a °ādīṃ] A ; °ādīṃs B **578b** sarvais] A ; sarvaiḥ B **582b** puṣpāni] *em.* Christian Ferstl ; puṇyāni AB **582d** ūrdhva] B ; ūrddha A **584b** sarvais] A ; sarvaiḥ B • °mati] A ; °matiḥ B **585a** punar āgatya] B ; punaʅr āʅgatya A **585c** dvitīye] B ; dditīye A **588d** śāntaḥ śāntaḥ] B ; sāʅntāsāntaḥʅ A **589c** °pāṭyā] B ; °pāṭhyā A **590c** vāri] A ; dvāri B **591a** °yuktas] A ; °yuktan B **592c** tathā] B ; ta* A **592c** prāyaścittāni] B ; prāyaʅscʅi*āni A **593b** siddhy°] B ; sidhy° A

siddhiyāgaṃ tataḥ kuryā cādeśena tu nānyathā ||45.593||
ādeśena vinā devi siddhiyāgaṃ na kārayet |
vartayet pūrvasūtreṇa nityanaimittikādibhiḥ ||45.594||
kāmye yāgaś ca mantrajño yāvad-e-śreyam āpnuyāt |
svayonidarśane devi tālamiśraka-m-āśritam ||45.595||
anena prāktanaṃ karma śodhayitvā viśudhyati |

[paraṃ svayonidarśanam]

svayonidarśane caiva sādhakasya paraṃ śṛṇu ||45.596||
śuddhāśuddhāśritaṃ caiva aṇimādiphalapradam |
nāryaṣṭaka samāhṛtya śaktyādyā bhaktivatsalā ||45.597||
śraddadhānādhikārī ca nirlajjā nighṛṇās tathā |
bhūgṛhaṃ śodhanaṃ kṛtvā snānagṛhasamanvitam ||45.598||
tatraiva kārayen mantrī pādaprakṣālanādikam |
āhāraṃ ca praveśyātha ṣaṇmāsasya tu kāraṇā ||45.599||
praveśyo codakaṃ caiva ṣaṇmāsaṃ snānapādayoḥ |
bukapuṣpāṇi vai mantrī rathyānirmālyam eva ca ||45.600||
mṛtanirmālyaṃ praviśyātha pūjārthaṃ sarvadā śuciḥ |
sauvarṇāny atha puṣpāṇi kuryād raupyāṇi vā priye ||45.601||
praveśaye mahāprājñaḥ pūjārthaṃ nātra saṃśayaḥ |
gandhāṃ praveśayec caiva candanādiṣu suvrate ||45.602||
khaṇḍakhādyāni bhakṣāṇi laḍḍukāśokavartayaḥ |
praveśayen mahāsattva ṣaṇmāsasyaiva kāraṇā ||45.603||
prastaraṇāni praveśyātha īṣit svāpāya suvrate |
āsanāni praveśyātha tūlakena bhṛtāni tu ||45.604||
mṛdūni sukumārāṇi uccāni ca śubhāni ca |
sarpiṃ praveśayitvā tu dīpatailādikaṃ kramāt ||45.605||
dīpakāṃ jvālayen nityaṃ virāmaṃ na ca kārayet |
virāmite pradīpe tu prāyaścittaṃ samācaret ||45.606||
lakṣapādaṃ japen mantrī nātra kārya vicāraṇāt |
nāgni praveśayet tatra sakṛ jvālya praveśayet ||45.607||
dīpakaṃ nātra saṃdehas tena taṃ na virāmayet |

594ab A f. 210^{r} 3 (devi↱siddhi) **598ab** A f. 210^{r} 4 (↱srad) **601cd** A f. 210^{r} 5 (ku↱ryā) **605cd** A f. 210^{v} (↱sam°) **608ab** B f. 213^{r}(sande↱has)

593c kuryā] A ; kuryāc B **596b** śodhayitvā] A ; sādhayitvā B • viśudhyati] A ; viśuddhyati B **597b** aṇi°] B ; ani° A • °phala°] B ; °phalaḥ A **598a** śraddadhānā°] B ; śraddhadhānā° A **598b** °lajjā] *em.* ; °llajā A, °lajjo B • nighṛṇās] A ; nirghṛṇā B **599d** ṣaṇ°] B ; ṣaṭ° A **600b** ṣaṇ°] B ; ṣaṭ° A **601a** praviśyā°] A ; praveśyā° B **602a** praveśaye] A ; praveśayen B **603a** bhakṣāṇi] A ; bhakṣyāṇi B **603d** ṣaṇ°] B ; ṣaṭ° A • kāraṇā] A ; kāraṇāt B **604b** svāpāya] *em.* ; svāpaya AB **605c** sarpiṃ] *conj.* ; sampram A^{ac}, sam*pram A^{pc}, sarvam B **607b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **607d** sakṛ] A ; sakṛj B

yogapaṭṭakṛtāṅgābhi digvāsābhis tathaiva ca ||45.608||
raktavāsottarīyābhir muktakeśābhir āvṛtāḥ |
praviśet sādhako dhīras tādṛgbhūto na saṃśayaḥ ||45.609||
snātvā pūrveṇa vidhinā tābhiḥ sārdhaṃ varānane |
kṛtanyāso na saṃdeho nāryāṣṭakavibhūṣitaḥ ||45.610||
madhye tu bhūgṛhasyātha guptaveśmani vā tathā |
dhavalagṛhasya madhye vā dvāra *rodhya* na saṃśayaḥ ||45.611||
dakṣiṇābhimukho bhūtvā āsane pūrvacodite |
upaviśya tato mantrī śakti pūrveṇa vinyaset ||45.612||
sammukhā prathamā tasya dvitīyā dakṣiṇe nyaset |
tṛtīyā paścime bhāge caturthī cottare nyaset ||45.613||
āgneye pañcamī caiva ṣaṣṭhikā nairṛte tathā |
saptamī vāyudigbhāge īśāne cāṣṭamī nyaset ||45.614||
evaṃ dikṣu vidikṣuś ca āsanaṃ saṃniveśayet |
agre maṇḍalakaṃ kṛtvā yāgaṃ tatra prakalpayet ||45.615||
pūrvoktena tu mārgeṇa hṛdyāgādipuraḥsaram |
kalaśādisamopetam agnis-tarpaṇavarjitam ||45.616||
iṣṭvā yāgaṃ yathānyāyaṃ naivedyāni pradāpayet |
svaśaktyā sādhako nityaṃ yathāvibhavasambhavam ||45.617||
mudrāṃ caiva yathānyāyam arghaṃ caiva pradāpayet |
pūrvāsane niviṣṭānāṃ pīṭhanyāsaṃ tu kārayet ||45.618||
tato gandhaiś ca puṣpaiś ca dhūpaiś caiva yathākramam |
pīṭhe yāgaṃ tu sarvāsāṃ kṛtvā kṣobhaṃ samārabhet ||45.619||
pūrvadigbhāgasaṃsthāyā svaśaktyā prathamaṃ budhaḥ |
kṣobhaṃ kṛtvā tu taddravyaṃ sarvaiḥ saha samācaret ||45.620||
spṛṣṭvā yāgaṃ punaḥ pūjya arghayitvā yathākramam |
nivedayitvā devāya yāgaṃ vijñāpya mantravit ||45.621||
anena *deva*yāgena siddhir *bhavatu me 'nagha* |
akṣasūtraṃ tato gṛhya pūrvābhimukhasaṃsthitaḥ ||45.622||
pīṭhe ātmāna saṃyojya nimīlitākṣā na saṃśayaḥ |
yathāśaktyā japaṃ kuryā pūrvamārgeṇa sādhakaḥ ||45.623||
japaṃ samarpayitvā tu saṃkhyāyuktaṃ tu pūrvavat |

609ab A f. 210^v 2 (bhir āvṛ⌜tāḥ) **613ab** A f. 210^v 3 (dvitīyā⌜dakṣiṇe) **617ab** A f. 210^v 4 (ya⌜thā) **620cd** A f. 210^v 5 (saha⌜samācaret)

622b cf. 46.40cd: *siddhir bhavatu te 'naghaḥ.*

608c °āṅgābhi] A ; °āṅgābhir B **609b** °keśābhir] *corr.* ; °keśobhir AB **611d** rodhya] *conj.* ; topya A, toyya B **614b** nairṛte] B ; nairite A **616a** mārgeṇa] B ; mārgena A **620c** tad°] B ; ta° A **621b** arghayitvā] A ; arpayitvā B **622a** deva°] *conj.* ; devā° AB **622b** bhavatu] *conj.* ; bhavati AB **623c** kuryā] A ; kuryāt B **623d** °mārgeṇa] *corr.* ; °mārgena AB

pūrvoktais tu vinodais tu miśrake sādhakottamaḥ ||45.624||
punar nyāsaṃ tathā kṛtvā pīṭheṣu hy ātmaneṣu ca |
punar japed yathāśaktyā punaḥ saṃkhyā samarpayet ||45.625||
dvitīye savane prāpte upalepanapūrvakam |
tūraṃ prakṣālayitvā tu punaḥ yāgaṃ samārabhet ||45.626||
tenaiva kramayogena śakti kṣobhya 'tha dakṣiṇe |
punar japaṃ yathāśaktyā kṛtvā vai sādhakottamaḥ ||45.627||
tenaiva kramayogena nātra kārya vicāraṇāt |
tṛtīyasavanaṃ kṛtvā śakti kṣobhya 'tha paścime ||45.628||
caturthe cottarāṃ kṣobhya tanmukho japam ācaret |
yā śakti kṣobhayen mantrī dhyānajāpyas tu tanmukhaḥ ||45.629||
āgneyī pañcamī kṣobhya *ṣaṣṭhe* nairṛtikī tathā |
saptamī vāyudigbhāge aṣṭamī īśagocare ||45.630||
evaṃ kramavibhāgena kṣobhaṃ kṛtvā tathāhnikam |
naktabhojī sadā mantrī naivedyaṃ bhakṣaye tadā ||45.631||
tābhi sārdhaṃ na saṃdeha ekatraiva vidhisthitaḥ |
svayonidarśanaṃ dṛṣṭvā aṣṭajanmāntikaṃ budhaḥ ||45.632||
prāyaścittaṃ tathā kṛtvā kalpoktaṃ vā yad āgatam |
tenaiva kramayogena vartayet sādhakottamaḥ ||45.633||
pratyāhā nātra saṃdehaḥ ṣaṇmāsaṃ yāva nānyathā |
kvacit snānaṃ prakūrvīta sārdham ekākino 'pi vā ||45.634||
viṇmūtrau tu yadā kuryāc chauca naiva vidhisthite |
pañcamudrāvratīnāṃ ca tābhiḥ sārdhaṃ samācaret ||45.635||
caturthāt paścimaṃ-pakṣe pañcamā prathamā tathā |
māsād vighnāni jāyante mahāraudrāṇi suvrate ||45.636||

[vighnāni]

tān dṛṣṭvā tu na bhetavyaṃ prāṇair kaṇṭhagatair api |
sarpaṃ bhayānakaṃ paśye khādayann iva bhīṣaṇam ||45.637||
viḍālāṃ paśyate tīvrāṃ draṃṣṭrāvikṛtarūpiṇām |
tāṃ dṛṣṭvā tu na bhetavyaṃ na ca karma pramādayet ||45.638||
mūṣakāṃ tu mahāghorāṃ paśyate vighnarūpiṇām |

624cd A f. 211ʳ (pūrvvo↱ktas) **627ab** B f. 213ᵛ(krama↱yogena) **628cd** A f. 211ʳ 2 (↱tṛtīya°) **632cd** A f. 211ʳ 3 (↱svayoni°) **636ab** A f. 211ʳ 4 (pra↱thamā)

624c °oktais] B ; °okta*s A **626d** punaḥ] A ; punar B **628b** kārya vicāraṇāt] A ; kāryā vicāraṇā B **629a** cottarāṃ] A ; cottaraṃ B **630a** āgneyī] B ; agneyī A **630b** ṣaṣṭhe] *conj.* ; aṣṭe A, ~~aṣṭe~~ B • nairṛtikī] *corr.* ; nairitikī A, nairṭikī B **631d** bhakṣaye] A ; bhakṣayet B **632a** tābhi] A ; tābhiḥ B **632b** vidhi°] A ; vidhiḥ B **634b** ṣaṇ°] B ; ṣaṭ° A • yāva] A ; yāvan B(*unmetr.*) **634c** prakurvīta] B ; prakurvītaiḥ A **635a** viṇ°] B ; viṭ° A **635b** chauca] A ; chauca⟨ṃ⟩ B **637a** tān] A ; tāṃ B **637b** prāṇair] A ; prāṇaiḥ B **637c** sarpaṃ] B ; sarppa⟨m⟩ A • paśye] A ; paśyet B **638b** draṃṣṭrā] A ; daṃṣṭrā B

pūjāṃ kṣipanti cākṛṣya śarīre cāruhanti ca ‖45.639‖
na kṣipen na ca bhetavyaṃ na ca kopaṃ samācaret |
UTTIṢṬHOTTIṢṬHAśabdāni KHĀDAYĀMĪti bhāṣayet ‖45.640‖
evaṃ śabdāḥ prajāyante na bhetavyaṃ tu tais tataḥ |
bahi śabdāḥ prajāyante nānārūpā varānane ‖45.641‖
HANA HANEti vyāharāṇi KṢIPĀKṚṢYA ca DURMATI |
aśvakhuraravo bhīma heṣāśabdaḥ sudāruṇāḥ ‖45.642‖
UTTIṢṬHOTTIṢṬHA DURBUDDHE RĀJĀDEŚENA NĪYA ME |
tāṃ śrutvā tu na bhetavyaṃ dhyānacintaṃ na cālayet ‖45.643‖
vikarālāni rūpāṇi vyāvṛtāni tu sādhakaḥ |
lelihyamāno jihvābhiḥ śaktyādyā dantivat priye ‖45.644‖
tāṃ dṛṣṭvā tu na bhetavyaṃ tābhi sārdhaṃ tu mantriṇām |
arghaṃ teṣāṃ pradātavyaṃ manasā vā prapūjanam ‖45.645‖
vilīyante na saṃdehaḥ sattvaṃ vijñāya sādhake |

[vidhiphalam]

pratyahaṃ kriyamāṇe tu jāyante pratyayās tataḥ ‖45.646‖
antardhānādikā devi uttamāsiddhikāṅkṣiṇā |
vartis tasya pradṛśyeta-t-siddhais trailokyavyāpinī ‖45.647‖
ṣaṇmāse tu tataḥ pūrṇe devyaḥ pratyakṣatāṃ yayau |
vikarālena rūpeṇa *na* bhetavyaṃ tu mantriṇā ‖45.648‖
aṇimādiguṇaiśvaryaṃ tadā tasya prajāyate |
mantrā kiṅkaratāṃ yānti tadā devi na saṃśayaḥ ‖45.649‖
HRĪKṢAmātram aśeṣaṃ tu trailokyaṃ paśyate tu saḥ |

[saṃkīrṇavidhayaḥ]

svayonidarśanaṃ devi tridhāvasthaḥ prakīrtitaḥ ‖45.650‖
hitāya sādhakendrāṇāṃ khecaratvajigīṣiṇām |
sarvayāgaprapannānāṃ vidhir eṣaḥ prakīrtitaḥ ‖45.651‖
tridhā bhinnaṃ mahādevi siddhyarthaṃ sādhakecchayā |
tālako miśrakaś caiva vidhinātra samācaret ‖45.652‖
carubhojī na vai kuryā brahmacaryarataḥ sadā |
tālako miśrakaś caiva na śaucaṃ kārayet kvacit ‖45.653‖

640ab A f. 211^r 5 (ca↱bhetavyaṃ) 644ab A f. 211^v (↱vikarālāni) 646cd B f. 214^r (pratya↱yās) 648ab A f. 211^v 2 (ṣaṭmāse↱tu) 652ab A f. 211^v 3 (↱tridhā)

639c cākṛṣya] A ; vākṛṣya B 639d cāruhanti] A ; vāruhanti B 640c uttiṣṭhottiṣṭha°] B ; uttiṣṭottiṣṭa° A 641a śabdāḥ] A^{pc}B ; śabdā A^{ac} 641c bahi] A ; bahiḥ B • śabdāḥ] B ; śabdā⟨ṃ⟩ A 642b durmati] A ; durmatiḥ B 642c aśva] A ; aśvaḥ B • bhīma] A ; bhīmaḥ B 643b nīya me] A ; nīyase B 644a rūpāṇi] B ; rūpāni A 645b tābhi] A ; tābhiḥ B 648a ṣaṇ°] B ; ṣaṭ° A 648c na] B ; *kākapada* A 649c mantrā] A ; mantrāḥ B 652b siddhy°] B ; sidhy° A 653a kuryā] A ; kuryād B

paṅktyarthaṃ tu yadā kuryā darśaye na ca taṃ tathā |
tālake miśrake caiva ekānte bhojanaṃ hitam ||45.654||
athavā nagare grāme rathyāyāṃ gopureṣu ca |
bhakṣantaritaṃ sadā gacche tayo doṣā na vidyate ||45.655||
catuṣkenāpi kartavyaṃ nijayoniṣu darśanam |
pūrvoktena vidhānena śobhanābhiḥ samāvṛtaḥ ||45.656||
svayonidarśane caiva sādhanaṃ tatra kārayet |
catujanmodbhavāṃ dṛṣṭvā pūrvasūtraṃ samārabhet ||45.657||
siddhis tathāṣṭake caiva kartavyā sādhakena tu |
yonidarśanamātraṃ tu saptakādiṣu jāyate ||45.658||
aṣṭake jñānasyotpatti pratyahaṃ nātra saṃśayaḥ |
ākṛṣya sarvabhūtānāṃ rūpānyatvam avāpnuyāt ||45.659||
vīro bhavati so devi yoginīparivāritaḥ |
kauliko ’yaṃ vidhiḥ proktaḥ sādhakānāṃ hitāya vai ||45.660||
caturvidho mayā devi nijayonipradarśane |
kulakrameṇa vai devi tālako miśrakas tathā ||45.661||
ācaren nātra saṃdehas tatra sthityā mahāmati |
carubhojī na kuryāyaṃ vidhi yonipradarśane ||45.662||
brahmacaryarato nityaṃ yoniśo hi na saṃśayaḥ |
na ca caryāvidhāne ’pi bhakṣaṃ bhramaṇam ācaret ||45.663||
śaucaṃ tu sādhakaḥ kuryād yathā āvaśyake śṛṇu |
trīṇi liṅgā mṛdā deyā nava caiva gudā smṛtāḥ ||45.664||
vāmahaste caturviṃśad ubhau caiva caturdaśaḥ |
etac chaucaṃ mahādevi aśuddhasya na saṃśayaḥ ||45.665||
nāśuddhas saṃtyajed vāmayāgakāle ’pi nityaśaḥ |
na ca muktaśikho bhūtvā kiṃcid vastu samācaret ||45.666||
na ca yajñopavītaṃ tyajya-m-*ucchiṣṭo* yāgam ācaret |
trisnāyī atha śuddhātmā bhasmasnānam athāpi vā ||45.667||
mantrasnānaṃ sadā kṛtvā bhasmasnānaṃ samācaret |
mānasaṃ ca tathā kuryā jñātvā viṣayapāṭavā ||45.668||
bhasmasnānena varteta yadā nopahato bhavet |

655cd A f. 211^v 4 (vi↱dyate) **659cd** A f. 211^v 5 (rūpānya↱tvam) **663cd** A f. 212^r (caryā↱vidhāne) **665cd** B f. 214^v(saṃśa↱yaḥ) **667ab** A f. 211^r 2 (yā↱gaṃ)

654a kuryā] A ; kuryād B **654b** darśaye] A ; darśayen B **655c** gacche] A ; gacchet B **657c** catu°] A ; catur° B **659d** rūpānyatvam] A ; rūpāṇyatvam B **662b** °mati] A ; °matiḥ B **662c** kuryāyaṃ] A ; kuryādyaṃ B **663c** vidhāne pi] AB^{pc} ; vidhānena B^{ac} **663d** bhakṣaṃ] A ; bhakṣyaṃ B • bhramaṇam] B ; bhramanam A **664d** gudā] A ; gudāḥ B **665b** °daśaḥ] A ; °daśa B **666a** nāśuddhas] A ; nāśuddhaḥ B **667b** tyajya-m-ucchiṣṭo] *conj.* ; tyajya-m-ācchiṣṭo A, tyajya nocchiṣṭo B **667c** tri] A ; triḥ B **668c** kuryā] A ; kuryāj B

upahatas tu jalasnānaṃ kṛtvā bhasmikam ācaret ‖45.669‖
bhasmasnāne ’pi kartavyaṃ mantrasnānaṃ tu sādhakaiḥ |
japakāle tu samprāpte vātakarmakṛte tathā ‖45.670‖
niṣṭhīvanaṃ na kartavyaṃ mānasaṃ carubhojinām |
mānasaṃ tattvam āsthāya tataḥ snānaṃ samācaret ‖45.671‖
sakṛd daṇḍakanyāsaṃ ca mantram uccārya sādhakaḥ |
sakṛd uccārya hṛdyāgaṃ tato jāpyaṃ samācaret ‖45.672‖
bhasmasnānaṃ sadā kāryaṃ vandanam vā kriyāyute |
tālakenāpi miśreṇa kartavyaṃ siddhikāṅkṣiṇām ‖45.673‖
kṣetrabhasmaṃ sadā śastaṃ trividhe ’pi hi sādhake |
agnikuṇḍe tathā śastaṃ kaubhārā vātha lābhataḥ |
āraṇyake-t-tatheṣṭānāṃ gṛhe vā nātra saṃśayaḥ ‖45.674‖

‖iti brahmayāmale dvādaśasāhasrake sādhakādhikārapaṭalaḥ
pañcacatvāriṃśatimaḥ‖

671ab A f. 212^{r} 3 (ka↱rttavyaṃ) **674cd** A f. 212^{r} 4 (vātha↱lābhataḥ)

670b sādhakaiḥ] A ; sādhakaḥ B **674c** āraṇyake-t] A ; āraṇyake B

Translations

The Maṇḍala

[The Great Pantheon Worship Chapter]

[Domestic Pantheon Worship in Short]

[1]Now I shall teach you the Domestic Pantheon Worship (*gṛhayāga*) in short, by which powers (*siddhi*) quickly arise after the Sādhaka has worshipped [the deities of the *maṇḍala*] for one year. [2]The first [type of Domestic Pantheon Worship (*gṛhayāga*)] is the Threshold Worship (*dehalīyāga*). The second one is [that of] the Mortar (*kaṇḍanī*). The third one is the Water Jar [worship]

---

[1] I had the opportunity to read this chapter with Dominic Goodall, Harunaga Isaacson, Nirajan Kafle, Satyanarayana Sarma, S.A.S. Sarma, Andrea Acri, Csaba Dezső and others at the EFEO in Pondicherry both in July 2008 and in January 2011. These occassions, needless to say, provided me with innumerable new ideas for a better understanding of the text.

samāsata → §3 [loss -ḥ] (see pp. 77–86 to decode my references to Aiśa phenomena); the loss of *ḥ* here may have been caused by the resemblance of this word to a verb form. The syntactically incorrect plural **yais** (→ §12 [pl. for sing.]) is probably meant to refer to the nine types of Domestic Worship listed in the next few verses. **Sādhaka... for one year**: my conjecture is based on 76.1cd (*yena siddhir bhavaty āśu sādhake 'bdam upāsite*) and *upāsita* is used here in an active sense. Consider also *poṣite* (*conj.* HATLEY) and *upoṣita* (although a one-year-long fast is unlikely).

The following teaching of Domestic Pantheon Worship is indeed short. The text only lists the nine types of worship before it goes on to describe the main topic, the Maṇḍala of the Great Worship (*mahāyāga*). Evidently, the topic of the *gṛhayāga* is touched upon to demonstrate that the two kinds of worship are closely related and the nine subtypes of both correspond to each other. For the *gṛhayāga*, see *paṭala*s 13 and 62 and pp. 16 ff.

[2] **dvitīyaṃ** → §36.3 [gender]; **caturthaṃ** → §36.3 [gender]. BraYā 62.235–237ab is parallel with this section. (See apparatus.) Note how different the grammatical endings are in that version. On the possible reasons for this, namely that stem-forms may have been 'corrected' by scribes randomly, see p. 75.

(*udakumbha*). The fourth is the Fireplace [worship] (*culli*). [3]The fifth is the worship of the Grind-stone (*peṣaṇī*). The sixth is [that of] the Mixing Bowl (*kañjinī*). The seventh is the worship of the Pestle (*mauṣalī*). The eighth is [that of] the Broom (*sehārikā*). [4]The ninth is [the worship of] the Platter (*vardhamāna*). It accomplishes all desired ends. The Ninefold [Domestic] Worship, which is related to the Nine Śaktis, has been taught by me.

[The Maṇḍala of the Nine Cremation Grounds]

[5]Now, after this [introduction to the domestic type of worship], I shall teach you [how to perform pantheon worship] in the terrifying cremation ground[s].

---

[3] **°āṣṭamaṃ** → §36.3 [gender]; **smṛtāḥ** → §12 [pl. for sing.]; **peṣaṇī**: note that A and D read *pīṣaṇī*. I have adopted the reading found in 62.236a (see the Apparatus at 3.2). (Note how often B corrects/misinterprets/twists *yāga* to *yoga*, as if consciously trying to turn the text into a yogic teaching (see 3.2a, 3a, 8d, 10b, 15b, 26b, 27b, 28a etc.).)

On the question of what **kañjinī** stands for, and why ***sehārikā*** is a broom and on other details of the *gṛhayāga/navayāga* see pp. 16 ff.

[4] **proktāḥ** → §32 [lack of *sandhi*]; **samanvitā** → §3 [loss -ḥ].

Nine Śaktis: see the same idea in 14.26: *ekavīravidhānena nava yāgāḥ prakīrtitāḥ* | *navaśaktivibhedena svāṅgayuktā na saṃśayaḥ*. Since the detailed rituals of the *navayāga* in *paṭala* 13 focus on the four Guhyakās and four Dūtīs plus the central Goddess, probably the same set of nine deities are meant by the Nine Śaktis here. The nine types of Domestic Worship are also associated with the nine observances of *paṭala* 21: *nava vratā mayā proktā navayāgasamāśritāḥ* (21.54cd).

[5] **śmaśāne tu bhayāvahe**: the -*e* endings may stand for Aiśa neuter plural accusatives (→ §25.2 [loc. for other case]), but I rather take *śmaśāne bhayāvahe* as two ordinary locatives (as suggested by Shaman Hatley), as I do in 3.6d. There is probably an implied object here: *yāgam*, taken from the previous passage, or alternatively *sādhanam* from 3.6c. **yaṣṭa** is Aiśa for *iṣṭa*. **maṇḍala°**: *pāda* d is hypermetrical and forces us to read *maṇḍala* syncopated (*maṇḍ'la*) (→ §28 [syncop.]).

That a *yāga* which is performed in the **cremation ground** is the *mahāyāga*, the main topic of the present *paṭala* (see colophon), is confirmed e.g. in 15.11–12: *śmasāne tu mahāghore yo yāgo kriyate priye* | *śmasānair aṣṭabhir yukto mahāyāga sa ucyate* || *tai dravyai pūrvasūtroktair upahāraiś ca suvrate* | *mahāpaśuvidhānena mahāyāgas sa ucyate*. ("A pantheon worship which is performed in a terrible cremation ground, my dear, and which includes the eight cremation grounds [i.e. the sub-*maṇḍalas*], is called the Great Pantheon Worship (*mahāyāga*). It is called Great Pantheon Worship if it is [performed] with those [impure] substances and offerings mentioned in the previous chapters, O Suvratā, and by the Great Victim method [probably animal sacrifice, as in 3.197 ff, or human sacrifice with a corpse].")

Mahāyāga is contrasted with *gṛhayāga* in 30.222cd: *gṛhayāgaṃ parityaktvā mahāyāgaṃ samārabhet*. ("He should abandon [the practice of] domestic worship and start [performing] the Great Pantheon Worship [in a cremation ground].") **shown**: casting the first glance at the initiation maṇḍala is one of the crucial moments of the initiation ritual. See e.g. SANDERSON 1986:169.

[The Sādhaka] obtains Yogin-ness if he worships it [i.e. the Maṇḍala of cremation grounds described below] after it has been shown to him [at the time of initiation]. [6]The wise one [should be] endowed with the heroic spirit [and should be] solemn and exalted. I shall teach this practice (*sādhana*) [to be practised] in the terrifying cremation ground for those [who are like that].

[Prayāga in the centre]

[7]He should choose a piece of ground there [in the cremation ground] and make it beautiful and level. [He should prepare] cow's blood mixed with wine [and] cow-dung. [8]He should smear [that] piece of ground with that [mixture] and with Avadhūta-ashes. The wise one should construct Prayāga [mentally] on that piece of ground. [9]Then the Mantrin should construct everything similarly to a cremation ground. He should paint [Prayāga?] on a cloth (*paṭa*) in the centre [of the Maṇḍala] (*brahmasthāna*) [and] hold a flower, O Varānanā. [10]He should visualise the cremation ground, [namely]

---

[6] **°yuktaḥ**: one could emend *°yuktaḥ* to *°yukta°*, but even without emendation, the phrase may work, if in a slightly awkward way; **°odāra-m-eva** → §31.1 [hiatus]. **heroic spirit** for **sattvayukta**: see HATLEY 2007:420 n. 9.

[8] **āloḍya** for 'having smeared' is slightly odd (*ā-luḍ* = 'to mix'); we should understand *ālepya*; cf. e.g. *Kiraṇa* 16.9ab: *sammārjya ca samālepya kalārūpaṃ prakalpayet*; (but emend *gomāṃsaṃ surayālobhya* in BraYā 5.17a (MS A) to *gomāṃsaṃ surayāloḍya*).

Avadhūta: i.e. probably with ashes empowered by [the mantras of] Avadhūtā [the supreme Śakti]. On the term *avadhūta*, see HATLEY 2007:371 n. 5: "The expression *avadhūtatanuḥ sthitaḥ* refers to having the mantras of the Supreme Goddess installed onto the body through *nyāsa*."

See also 4.456:

kapālīśaṃ tato nyasya pañcavaktraṃ caturbhujam |
avadhūtaṃ tataś cintya śivādyavani-m-āntikam ||

"He should install Kapālīśa then, who is five-faced and four-armed. Then he should visualise Avadhūtā̆, who spans from Śiva down to the Earth."

By placing ***Prayāga*** in the centre, the BraYā evidently treats it as the most sacred of all sites. Nevertheless it is dubious if it could be treated as an indication of the place of origin of the text. See p. 16.

[9] **kalpaye** → §4.1 [loss -t].

The function of the **flower** here is obscure. It will have a role in 3.214. Alternatively, **puṣpa** might mean (menstrual) blood here: "He should paint [Prayāga]... with blood." **śmaśānena samaṃ**: perhaps "with its cremation ground."

[10] **śmaśānā**: for *śmaśānaṃ* (→ §36.6 [gender] and → §2.3 [loss -m]); **Under that**: for *tasyādhastāt/-ān* (shortening of *-ā* in *tasyā°* → §29 [shortening] and → §4.3 [loss -t]); **nyase** → §4.1 [loss -t].

tasyadhastā: is it the ground under the cloth what is meant? **mantrasaṃyutam**: should there be mantras installed on the *triśūla* or is the installation simply to be accompanied by mantra recitation?

Prayāga, as located in a forest. Under that, he should install (*nyase*[*t*]) a trident, O Goddess, with mantras.

[11]Then [he should install] in the Īśāna corner [NE] the two beautiful rivers [Gaṅgā and Yamunā] and the two door-keepers on the left and right. [12ab]The mantra-master should draw the Maṇḍala with powdered bone and charred bone.

[Measuring the Maṇḍala]

[12cd]The total [width of the Maṇḍala] is nine *hasta*s at each [one of its four] sides (*samantatas*) and it is square. [13]He should draw a lotus in its centre, one *hasta* in diameter (*pramāṇatas*). There should be a passageway (*vīthī*) made for [i.e. around] it, which makes circumambulation (*caṅkramaṇa*) possible. [14]A worship passage (*yajanavīthī*) is also [to be drawn.] It is half a *hasta* in width (*pramāṇena*). Then again [there should be] a circumambulatory passageway (*kramaṇavīthī*) and another worship passage (*yajanavīthikā*). [15]With the same width (*pramāṇa*), eight properly sized and well-measured worship passages (*yāgavīthī*) are to be constructed in due order. [16]He should draw a city-wall (*pura*) outside that [i.e. outside the eight

---

[11] **saridvayaṃ** (*sari°* → §4.1.2 [loss -t]): the reading of MS D is applied here. It is supported by 45.190cd: *pratihārau tu sampūjya saridvayaṃ vṛṣaṃ tathā*. See the *pratihāras* mentioned in the next *pāda* in our chapter. They are Mahākāla and Nandin, see 45.43, and TAK 3, s.v. *dvārapāla* and *nandin*.

Note that it is not a temple entrance being described here, but a section of the centre of a Maṇḍala. See p. 27. On the iconography and mantras of the goddesses Gaṅgā and Yamunā, see BraYā 4.220cd–236ab and 11.187–189ab.

[12ab] MS A is illegible here. The reading accepted is that found in SANDERSON 2009:208 n. 479, which I consider a conjecture. I am quoting his translation here. MS C (not collated for this chapter) reads *asthicūrṇaṃ tadākāraiḥ mantrajñāyālikheśvaraḥ*. **mantrajño** → §33 [frozen sandhi].

[12cd] A hasta is commonly around 24 *aṅgula*s, as is confirmed in BraYā 4.10cd–17ab (see Appendix 2). It equals about 45cm. Thus the Maṇḍala is approximately 4x4 metres.

Note the importance of the recurring number nine here and all over the BraYā.

[13] **pramāṇa** can refer to any measurement. In my translation, I always interpret it as fits the context (here 'diameter'). On vīthīs, see TÖRZSÖK 2003:219.

[14] **punaḥ yajana°** → §33 [frozen sandhi]. Note the syncopated *yaj'navīthī* in *pāda* b (→ §28 [syncop.]).

[15] **prakartavyā** → §3.4.3 [loss -ḥ].

Probably four pairs of one *kramaṇavīthī* plus one *yajanavīthī* are meant altogether. The central lotus is one *hasta* wide. The eight *vīthī*s are half a *hasta* wide each on both sides of the Maṇḍala. That adds up to nine *hasta*s altogether (1 + 2x4). See 3.12c, where the dimension of the Maṇḍala is given as nine *hasta*s, and also the reconstruction of the Maṇḍala on p. 19.

[16] **bahi** → §3 [loss -ḥ]; **vāhaye** → §4.1 [loss -t], but note that MS A actually reads *vāhayer*. This presumably originates in an earlier reading *vāhayed*[*dvāram*]. The double

passageways]. [It should be] adorned with four gates. He should open up (*vāhaye*) the northern gate of the city-wall, no doubt.

[17]Then the excellent Sādhaka should construct the gate of the [first] passageway (*vīthīdvāra*)[, which is half a *hasta* from the outer wall. The opening should be] in the east. In the second [passageway], the wise one should construct [a gate in] the south. [18]In the third [passageway, it is] in the west, and in the fourth, [it is] in the north. In the fifth, it is again the east, in the sixth it is the south. [19]In the seventh, it is in the west, and in the eighth, the north. Having constructed the gates thus, the Sādhaka, concentrated, [20]should add a triad of lines (*rekhātraya*) on the Pīṭha in three colours, O Suvratā. The white-coloured one is Sattva, the red one is taught to be Rajas, [21]the black-coloured one is Tamas. They should be known [thus] by the Sādhaka. The white line is Vāmā, the red one is taught to be Dakṣiṇā, [22]the black-coloured one is Madhyamā. This is how the triad of Śaktis and

---

d then may have triggered the insertion of an *r*, as if the doubling were caused by an *r*. Then the final *d* of *vāhayed* was dropped.

To leave the *western* gate open and to block the other four is common in *maṇḍalas* in Saiddhāntika texts, see e.g. Niśv Uttarasūtra 3.8cd: *paścimaṃ vāhayed dvāraṃ trīṇy etāni tu rundhayet*; Sarvajñānottara 8.75ab: *vāhayet paścimaṃ dvāram itarāṇi nirodhayet.* In the BraYā however, it is mostly the northern gate that is open, making the entering Sādhaka face south.

[17] **dvitīyāyā**: for *dvitīyāyāṃ* (→ §2 [loss -m]); **vīthyāyāṃ**: for *vīthyāṃ* (→ §27 [themat.]); **kāraye** → §4.1 [loss -t].

[18] Note how the openings of the passageways are rotating clockwise. This forces the entering Sādhaka to automatically perform *pradakṣiṇa*. See a reconstruction of the Maṇḍala on p. 19.

[19] **saptamyāyāṃ** is a feminine locative from the Aiśa extended stem *saptamya*, instead of the standard *saptamyāṃ* from *saptamī* (→ §27 [themat.]); **aṣṭamyāyāṃ**: see *saptamyāyāṃ* above. **pratīcyaṃ** ('west') is my conjecture for *pradīpye* supported by the evident sequence of directions (condier also *pratīcye*, HATLEY).

[20] **tribhi** → §3.4 [loss -ḥ]; **sattva** → §1 [stem-form]; **raktavarṇa rajāḥ smṛtāḥ**: understand *raktavarṇā rajaḥ smṛtā*.

The **pīṭha** in this case is the square on which the lotus was installed (see 3.13). See e.g. TÖRZSÖK 2003:219. The three lines should be drawn around or rather inside the *pīṭha*. But note that in 3.23, they seem to be located elsewhere.

[21] The grammar of the verse is odd and the translation slightly tentative. Understand **kṛṣṇavarṇes tamaḥ proktair** as *kṛṣṇavarṇā tamaḥ proktā*. It is difficult to see how this corruption(?) came about, and what the real function of **jñātavyā** could be; alternatively consider *kṛṣṇavarṇais tamaḥ proktair* ("with the black lines is signified *tamaḥ*", HATLEY). **smṛtāḥ** → §12 [pl. for sing.] or §10.5 [redund. cons.] Vāmā, Dakṣiṇā and Madhyamā are the three Śaktis (*śaktitraya*). Their description is to be found in 4.240–246ab. See also the next verse.

[22] **rekhā** → §3 [loss -ḥ].

On the three Śaktis Vāmā, Dakṣiṇā and Madhyamā, who preside over the three streams of revelation, see also BraYā 3.214–215, and *paṭalas* 27 and 39, and HATLEY 2007:194. The

the colours are situated. Thus spoke Bhairava.

[23]He should add the triad [of lines] in three colours [also?] to the city-wall outside, which is marked with four gates, as prescribed, one by one, no doubt.

[Embellishing the Maṇḍala]

[24-25ab]He should make [the lines] outside beautiful, to the extent that his knowledge [or mental capacity] allows (*svavijñānaprabhāvena*), with ornaments (*upaśobha*) in beautiful colours, [making them] rich in many kinds of 'petal-curves' (*pattralatā*) and adorned with many kinds of flowers.

[The procedure]

[25cd]The Mantrin should draw the supreme Maṇḍala (*pura*) with [the help of] assistants (*sakhāya*) [26]or he can draw it alone, O Mahādevī, as prescribed

---

reading **śakti** is slightly insecure because MS A is illegible at this point. Nevertheless, the text clearly deals with a set of three Śaktis here.

[23] **bahi** → §3 [loss -ḥ]; **dadyā** → §4.1 [loss -t]. **°lakṣite:** *em.* for *°lakṣitsaṃ*; it is definitely the *pura* that has four gates, and not the three lines (see 3.16ab), as suggested by the MS reading. **bahi** may be corrupt for something other than *bahiḥ* and compounded with *trika*. It is not clear at this point if it is a new set of three lines or the same as above. Previously, they were said to be drawn on the Pīṭha.

[24-25ab] **bāhyataś** has been corrected from *bāhyatāś*, which may have triggered the form *yathāśobhās* in the next *pāda*; **yathāśobhās** may stand for *yathāśobhais* ('[with any] beautiful [colour]' → §13.2 [nom. instead of instr.]) or *yathāśobhaṃ* in an adverbial sense; alternatively, and most probably, the feminine forms may qualify the three lines (*rekhā*[*s*]) mentioned in the previous verse; **yathāśobhā**: again, most probably the lines are meant (for *°śobhās* → §3 [loss -ḥ]); the interpretation of this verse is further complicated by the fact that *śobha* and *upaśobha* are elements of the gates of *maṇḍalas*, see TÖRZSÖK 2003:219 and BraYā 3.48; but note that in 3.29–30 the same words do not seem to carry any technical meaning. **kīrṇai** → §3.4 [loss -ḥ].

pattralatā: According to MMW, it is the same as *pattrabhaṅgi*: "a decoration consisting in lines or streaks drawn on the face and body with musk and other fragrant substances." The *Encyclopædia Britannica* gives this definition: "The *patralatā*, with flowers issuing from a central undulating stem, is found carved on monuments at Bhārhut (2nd century BC) and Sānchi (1st century BC). Relatively naturalistic in the earlier monuments, the motif was progressively stylized, finally culminating in rich, foamlike foliated scrolls that have little resemblance to the lotus plant. [...]" (Accessed online on Jan 14th, 2011 at http://www.britannica.com/EBchecked/topic/446572/patralata.)

[25cd] **sakhāyaiḥ**: for *sakhibhiḥ* or *sahāyaiḥ*; the thematised Aiśa form *sakhāya* is very common; **sahitā**: understand *sahito*; **mantrī** → §32 [lack of *sandhi*].

The *pura* is both the whole *maṇḍala* and the wall surrounding it.

[26] If **°āvaraṇaṃ** is syncopated (→ §28 [syncop.]: *navāvar'ṇaṃ*), then it produces a *ma-vipulā*; **varjye**: understand both *varjaye*[*t*] and *varjya*; **navāvaraṇa**: see 3.50 ff.

in his private pantheon worship (*svayāga*). In that [latter] case (*evaṃ*), he should omit the Nine Circuits (*navāvaraṇa*). He should draw [them] in [rituals] of the Nine etc. [27]In the Three-Tattva Worship (*tritattvayāga*) [the Maṇḍala] is to be drawn together with the Nine Circuits. In the remaining pantheon-worship rituals [it is to be drawn] without the Nine Circuits. [28]When [the Sādhaka] draws the Maṇḍala (*pura*) by the method of private pantheon worship (*svayāga*), O Suvratā, he [should prepare] cow's blood mixed with wine [and] cow-dung. [29–30]The Mantrin should apply *potaka* [mixed with the above?] gradually in-between the passageways (*vīthyā/vīthī*) with canopies and banners to make it beautiful, O Suvratā. They are to be attached to big sticks [and] they should be of five colours. Having drawn the Maṇḍala thus adorned all around [31]with substances, no doubt, the Sādhaka should perform the measuring by thread (*sūtrakārya*) without dualist thoughts (*nirvikalpa*), with a thread found in a cremation ground.

Nine: *navakādiṣu yāgeṣu* is a recurring phrase in the BraYā; see e.g. 4.284a and 25.165. Thus I think here we should assume the same. The number nine should refer to a set of nine goddesses (four Guhyakās, four Dūtīs, plus the central goddess; or sometimes nine Mātṛs, see e.g. 23.10ab: *pūrvoddhṛtaṃ tu yad bījaṃ raktākhyaṃ navake vidhau*; 23.25ab: *mātṝṇāṃ navakaṃ yat tu saptapattre tu padmake*). Alternatively, the last sentence here could be joined to the one before it (HATLEY): "In the [latter] case (*evaṃ*), in the cases of the Ninefold Yāga and other [pantheons], one should draw [the *maṇḍala*] excluding the nine circuits [i.e. just the lotus(es)]." This interpretation would assume that *ca* in *cālikhet* has no function.

[27] **śeṣaṃ:** understand *śeṣeṣu* (→ §13.4 [nom. for loc.]). **tritattvayāga:** see 3.212.

[28] MS B's scribe seems to read *yoga* in most instances of A reading *yāga* (see 3.2a, 3a, 8d, 10b, 15b, 26b, 27b, 28a etc.). Note also B's *goraḷkṣḷaṃ* in 3.28c for A's *goraktaṃ*. Is this a deliberate attempt by B's scribe to make the text more 'yogic'?

[29–30] **kramā** → §4.1 [loss -t]; **vīthyā°:** thematised feminine base form (→ §27 [themat.]); alternatively, one could emend to *kramavīthyāntareṣu* ('on the *krama*[*ṇa*] *vīthīs*', HATLEY); **vaiḥ** → §10.5 [redund. cons.]; **ullocaiś** is an emendation of *ullaukaiś*; another possibility would be *ulūkaiś* ('with owls'; see 3.78b and 45.192c and 45.167b); **yathāśobhā:** perhaps the feminine is used to refer to the *vīthīs*; **°yaṣṭā°** is probably a thematised feminine noun from *yaṣṭi*; **°utthābhiḥ** → §36.5 [gender]; **maṇḍale** → §25.2 [loc. for other case]; **lekhya:** for *lekhitvā* or *likhitvā* (or *likhya* → §38.1 [lyap for ktvā]). **potaka** (or *potikā*) is probably a plant (Basella Lucida, Basella Rubra, Anethum Sowa?); alternatively, understand *pota*, 'cloth, garment' (MMW).

[31] **kārayet** → §42 [caus. in non-c. sense]. **The substances** in this context are obviously impure ones (blood etc.). **dualist thoughts:** hesitation in using impure substances. **The measuring by thread** is the actual measuring of the Maṇḍala with the help of threads. See SANDERSON 2009:208 n. 479 for a partial translation of this verse: "He should do the outlining with a cord from the cremation ground".

[Measuring the Maṇḍala]

[32-33]He should measure the Maṇḍalas with that [thread] in accordance with the rules and commands. He should determine [the location of] the centre [of the Maṇḍala] (*brahmasthāna*) [and] cast the first thread in the east-west direction and mark the centre. He should measure out one *hasta* to the east and one to the west. [34]He should make two marks [one *hasta* away from the centre in both directions on the east-west axis]. The excellent Sādhaka should then stretch out a thread of the [proper] length (*pramāṇa*) there, holding it with both hands. [35]Then he should fix his right hand on the mark on the east[ern point that he has just made; point A in the diagram below], he should lift his left hand, which holds the thread together with the chalk.

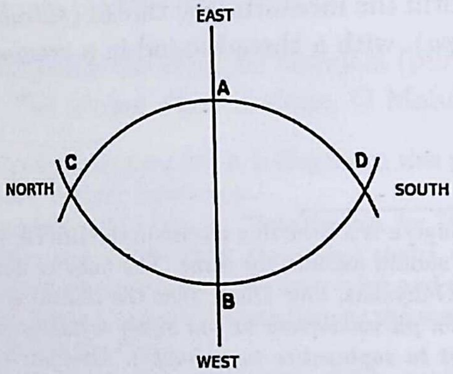


Diagram 1: *The 'Fish-process'* 3.35 ff (*matsyasādhana*)

[36]Then the wise Mantrin should move his [left] hand [around in a semicircle] in the northern direction [points B-C]. Then he should fix his left

---

[32-33]**maṇḍalān tena**: either understand *maṇḍalaṃ tena* or take it as a reference to also the sub-*maṇḍalas* to be drawn (in masculine); the reading *maṇḍalāntena* ('by the end of the Maṇḍala') does not yield any applicable sense; **tha** stands for *atha*: to find *atha* at the end of an even *pāda* is not unusual in the BraYā, see e.g. 1.117b (HATLEY 2007:309): *striyo vā siddhibhāginyas teṣām adhigṛheṣv atha*; 12.58b: *padmeṣv api na saṃdehaḥ padmamālāsthiteṣv atha*. **cast**: probably rather in the sense of 'to tap the tread that has been coloured with chalk in order to mark the ground with chalk-powder.'

[34]The proper length should definitely be at least a little more than one *hasta*, or rather it should be around two *hastas*. In this way the two marks to be made on the northen side and the two marks on the southern side will cross each other.

[35]**khaṭikāyāṃ** stands for the instrumental *khaṭikayā* or rather the Aiśa instrumental *khaṭikāyā* (→ §21 [ayā]) having a redundant *ṃ* (→ §10.3 [redund. cons.]); **°cihnes** → §10.1 [redund. cons.].

[36]See Diagram 1 above.

hand on the mark on the west[ern point, B]. [37]The Sādhaka should move his right hand [around in a semicircle] holding the thread, in the northern direction [points A-C]; [this is the way to establish the north-south axis] in the process (*sādhana*) [called] the Fish. [38]He should establish the southern direction by the very same procedure [performed on the other side of the east-west axis] with a chalk in his hand, O Mahāmati. [39ab]Having performed the procedure of the two Fish [i.e. the tracing of two intersecting lines on the northern side and the ones on the southern side], and also that of the crosses [that result from the intersecting] Fish[-tails],

[Measuring the width of the Maṇḍala]

[39cd]the Mantrin should stretch out the thread in the north-south direction. [40]He should rub [the thread] with chalk and cut a nine-*hasta*-long [piece out of it]. He should measure out (*gṛhya*) a four-sided Maṇḍala[-area] (*pura*) and tap the threads (*sūtra*) [to mark the lines with the falling chalk-powder]. [41ab][The same is to be done] when [making] all the circuits and the Lotuses.

[Measuring the 1x1 *hasta* central square]

[41cd]He should measure out half a *hasta* from the centre (*brahmasthāna*) towards the east. [42]Then he should measure out half a *hasta* towards the

---

[37] **dakṣiṇaṃ** is emended from *dakṣiṇe* to avoid the confusion between the right and left hands and the directions in which they move.

Fish: it is called the Fish Process (*matsyasādhana*) because the two intersecting lines made in the north (to mark the norther direction) resemble (the tail of) a fish. See BRUNNER 1985:149, which is the source of the image that I have modified and am using above (Diagram 1). See also e.g. *Puraścaryārṇava* 3.86–88 (≈ *Śāradātilaka* 3.103–106):

caturṣv api ca koṣṭheṣu koṇasūtracatuṣṭayam |
madhye madhye yathā matsyā bhaveyuḥ pātayet tathā ||
pūrvāparāyate dve dve mantrī yāmyottarāyate |
pātayet teṣu matsyeṣu samaṃ sūtracatuṣṭayam ||
pūrvavat koṇakoṣṭheṣu karṇasūtrāṇi pātayet |
tadudbhūteṣu matsyeṣu dadyāt sūtracatuṣṭayam ||

[38] **°mati**: Aiśa feminine vocative instead of *°mate* (→ §17 [-i voc.]).

[39ab] **matsyayo** → §3 [loss -ḥ]; **crosses**: my translation is slighlty tentative here.

[39cd] **dakṣiṇā** is either an old/Vedic instrumental or, more probably, Aiśa for *dakṣiṇāt*.

[40] **khaṭikāyā** → §21 [ayā]; **ghṛṣṭakañ**: since the *pāda* is both unmetrical and problematic, some emendation is required. Alternatively, *khaṭikāyā* could be read syncopated (*khaṭ'kāyā*) (see 3.43b), but *ghṛṣṭakañ* is probably still to be understood either as a participle (*gharṣan*) or an optative (*gharṣet*); **choṭaye** → §4.1 [loss -t].

gṛhya: the sense 'to measure' can be inferred e.g. from 3.41d.

[41ab] My translation of this sentence is tentative.

[41cd] **gṛhṇayet**: Aiśa optative. Understand **brahmasthānā°** as an ablative form (→ §4.3 [loss -t]) in *sandhi* with **°ārdhahastaṃ**. Note that the *brahmasthāna* here is the central point and not an area in the centre.

west, and also towards the north and also towards the south.
[43ab]The excellent Sādhaka should make marks with the chalk.

[The grid]

[43cd]The wise one should lay down [and tap] the thread in the western and eastern sections (*bhāga*) [of the Maṇḍala] [44][tracing] a line half a *hasta* away [from the Pīṭha] in the south-north direction. [He should then trace] a line in the northern [and southern sections of the Maṇḍala] by the same method. [45]Then he should lay down [and tap] the thread in the eastern and in the western sections [of the Maṇḍala again, in the north-south direction, half a *hasta* from the previous line]. [He should draw] the lines in the southern and in the northern sections [of the Maṇḍala] in the eastern [and western directions]. [46]He should then lay down the excellent thread in the western direction. By this process, he should lay down the threads in the [four] directions [again and again].

[47]The Sādhaka, in great concentration, should lay down the threads nine times, each half a *hasta* away from the previous one. [48]The Sādhaka, in

---

[43ab] **kārayitvā** → §42 [caus. in non-c. sense]; **khaṭikāyā** → §21 [ayā] (the *-āyā* ending would also be required metri causa, but since the *pāda* is hypermetrical it is rather to be pronounced syncopated [*khaṭ'kāyā*], → §28 [syncop.]).

[43cd] **paścimā°** is probably meant to be part of a compound here, with some metrical lengthening.

A **bhāga** is, in *maṇḍala*-context, the length of one side of one *koṣṭha*. A *koṣṭha* is one square unit of the grid that makes up the whole Maṇḍala. See TÖRZSÖK 2003:219. On the other hand, *bhāga* here may simply stands for the eastern and western, as well as the northern and southern parts of the whole Maṇḍala.

[44] **rekhāyāṃ** and **rekhāyā**: probably feminine instrumentals are meant (→ §21 [ayā] & 10.3 [redund. cons.]).

[45] **rekhāyāḥ**: probably for a feminine instrumental (→ §21 [ayā]).

[46] **pātaye** → §4.1 [loss -t]; **paraṃ** is B's reading, which is required metri causa; the text might have originally read *punaḥ* ('again') here, which would fit the context better than the adjective 'excellent' (*para*); alternatively understand *paraṃ* adverbially: 'afterwards'.

The ongoing description is confusing, and my translation tentative, but verses 3.43cd–49 should probably describe the process by which the Sādhaka draws a grid around the central 1 x 1 *hasta* square: he should draw a line (N-S) half a *hasta* east of the eastern side of the central square; then one (N-S) half a *hasta* west of the western side of the central square; then one (E-W) south of the southern side; then one (E-W) north of the nortern side; then four similar lines half a *hasta* from these lines; and so on and so forth until he has a grid of 18 x 18 squares, each $\frac{1}{2}$ *hasta* x $\frac{1}{2}$ *hasta*.

[47] **navavārāṇi**: understand *navavāraṃ* (adv.); **saṃkhyayā** is pleonastic.

The Sādhaka should draw nine lines in each of the four directions, including the outer wall of the Maṇḍala.

[48] **upaśobhās** may be parts of the gates in the outer wall of the Maṇḍala. See TÖRZSÖK 2003:217–219. **prakoṣṭhas** may perhaps also be ornamental elements of the gate. See also

great concentration, should lay down [the threads] one by one [constructing the Maṇḍala] with the *upaśobhās* [and] *prakoṣṭhas* etc. [49]The gate[s] should be as [wide] as the lotus [i.e. one *hasta* wide] and should be endowed with *prakoṣṭhas*. He should draw an eight-petalled lotus with a pericarp in the centre [of the Maṇḍala]. [50ab]He should construct a city-wall with four gates [and] make the [chalk-]powders fall down [from the threads].

[First Circuit on the pericarp: the core pantheon]

[50cd]Having made [his] body [empowered with the mantras of] Avadhūtā and besmeared with ashes, [51]free of conventional practices (*nirācāra*), he should visualise the terrifying Kapālin. He should worship himself [as Kapālin surrounded] by the Devīs [i.e. the Guhyakās and also the Dūtīs] who are headed by Bhīma[s] in the centre of the lotus. [52]He should install the terrifying god Kapālin on the pericarp.

The first Devī [i.e. the first Guhyakā] is in the east. He should install the second one in the south. [53-54]The third one is in the western section, the fourth in the north. He should install the [four] Dūtīs starting from the

---

next verse and compare 3.24–25ab.

[49] **bhave** → §4.1 [loss -t].

[50cd] **tanuṃ**: A's reading (*tanu*) makes the *pāda* unmetrical. **Avadhūtā**: see note ad 3.8.

[51] On the **nirācāra** state, see HATLEY 2007:371 n. 5. **Kapālin**: i.e. Kapālīśa, the central male deity.

The phrase **devyā bhīmādyāḥ** is probably intended to be in the (partly Aiśa) plural accusative. While *devyā* in itself may suggest a singular instrumental, I do not think that the supreme goddess in the singular is meant here, since there hardly seems to be any mention of her in this chapter. See p. 20.

That **bhīmādyāḥ** ('Bhīma etc.') denotes Kapālīśa and the four Guhyakās (and the four Dūtīs) and/or the four Guhyakās and the four Dūtīs with their partners, who are forms of Kapālīśa, can be inferred from verses 29.9ab–10ab, which state, somewhat obscurely, that Kapālīśa is husband for all the Guhyakās and Dūtīs and that he is, or rather the goddesses are, called Bhīma/Bhīmā when he accompanies them one by one:

kapālīso mahādevi āsām api patir bhavet |
vaktranetrāṅgasaṃyuktaṃ bhairaveṇa samanvitāḥ ||
bhīmasaṃjñā samākhyātaṃ prati prati-m-avasthitaṃ |.

"O Mahādevī, Kapālīśa is also their partner. They are paired with Bhairava, with all their Face- and Eye-[mantras]. He is/they are taught as 'Bhīma', him being coupled with each of them individually."

[53-54] MS A (*āgneyāṃ diśim*) seems to hesitate between *āgneyyāṃ diśi-m-* and *āgneyīṃ diśaṃ* (→ §26 [ambiv. ending]). The same phenomenon occurs in the *Sarvajñānottara*, see e.g. 5.16: *āgneyyāṃ diśim āśritya vidikṣu praṇavena tu*; **dūtyā°** is an extended stem from *dūtī*, while **yoginyā** is an extended stem from *yoginī* (→ §27 [themat.]); **dūtī** and **yoginī** are meant to be feminine plural accusatives (*dūtīs* and *yoginīs*; → §3 [loss -ḥ]).

quarter of Fire [SE] up to the Īśāna [corner: NE]. After the Dūtīs, he should install the [six] Yoginīs. Then, after the Yoginīs, he should place the [eight] Mātṛs in the eastern etc. [eight directions].

[2–9th circuits on the pericarp]

[55]In the second circuit (*āvaraṇa*), the wise one should install the Mātṛs that are born from Caṇḍā (*caṇḍasambhava*), in the third one the Lokeśī goddesses, the mothers of the worlds. [56]He should install the Vāgbhavā goddesses in the fourth [circuit], the Manodbhavās in the fifth, the Yogajās in the sixth and the Pūtanās in the seventh, [57]the [Mātṛs of the] quarters in the eighth [circuit], the Rudramātṛs in the ninth. The Mantrin should worship the twenty-four Yoginīs around [all these] in due order, [58-61ab]in threes, as prescribed. They are the causes of all powers (*siddhi*):

[1] Suprabhā, [2] Devamātā, [3] Viśālā,
[4] Yogavāhinī, [5] Hayavegā, [6] Suvegā,
[7] Manmathī, [8] Vāyavī, [9] Vānarī,
[10] Kroṣṭukī, [11] Mṛgāṅkā, [12] Śaśinī,
[13] Śivā, [14] Siṃhānanā, [15] Vyāghrī,
[16] Hariṇī, [17] Kekarā, [18] Mārjārī,
[19] Ghaṇṭā, [20] Jāmbavī, [21] Vegavāhinī,
[22] Gaurī, [23] Rambhā, [24] Śacī.
He should venerate the Yoginīs.

---

[55] The form **prājña** should be understood as a singular nominative (→ §1 [stem-form]); **mātarāś**: standing for *mātṝs* (→ §27 [themat.]); this is B^{ac}'s reading against A's, and D's, *mātarāñ*, which are probably scribal errors; **caṇḍa°**: one could suppose that *caṇḍa* in the text is metri causa for *caṇḍā*. The question is whether this Caṇḍā has anything to do with the main goddess of the cult, Caṇḍā Kāpālinī. See p. 20. **devīṃ** should either be corrected to *devi* (voc.) or understood as a feminine plural accusative; **lokeśīṃ**: understand it as a feminine plural accusative; **°mātarāḥ**: for *mātṝḥ* (→ §27 [themat.]).

[56] **°bhavām** and **yogajāṃ** stand for feminine plural accusatives (→ §36.2 [gender] & 8 [ṃ for n]).

[57] Either understand **diśāṃ** as plural accusative (→ §27 [themat.] & 8 [ṃ for n]) or rather emend *diśāṃ mantrī* to *diśāṃ mātṝr/mātrī* ('Mothers of the quarters', *em.* HATLEY) since their position in the circuits in the *maṇḍala* is exactly what is being described, see p. 23; **°yoginyo** → §33 [frozen sandhi] or **°yoginyo arcayet** → §35.6 [irreg. sandhi].

[58-61ab] **vāyavī** is an emendation based on the parallel cited in the apparatus at the present verse; **yoginyā**: for *yoginīs*. See the parallel passage BraYā 30.90–99ab and its analysis on p. 22.

[61cd]He should position the four Dvārapālas at the gates: [62]one who desires powers of his choice (*siddhi*) should worship [the Dvārapālas] Gokarṇa, Śaṅkukarṇa, Hayagrīva and Rāvaṇa, as prescribed, O Goddess. [63ab]Outside the Maṇḍala, there are the eight yoga-born trees.

[First cremation ground (E): Vārāṇasī]

[63cd-64]He should install a Vajra in the east. The excellent Sādhaka should also install a Śleṣmāntaka-tree there with the tree-mantra, O Deveśī. He should draw eight [criminals] impaled on stakes in the cardinal directions (*diś*) and the intermediate points (*vidiś*) of the compass. [65]In the Īśāna [corner: NE], he should draw a terrifying (*ghora*) jackal (*śivā*) with a blazing face. In the four cardinal directions, he should draw the four Rākṣasas: [66]Nandi, Upanandi, Gopati and Sumati. Having installed Nandi east of the Yoga-tree, O Suvratā, [67]he should install Upanandi south [of the tree], O Goddess. [He should draw] the Rākṣasas on the pericarps [of] six-petalled lotuses. [68]Having drawn Gopati in the west inside a lotus, the Mantra Master should draw Sumati in the north inside the lotus.

[69]East of Nanda, O Devī, the wise one should install Dharmanī on the eastern petal, Pivanī on the south-southeast petal. [70]On the south-southwest petal, he should draw Raudrā. On the western petal, O Goddess, the wise

---

[61cd] Understand **dvārapālāṃ** as masculine plural genitive (→ §24 [pl. gen. -āṃ for -ānāṃ]) or perhaps plural accusative (→ §8 [ṃ for n]); **catuṣkān**: understand *catuṣkaṃ*.

[62] **gokarṇa** → §1 [stem-form]; **pūjaye** → §4.1 [loss -t]. The phrase *yatheṣṭāṃ siddhi-m-īhakaḥ* hesitates between a compound form *yatheṣṭasiddhīhakaḥ* / *°siddhi-m-īhakaḥ* and a structure involving an independent object (*yatheṣṭāṃ siddhim...*).

[63ab] **yogajāṃ drumām** → §18.1 [acc. for nom.] & 8 [ṃ for n]. Each of these trees is connected with one of the eight Cremation Grounds or sub-Maṇḍalas, which are the topic of the following sections. Or perhaps emend *yogajāṃ* to *yojayet* (Dezső).

[63cd-64°] **protā** → §13.1.1.1 [nom. as acc.]; **likhe** → §4.1 [loss -t]; **dikṣuś** → §10.2 [redund. cons.].

The **vajra** is commonly associated with the east, because it is the distinctive weapon of Indra, the guardian of that direction. See e.g. the *Pañcāvaraṇastava*, in which the fifth circuit involves ten weapons for ten directions: *vajra, śakti, daṇḍa, khaḍga, pāśa, dhvaja, gadā, triśūla, padma, cakra* (Goodall 2005:19). The first eight of these correspond to the weapons for the eight *śmaśānas* coming up in the following sections. See also p. 24.

[65] **śivā jvālāmukhī** → §2.4 [loss -m]. **rākṣasān tathā** → §35.15 [irreg. sandhi].

[66] **gopatiṃ**: I accepted B's reading for metrical reasons (two *laghus*); **nandi** → §2.1 [loss -m].

[67] **upanandī** → §30 [length.] & 2.1 [loss -m]; **rākṣasāṃ** → §8 [ṃ for n].

[69] **dharmanī** (for *dharmaṇī*) and **pīvanī** → §2.4 [loss -m]. **Nanda**: understand Nandi[n].

[70] **raudrāṃ caiva** is my conjecture, but *raudrāṇy eva* may have been meant. **rucikā** → §2.4 [loss -m].

one should install Rucikā. [71]On the north-northwest petal, he should draw Satā. On the north-northeast [petal], he should install Sarvadā. [72]For all Rākṣasas he should draw the [same set of] six Yoginīs. The Mantrin should draw the same set (*etā eva*) for each.

[73]Having drawn the cremation ground in Vārāṇasī thus, he should draw Mahādeva under the Yoga-tree. [74][Mahādeva is] four-faced, very powerful, fierce (*raudra*), terrifying (*bhairavarūpin*), [is to be installed] on [the pericarp of] an eight-petalled lotus, and is joined by eight Rudras [on the petals of the lotus. [75]Outside the circle of Rudras, he should draw six Yoginīs starting in the east up to the north-east: [76]Nandī, Upanandī and matchless Sumanā, Sānuvegā, Mahānāsā and matchless Daṇḍinī. [77ab]He should draw all these in the cremation ground in Vārāṇasī.

[Second cremation ground (SE): Virajā]

[77cd]He should draw Trikūṭa in the Fire [corner], in Virajā [SE]. [78]It is covered with trees and creepers and is adorned with owls. Nandi, Chagala, mighty Kumbhakarṇa, [79]and Hetuka [are the four Rākṣasas here.] He should practise[?] this deitiy (*deveśa*) there in the cremation ground. Above that place he should draw a spear (*śakti*) and a great Karañja-tree. [80]Under [the tree], he should draw an eight-petalled lotus with a pericarp. He should draw the god

---

[71] **satā... sarvadā** → §2.4 [loss -m].

[73] **saṃsthitaḥ**: understand *saṃsthitam* (→ §13.1 [nom. as acc.]).

[74] These Rudras and the Rudras for the other cremation grounds are named in 3.132ff. For their iconography, see 4.275:

śmaśānasaṃsthitā rudrāḥ śvetavarṇāf prakīrtitāḥ |
paṅkajāni tu sarveṣāṃ sitaṃ caiva na saṃśayaḥ ||

"The Rudras dwell in the Cremation Grounds, and are taught to be white. The lotuses of all of them are also white, no doubt."

[75] **yoginya** → §3 [loss -ḥ]; **pūrvā diśi**: understand *pūrvāṃ diśaṃ*.

[76] **daṇḍinī** (B's reading): this Yoginī name appears in other lists of Yoginīs in BraYā 30.64 and 73.

[77ab] **śmaśānaṃ** → §18.3 [acc. for loc.]; **sarva** → §1 [stem-form].

[77cd] Virajā is "modern Jajpur in the Cuttack District of Orissa, formerly the capital of the Bhauma-Kara kings" (SANDERSON 2009:113 n. 241). **Trikūṭa**: does it stand for three peaks or the name of a mountain or perhaps a flame?

[78] **nandiś** → §13.1 [nom. as acc.]; **kumbhakarṇa** → §1 [stem-form]. I do not think that in this list **mahābala** is a name.

[79] Is **samabhyaset** corrupted from *samālikhet*? Consider SANDERSON's conjecture (2009:113 n. 241): *samaṃ nyaset*. **deveśaṃ**: read *deveśi*? **śmaśānena**: for a locative (→ §20.3 [instr. for loc.]).

[80] **°ādhyastā** → §4 [loss -t].

Mahāghaṇṭa: see Sanderson 2009:113 n. 241 [on Ghaṇṭīśa appearing in Nayapāla's Siyān stone slab inscription]: "This Ghaṇṭīśa is perhaps a double of the

Mahāghaṇṭa Bhairava on the pericarp. [81]On his hip he is adorned with seven bells (*ghaṇṭā*). He is joined by the eight Rudras, who have Bhairava-forms. [82]Outside the Rudras, O Goddess, he should draw six Yoginīs: Yamaghaṇṭā, Karālā, Mahājihvā, Kharānanā, [83]Karālī and Danturā. They are known by [these] names. Surrounding the circle of Rudras, [they] stand in a circle in the six directions.

[Third cremation ground (S): Kollagiri]

[84]The Mantrin should draw a very terrible, frightening, dreadful cremation ground in the south: Kollagirī by name. [85]He should draw a staff (*daṇḍa*) there, [and] a Bhītaka-tree in the centre. [The cremation ground is] covered with many kinds of trees and is on top of Mount Kollā[/Kola]. [86]On its outside, in the cardinal and intermediate direction, [it is] surrounded by blazing funeral pyres all around, O Mahāyaśā. [87]Under it, he should draw an eight-petalled lotus with a pericarp. Agni, Kṣetrapāla, Mahālakṣmī, Bhayāvaha [should also be installed?]. [88]Onto that place, the wise one should install the god Mahāhāsa. [He is surrounded by] the eight Rudras on the petals of the lotus, O Deveśī.

[89]Outside [the circle of] the eight Rudras, [Mahāhāsa] is surrounded by [six] Yoginīs: Trāsanī, Bhīṣaṇī, Māyā, Mṛtyu, Dūtī, Vivasvatī. [90]The Yoginīs in the Yama direction [S], who are venerated by the gods, have been enumerated. Outside the Yoginīs, he should draw the four Rākṣasas: [91]Piṅgala in the east, Gajakarṇa in the south, Dantika in the west, Bhṛkuṭīmukha in the north.

Mahāghaṇṭeśvara/Mahāghaṇṭa identified by the *Picumata* (3.77c–83) as the Bhairava of Virajā. . . "

[81] **°sapta°**: understand *°saptaka°*.

[82] **yoginya** → §3 [loss -ḥ].

[83] **nāmaiś** → §27 [themat.]; **ṣaṭdikṣu**: note the lack of/irregular internal *sandhi* (→ §35 [irreg. *sandhi*]); **cakram āsthitāḥ**: consider the reading in SANDERSON 2009:113 n. 241: *ca kramāt sthitāḥ*; cf. JYR 3.33.1cd: *aṣṭakaṃ ca maheśāna yathā cakrakramāsthitam*.

[84] **kollagirī** is a variant of Kollagiri/Kollāgiri metri causa or rather stands for the accusative *kollagiriṃ* (→ §2.4 [loss -m]).
Kollagiri is Kolhāpur in Karṇāṭaka (SANDERSON 2009:231 n. 529).

[85] **daṇḍa** → §1 [stem-form]; **kollāgiryopari**: understand *kollāgiry-upari*; **°oparis** → §10.1 [redund. cons.].

[86] **dikṣuś. . . vidikṣuś** → §10.2 [redund. cons.]. The feminine vocative **mahāyaśe** is formed from an extended stem (*°yaśā*), instead of the standard *°yaśaḥ*.

[87] **tasyadhastā**: for *tasyādhastāt* (shortening of *-ā* in *tasyā°* → §29 [shortening]);
Agni. . .: they are definitely not the four Rākṣasas; the Rākṣasas are eumerated in 3.91.

[89] **bahi**: for *bahī*.

[90] **yāmyā**: understand *yāmyāyāṃ*; **rākṣasāṃ** → §8 [ṃ for n].

[Fourth cremation ground (SW): Prabhāsa]

[92]He should install Prabhāsa, the supreme Field (*kṣetra*), in the Nairṛti corner [SW], O Goddess. He should draw a sword (*khaḍga*) there, then a Nimba-tree, [93][which has] seven branches and is very frightening [as it is surrounded] by blazing funeral pyres. On each branch, he should draw a naked hanged man. [94]He should draw there a jackal (*śivā*) with a blazing tongue and a frightening face. Under it he should draw an eight-petalled lotus. [95]He should draw the god Śaśibhūṣaṇa Bhairava in its centre, joined by the eight Rudras on the eight petals of the lotus, O Suvratā. [96]Outside [the circle of] the eight heroes [i.e. Rudras], he should draw six Yoginīs: Bhaṭṭinī, Bhadrakālī, Khaḍginī, Śaśibhūṣaṇī, [97ab]Vidyā and Caṇḍā. He should [also] draw [the other] six Yoginīs [Dharmanī, Pīvanī etc.].

[Fifth cremation ground (W): Ujjainī]

[97cd]He should construct Ujjainī, the supreme Field (*kṣetra*), in the west, O Goddess. [98]Having drawn there a noose (*pāśa*) [and] an excellent Aśvattha-tree, he should draw a river, Gandhavatī by name, under it [i.e. under

---

[92] Prabhāsa is probably in Kathiawar (SANDERSON 2009:231 n. 529). HATLEY 2007:233 locates it more precisely in Somnath, Junagadh District, Gujarat. See SANDERSON 2009:230 n. 528 for a translation of 3.92d–93 ('3.32d' is a typo there): "Then he should depict a Nimba tree with seven branches, most frightening with the burning pyres [around it]. On each branch he should draw a naked hanged man".

[93] **prajvalantibhiḥ**: for *prajvalantībhiḥ* metri causa; **ekaikasmiṃ**: not standardised to *ekaikasmin* or rather *ekaikasmiṃl* [*likhe*];

Note the somewhat similar visualisation of cremation grounds in SvT 2.176–179:

bāhye śmaśānavinyāsaṃ praṇavādinamontagam |
pūrvādīśānaparyantaṃ kalpayeta vidhānataḥ ||176||
āmardakaṃ ca pūrvaṃ vai śmaśānādhipatiṃ vibhum |
śmaśānaiḥ sakabandhaiśca saśūlodbandhabhīṣaṇaiḥ ||177||
citibhiḥ prajvalantībhiḥ śivārāvaiḥ subhīṣaṇaiḥ |
agnikaṃ dakṣiṇe bhāge kālākhyaṃ paścime tathā ||178||
ekapādaṃ tathā saumye āgneyyāṃ tripurāntakam |
nairṛtyām agnijihvaṃ tu vāyavyāṃ tu karālinam ||179||

[94] **śivā... jvālājihvā** → §2.4 [loss -m]; **tasyadhastā**: for *tasyādhastāt* (shortening of -*ā* in *tasyā*° → §29 [shortening]); °**pattra** → §1 [stem-form].

[96] **bahi** → §3 [loss -ḥ]. Note also the accusative with *bahis*. See the same in 3.101c. Strictly speaking, *pāda* b is unmetrical if *yoginya* is not corrected to *yoginyaḥ*, but the BraYā's metre seems flexible enough to bear this.

vīrāṣṭaka: the eight Rudras are meant.

[97ab] Note that the four Rākṣasas are omitted here. **Dharmanī, Pīvanī**: see 3.72, 103, 118, 125.

[97cd] **ujjainī** → §2.4 [loss -m].

[98] **gandhavatī nadī** → §2.4 [loss -m]

the tree]. [99]The wise one should draw the cremation ground at its southern bank. He should draw an eight-petalled lotus with a pericarp under it. [100]He should draw the god Mahākāla, who is terrifying with his gigantic fangs. He should draw eight Rudras there, who are situated on the petal[s] of the lotus. [101][They] drink blood with their mouth[s] from skull[s] full of [blood]. Outside the eight heroes, he should draw six Yoginīs. [102]Gokarṇī, Bhadrakarṇī, Viḍālī, Pūtanā, Śakunī, Bhadrakālī are the six mighty Yoginīs. [103]Then he should draw six Lākinīs outside them, O Mahāyaśā. All are covered in garlands of intestines, and are embellished with swords besmeared with blood. [104]Starting in the east, he should draw four Rākṣasas: Kailāsa, Nāḍijaṅgha, Gokarṇa, Kapālin.

[105ab]He should also draw [criminals] impaled on stakes in the cardinal and intermediate directions.

[Sixth cremation ground (NW): Bhūteśvara]

[105cd]He should construct a great Field (*kṣetra*) in the Wind corner [NW], Bhūteśvara by name. [106]He should draw a banner (*dhvaja*) there, and he should draw a Kadamba tree. He should also draw a cremation ground there with blazing funeral pyres. [107]Under the Kadamba, he should also draw an eight-petalled lotus. He should draw a splendid throne (*bhadrāsana*) in the very terrifying cremation ground. [108]He should draw Gaṇādhyakṣa there as joined with the eight Rudras. Outside [the circle of] the Rudras, O Goddess,

---

[99] **°ādhastā** → §4 [loss -t].

[100] **draṃṣṭro°**: always thus in the BraYā for *daṃṣṭro°*; **°pattre vyava°**: B's reading (*°pattreṣv avasthitam*) seems superior, but see *vyavasthita* 3.111ab: *bhayāvahaṃ samākhyātaṃ krameṇaiva vyavasthitāḥ*.

[101] **pibantaṃ**: MSS A and B seem to read *pivantaṃ*. Note also the accusative with *bahis*. See the same in 3.96ab. **yoginya** → §3 [loss -ḥ], unmetrical, see 3.96.

[103] The feminine vocative **mahāyaśe** is formed from an extended stem (*°yaśā*), instead of the standard *°yaśaḥ*; **ṣaṭ** → §32 [lack of *sandhi*].

besmeared with blood: my interpretation of *raktādik°* is tentative. I suppose that it stands for *raktadigdha°*; cf. 59.92a *māṅsāsī raktadigdhāṅgo*; Shaman Hatley suggested *raktasrakkhaḍgaśobhitām* ("adorned with red garlands and swords"). **Lākinīs**: the six additional Yoginīs are meant, Dharmanī, Pīvanī (see 3.72, 97, 118, 125).

[104] See many of the Rākṣasas of the BraYā, including Nāḍijaṅgha (and Lohajaṅgha, see below) mentioned in JRY 3.31.67 ff.

[105ab] **°protā** → §13.1.1.1 [nom. as acc.]; **diśāsu vidiśāsu** → §27 [themat.].

[105cd] **Bhūteśvara** is perhaps located in Mathurā (Sanderson 2009:231 n. 529).

[106] **°lekhya**: understand *lekhitvā* or *likhitvā* (or *likhya* → §38.1 [lyap for ktvā]); **dhvajāṃ**: for *dhvajaṃ* → §36 [gender].

[107] *Pāda* a is hypermetrical.

[108] **yoginya** → §3 [loss -ḥ], unmetrical, see 3.96.

he should draw six Yoginīs: [109]Bhramaṇī, Bhrāmaṇī, Mahābalā, Vāyuvegā, Kampanī and Dhunanī. He should draw these in the east etc. [110]He should draw four Rākṣasas, starting in the eastern direction. Named Vaidyuta, Stanita, Mahāmeghapravartana and [111ab]Bhayāvaha, they are situated in [this] order.

[Seventh cremation ground (N): Ekāmraka]

[111cd]He should construct an auspicious [cremation ground] in the north, namely Ekāmraka, O Goddess. [112]Having drawn an Araluka[-tree], he should install a club (*gadā*) behind it. Under it, he should draw an eight-petalled lotus with a pericarp. [113]He should draw very mighty Ekapāda Bhairava there as joined by the eight Rudras, the one who is Bhairava in form and name. [114]The wise one should install the Mātṛs, outside the eight Rudras, no doubt, placing (*kṛtvā*) Māheśvarī, the supreme mother, in the first position. [115]The Mantra Master should draw [them], in due order, as mounted on corpses, the mighty ones, with skulls filled with blood and with garlands of intestines hanging on them, [116]with hands lifted in the gesture of generosity (*varada*), ornamented with garlands of intestines. Outside [the circle of] the Mātṛs, O Goddess, the wise one should draw [six] Yoginīs: [117]Sumanā, Devakī, Cakravegā, Mahābalā, Bhīmakī, Ratnagarbhā. [These are] the six Yoginīs in due order. [118]Dantika, Lohajaṅgha, Ūrdhvakeśa, Mahāmukha: [these are] the Rākṣasas he should draw as surrounded by Śākinīs. [119ab]He should draw headless corpses in the eight directions, in the cardinal and intermediate ones.

---

[109] **pūrvādi-m** → §31.1 [hiatus].

[110] **pūrvā diśi**: understand *pūrvāṃ diśaṃ*; **rākṣasāṃ** → §8 [ṃ for n].

[111cd] **nāmnā-d** → §31.3 [hiatus].

Ekāmraka is Bhubaneswar in Orissa (Sanderson 2009:231 n. 529).

[112] **aralukaṃ** → §28 [syncop.]; **gadā** → §1 [stem-form]; **tasyādhastā** → §4.3 [loss -t].

[113] **in form and name**: Dominic Goodall's interpretation.

[114] **bahi**: for *bahī*; **°āṣṭakaś**: a genitive or ablative is meant, or rather understand it as an accusative: see 3.96a: *bahi vīrāṣṭakaṃ caiva*; **māheśvarī... paramātā** → §13.1 [nom. as acc.].

[115] **kapāle raktasampūrṇer**: understand plural instrumentals (*kapālai raktasampūrṇair*).

[118] **rākṣasāṃ... samāvṛtāṃ** → §8 [ṃ for n]; **śākinībhi** → §3.2 [loss -ḥ]. Probably the six additional Yoginīs/Lākinīs are meant, Dharmanī, Pīvanī (see 3.72, 97, 103, 125).

[119ab] **dikṣuś** → §10.2 [redund. cons.].

[Eighth cremation ground (NE): Koṭivarṣa]

[119cd]In the Īśāna direction, he should construct Koṭivarṣa. [120]He should draw a banyan tree (*vaṭa*) there. He should draw there the [pond called] Śūlodaka. He should draw [criminals] impaled on stakes at the cardinal and intermediate directions. [121]He should draw a trident (*śūla*) in front of the pond, O Mahātapā. Then, having installed a spear (*paṭṭiśa*) in the east under the banyan tree (*vaṭa*), my dear, [122]he should draw an eight-petalled lotus, no doubt. He should draw Hetukeśvara, [who has] the body of Sadāśiva, [123]on the pericarp, O Mahādevī, the one who [also] has the form of Mahābhairava. He should draw [him] as before, as joined by the eight Rudras, O Goddess. [124]Outside the Rudras, he should draw the six [other] Yoginīs [Dharmanī, Pīvanī etc.], O Goddess: Hetukī, Kampanī, Kṣobhaṇī, Bhīmavikramā, [125]Kroṣṭukī and Bhadrakālī. He should draw the six Yoginīs. Outside the

---

[119cd] On **Koṭivarṣa**[/Devīkoṭa], see SANDERSON 2001:7 n. 4: "[...] Koṭivarṣa is the site also called Devīkoṭṭa, Devīkoṭa, Śrīpīṭha, Śrīkoṭa, or Śoṇitapura. [...] it may be identified with Bāngarh on the bank of the Punarbhavā river in the west Dinajpur District of Bengal; [...] It is also one of the eight [i.e. nine] Śmaśāna-sites worshipped in the Maṇḍala of the *Picumata*[/*Brahmayāmala*], Paṭala 3, [...]"

See also SANDERSON 2009:229–231: "[...] Devīkoṭa appears to have been of special importance from early times. [...] [In the *Skandapurāṇa-Ambikākhaṇḍa*], Śiva declares [...] that he will reside here [...] as Hetukeśvara. [...] An image of Carcikā from the Dinajpur District of Bangladesh, in which Devīkoṭa was located, shows the goddess seated beneath a banyan tree. [...] Now, in the tradition of the *Picumata* and the *Niśisaṃcāra* each of the major Śākta sites is a cremation ground with its own distinctive sacred tree; and in the case of Koṭivarṣa/Devīkoṭa this is indeed the banyan (*vaṭavṛkṣaḥ*)." [Etc.]

[120] **vaṭān**: understand *vaṭaṃ*; **dikṣuś... vidikṣuś** → §10.2 [redund. cons.]; **°protā**: for plural accusative (→ §13.1.1.1 [nom. as acc.]).

śūlodakaṃ: see SANDERSON 2009:231: "We may note also that most of the surviving east-Indian Carcikās hold the trident, often as the most conspicuous of their held attributes. Both the *Picumata*[/*Brahmayāmala*] and the *Niśisaṃcāra* specify this as the weapon distinctive of the Karṇamoṭī of Devīkoṭa, and the *Skandapurāṇa-Ambikākhaṇḍa* says that it is because the goddess of this place slew the demons with her trident here that the site contains a sacred bathing-place called Śūlakuṇḍa 'the pond of the trident' and that anyone who drinks its water (*śūlodakam*) after doing obeisance to her will be safe from all harmful beings (171.124–125). The *Picumata*[/*Brahmayāmala*] too refers to this Kuṇḍa."

He adds ibid in n. 530: "It appears from this [section of the BraYā, namely 3.119c–121b] that the pond (*kuṇḍa*) was also known as the Śūlodaka."

[121] **śūla** → §1 [stem-form].

[122] **tanus**: understand it either as a stem-form noun with a redundant *-s* → §1 [stem-form] & 10.1 [redund. cons.] or as nominative used as accusative (→ §13.1 [nom. as acc.]).

[124] **yoginya** → §3 [loss -ḥ], unmetrical, see 3.96.

[125] **rākṣasāṃ** → §8 [ṃ for n].

Yoginīs, he should draw four Rākṣasas: [126]Nandi, Chagala, Kumbhakarṇa, Mahābala. The Mantra Master should install [them] in due order starting with the eastern direction. [127ab]The Mantrin should draw [criminals] impaled on stakes in the cardinal and intermediate directions.

[Summary of the Nine Cremation Grounds]

[127cd]The nine cremation grounds, including the central one, have been taught. [128]All of them are pervaded by Rudras, each properly by eight, plus the four Rudras who stand in the centre (*garbha*). [129]There are thus [altogether] sixty-eight Rudras in the nine cremation grounds. The centre is pervaded by Bhairava in the Three Tattva Pantheon-worship (*tritattvayāga*). [130]With their Bhīma and Kiṅkara forms and Heroic forms, my dear, the twenty-four Yoginīs are situated on the Trident-lotus (*śūlapadma*). [131]They [i.e. the cremation grounds] are also pervaded by twenty-four Rudras, by Mahādeva etc., in due order, O Goddess, situated in [the proper] order.

---

[126] °**karṇa** → §1 [stem-form]; **pūrvā diśi**: understand *pūrvāṃ diśaṃ*.

[127ab] °**protā** → §13.1.1.1 [nom. as acc.]; **dikṣuś** → §10.2 [redund. cons.].

[127cd] The central cremation ground is Prayāga, mentioned in 3.8 and 10.

[128] **rudrai** → §3 [loss -ḥ].

four Rudras: see 3.153cd–155 for their names: Amareśvara, Oṃkāra, Diṇḍi, Caṇḍī[?].

[129] **bhairaveṇa**: the MSS A and B read *bhairavena* (D is not available for this verse) probably not for *bhairave na*. I tentatively take °**yāgaṃ** as a locative (→ §18.3 [acc. for loc.]) and **vyāptiṃ** as *vyāpto*. My interpretation of this sentence of puzzling syntax is very tentative.

[130] °**rūpiṇyā**: I take it as a feminine plural nominative (*°rūpiṇyo*); **vyavasthitā** → §3.3 [loss -ḥ].

Bhīma forms: the Yoginīs are probably coupled individually with their partners; see my note to 3.51 on p. 185. **twenty-four Yoginīs**: see 3.58–61ab. **śūlapadma**: both *mūlapadma* and *śūlapadma* appear in the BraYā. If *śūla°* is the right reading here, it may refer to the trident beneath the *brahmasthāna* (see 3.10d). If it is to be emended to *mūla°*, it may simply refer to the central lotus.

[131] **vyāptā** → §3 [loss -ḥ].

The number twenty-four (*caturviṃśati*) is probably the result of a corruption that was brought about by the proximity of the same number in the previous sentence. The Rudrās connected with Mahādeva etc., the central deities of the nine cremation grounds and enumerated in the coming passages are sixty-four (*catuḥṣaṣṭi*) in number. Alternatively, understand "They [i.e. the cremation grounds] are also pervaded by [the sixty-four] Rudras, by Mahādeva etc., around the twenty-four [Yoginīs] O Goddess, situated in [the proper] order." Shaman Hatley suggested that this passage might describe "an alternative, simplified *mūlapadma* used only for the *tritattvayāga*, in which rather than 68 *rudras* there are present 24 *rudras*" (personal communication).

Note that the first Rudra in some of the coming sets of eight Rudras is named by the same name as the central deity of the given cremation ground is.

[Lotus 1: E]

[132]In the eastern great Cremation Ground, he should install [1] Mahādeva. The Mantrin should draw [Mahādeva] on the pericarp and [also] on the eastern petal [2], [133][3] Māheśvara in the Fiery [corner, S-E], [4] Devadeva in the south. The Mantrin should draw the [5] Prapitāmaha on the Nairṛti [S-W] petal, [134][6] Bidusthāna [Vidhi°/Bindu°?] in the west, [7] Ajogandha on the [petal] of Wind [N-W]. He should draw [8] Viśveśvara on the northern petal. [135ab]The Mantra Master should install [9] Mahānāda in the Īśāna [direction, N-E] in [this] order.

[Lotus 2: SE]

[135cd]In the great forest in the Fire [direction SE], he should draw [1] Mahāghaṇṭeśvara. [Mahāghaṇṭeśvara [2] is also to be installed on the eastern petal.] [136]He should also draw [3] Mahāvrata, [4] Mahotkaṭa, [5] Mahāteja and [6] Mahābala, [137][7] Mahāyoga, [8] Sthūleśvara and [9] Harikeśvara. [This is how] the nine [deities] are taught in all [scriptures].

---

[132] **°śmaśānes** → §10.1 [redund. cons.].

Cf. the parallel passage 31.23ab ff., in which the list appears as follows:

1 **Mahādeva**: Mahādeva, Māheśvara, Devadeva, Prapitāmaha, Vidhisthāna, Ajogandhi, Viśveśvara, Mahānāda.

2 **Mahāghaṇṭeśvara**: Mahāghaṇṭeśvara, Mahāvrata, Mahotkaṭa, Mahāteja, [SW missed out], Mahāyogin, Sthūleśvara, Hariṣeśvara (read *°keśv°*).

3 **Aṭṭahāsa**: Aṭṭahāsa, Īśāna, Sahas[r]ākṣa, Bhairava, Ugra, Ūrdhvareta, Bhadrakarṇika, Kapardin.

4 **Śaśibhūṣaṇa**: Śaśibhūṣaṇa, Kṛt[t]ivāsa, Āmrātikeśvara, Nīlakaṇṭha, Śrīkaṇṭha, Mahāyogin, Hāṭakeśvara, Vijaya.

5 **Mahākāla**: Mahākāla, Śaṅkara, Hariṣa (for Harīśa), Jaṭin, Saumya, Tryambaka, Trilocana, Śūlin.

6 **Gaṇādhyakṣa**: Tripurāntaka, Lakulīśa, Umāpati, Paśupati, Kāmeśvara, Amareśvara, Oṃkāra, Bhīma.

7 **Ekapādabhairava**: Svayaṃbhu, Gaṇāpati, Virūpākṣa, Bhūrbhuva, Vidusthāna, Analeśvaraṃ, Bhasmagātra, Kairātakeśvara.

8 **Hetukeśvara**: Vārāha, Śreṣṭha, Variṣṭha, Acyuteśvara, Hari, Jaleśvara, Aśubha, Varada.

[133] **ālikhe** → §4.1 [loss -t]; **pitāmahām** → §36.5 [gender].

[134] **caiva ālikhed** → §32 [lack of *sandhi*]; **ajogandhaṃ** might possibly be read as *ajogatvaṃ*, but see the list at the notes ad 3.132, where Ajogandhi is included.

[135cd] **°vanaṃ**: understand *vane* (→ §18.3 [acc. for loc.]).

That a Rudra with the name of the central deity is also to be installed on the eastern petal seems to be the pattern up to the fifth lotus.

[136] **mahātejāṃ**: understand *mahātejasaṃ* or *mahātejaṃ*

[137] **harikeśvaraṃ** → §28 [syncop.] (*har'keśvaraṃ*); **anyaṃ** → §27 [themat.].

[Lotus 3: S]

[138]In the southern forest [i.e. in the southern cremation ground], he should draw [1] Aṭṭahāsa, O Goddess. Again, [it is] [2] Aṭṭahāsa on the eastern petal. [139][On the remaining petals, he should draw] [3] Īśāna, [4] Rudra, [5] Sahasrākṣa, [6] Bhairava, [7] Ugra, [8] Ūrdhvareta[s], [9] Kapardin.

[Lotus 4: SW]

[140]In the pleasant Nairṛta [SW] forest, he should draw [1] Śaśibhūṣaṇa, and [2] Śaśibhūṣaṇa again [as stated again in the next sentence], and [3] Kṛttivāsa[s]. [141]Again, he should install [2] Śaśibhūṣaṇa on the eastern petal[?], [4] Āmrātikeśvara, [5] Nīlakaṇṭha, [142][6] Śrīkaṇṭha, [7] Mahāyogin, [8] Hāṭakeśvara and [9] Vijaya, O Goddess, who is taught to be the ninth.

[Lotus 5: W]

[143]On the western [lotus], he should draw [1] Mahākāla on the pericarp. Also on the eastern petal, he should draw [2] Mahākāla, [144][3] Śaṅkara, [4] Hara, [5] Jaṭi[n], [6] matchless Saumya, [7] Tryambaka and also [8] Trilocana, [145ab]and also [9] Triśūlin, [who is] taught as the ninth.

[Lotus 6: NW]

[145cd]In the [direction] of the Wind [NW], [he should install] [1] Gaṇādhyakṣa and [2] Tripurāntaka. [146]He should also draw [3] Lakulīśa, [4] Umāpati, [5] Paśupati and [6] Kāmeśvara. [147]The Mantra Master should also install, in due order, [7] Amareśvara, [8] mighty Oṃkāra, and the ninth, [9] Bhīma.

---

[138] vane: GOODALL's emendation from *dale*, see 3.135c, 140a and especially 148a. devi aṭṭahāsaṃ → §32 [lack of *sandhi*].

[139] tathā ugraṃ → §32 [lack of *sandhi*].

[140] vanake is my conjecture for *navake* arrived at after GOODALL's emendation in the previous verse; śaśibhūṣaṇaṃ → §28 [syncop.] (*śaś'bhūṣaṇaṃ*); it is corrected from *°bhūṣiṇam*, because the next two lines confirm that *°bhūṣaṇam* was meant; kṛttivāsa *conj.* KAFLE and confirmed by B^{pc} and 30.32c (*kṛtivāsan*).

[144] jaṭi → §1 [stem-form]; °ānyaṃ → §27 [themat.].

[145ab] °ānyaṃ → §27 [themat.].

[145cd] The basic pattern of repeatedly installing a Rudra by the name of the central deity on the eastern pattern seems to change here. This is confirmed by the list given in 31.23 ff; see footnote at 3.132.

[146] paśupatiṃ might perhaps be syncopated (→ §28 [syncop.], *paś'patiṃ*), but this is difficult to find any evidence for.

[147] amareśvaraṃ → §28 [syncop.] (*am'reśvaraṃ*).

[Lotus 7: N]

[148-150]In the northern forest [i.e. cremation ground], O Goddess, he should install [1] Ekapādabhairava, [2] Svayambhu, [3] Gaṇāpati [4] Virūpākṣa, [5] Bhūrbhuva, [6] Himasthāna, [7] Analeśvara, [8] Bhasmagātra and [9] Kirāteśvara, who is taught to be the ninth in the north[ern cremation ground], no doubt.

[Lotus 8: NE]

[151-152]In the Īśāna [direction: NE], he should draw [1] Hetukeśvara, [2] Vārāha, [3] Śreṣṭha, [4] Variṣṭha [5] Jambukeśvara, [6] Prahasita, O Goddess, and [7] Jaleśvara, [8] Aśubha and [9] Varada, who is taught to be the ninth.

[The Centre]

[153]He should install the four Rudras on the pericarp of the lotus in the centre (*brahmasthāna*), O Deveśī, on the Root Throne (*mūlāsana*), [154]in the form of lions, O Mahādevī. [. . .] He should install Amareśvara in the Fire [direction: SE] on the pericarp, [155]Oṃkāra in the Nirṛti section [SW], Diṇḍi in the [corner] of the Wind [NW]. Caṇḍī in the Īśāna [direction: NE]. He should install [all] in the form of lions. [156]On top of that [throne], he should install the god, who is terrifying (*bhīma*) and fierce (*bhairava*).

[148-150] **devi eka°** → §32 [lack of *sandhi*]; **Gaṇāpati:** metri causa for *gaṇapati* (→ §30.1 [length.]; see the same in 30.41b); **Himasthāna:** *vidusthāna* (*bindusthāna*?) in 30.42a.

[151-152] **Variṣṭha:** *conj.*, see the parallel in 31.23ab ff (footnote at 3.132); *raviṣṭa* in MSS A and B is the result of metathesis; **prahasitaṃ** → §28 [syncop.] (*prah'sitaṃ*). **Jambukeśvara, Prahasita:** Acyuteśvara, Hari in 30.44.

[153] **mūlāsanasya:** I do not think one should read *śūlāsanasya*, but see notes on *śūlapadma* at 3.130; I interpret the genitive as locative here.

[154] **amareśvaraṃ:** (→ §28 [syncop.]: *am'reśvaraṃ*); **agneye:** understand *āgneye*; **ca agneye** → §32 [lack of *sandhi*].

Pādas ab are unclear to me. The lion-forms appear typically in the context of the feet of the throne of deities to be visualised (cf. Goodall 2005:20–23). **copari** is a conjecture for the puzzling *kopari*. Something may have dropped out.

[155] **oṃkāra, diṇḍi** → §1 [stem-form]; **caṇḍī:** it is unlikely that a female name is meant (understand Caṇḍin or rather Caṇḍi?); **°rūpās** → §13.1.1.1 [nom. as acc.].

Note that here it is four Rudras who appear to be the lion-shaped feet of the throne and not the more common set of Dharma, Jñāna, Vairāgya and Aiśvarya. (See Goodall 2005:20–23.)

[156] **bhīmabhairavarūpiṇam:** rather, "in his Bhīma and Bhairava forms". See notes at 3.51.

Then, the excellent Sādhaka should perform pantheon worship (*yāga*) in the cremation ground. [157]He should install the weapon mantras (*astra*) outside and in the centre (*brāhmaṇa*). In the cardinal and intermediate directions, outside the weapons, [158]the Mantrin should install the Lokapālas and then the [Hundred] Rudras, starting with the eastern etc. directions, ten by ten, in due order, [159ab]and up and down, as it is proper, in the centre of Brahmā's Egg.

[The Hundred Rudras: E]

[159cd]Kapālīsa, Aja, Buddha, Vajradeha, Pramardana, [160]Vibhūti, Avyaya, Śāstṛ, Pinākin, Tridaśādhipa. These are the ten Rudras situated in the east, [161ab]whom the excellent Sādhaka should venerate, O Mahādevī, along with the Great Bhūtas (*mahābhūta*). [161cd]Agnirudra, Hutāśin, Piṅgala, Khādaka, Hara, [162]Jvalana, Dahana, Babhru, Bhasmāntaka, Kṣayāntaka. These are the ten [Rudras] in the [corner] of Fire [SE]. He should venerate them with the Bhūtas.

---

[157] **dikṣuś. . . vidikṣuś** → §10.2 [redund. cons.]; **ca astrāṇāṃ** → §32 [lack of *sandhi*].

weapon mantras: see 11.219ff for the six *astra* mantras. Note the use of **brāhmaṇa** for, I believe, *brahmasthāna*. Alternatively, emend **brāhmaṇa** to *brahmāṇḍa* (see 3.159b), with which *brahmasthāna* might by synonymous here.

[158] Note the collective singular **lokapālaṃ**, which may stand for the Aiśa masculine plural accusative *lokapālāṃ* (for *lokapālān* → §8 [ṃ for n]); **rudrān**: for standard *rudrāṃs* (→ §35.15 [irreg. sandhi]); **°diśim** → §26 [ambiv. ending].

The Hundred Rudras are enumerated in the following section.

[159ab] On the Hundred Rudras who bear **Brahmā's Egg** and are distributed in ten groups, see GOODALL's enlightening remarks (2005:179) cited above on p. 30.

[159cd] **kapālīśo ajo** → §; **buddha** → §1 [stem-form].

For similar lists of 100 Rudras in early Tantras, see the citation from GOODALL 2005 on p. 30. Being probably the earliest of these, the NiśvGu's list (7.82cd ff) is taken as a reference point, in addition to the parallel in BraYā 32.117 ff, in the following passages when emendations are required.

[160] **eta** → §4.2 [loss -t].

The Rudras of the East are exactly those found in the NiśvGu. BraYā 32 has Śāntā for Śāstṛ and something partly illegible for **Tridaśādhipa.**

[161ab] **mahābhūtair**: in the coming sections, this phrase is repeated as *saha bhūtaiḥ* ('with the Bhūtas'). Its meaning is unclear. 32.119ab reads in the same context: *ekaikas tribhis sārdhaiś ca bhūtakoṭibhir āvṛtaḥ*, i.e. each set of ten Rudras is surrounded by three and a half Koṭi (thirty-five million) Bhūtas. Probably ghosts are meant. Cf. JYR 3.31.78cd: *adha śmaśānaṃ raudraṃ tu bhūtakoṭibhir āvṛtam.*

[162] **Babhru** (→ §1 [stem-form]): Vibhu in 30.121c, but the form Babhru is confirmed in NiśvGu 7.85c.

[S]

[163cd]Yāmya, Mṛtyuhara, Dhātṛ, Vidhātṛ, Ka[r]tṛ, Kālarudra, Dharma, Adharmapati, [164]Saṃyoktṛ and Viyoktṛ. These are in the southern direction. They are to be venerated with the Bhūtas. Thus spoke Bhairava.

[SW]

[165]Ūrdhvaśepha, Virūpākṣa, Dhūmra, Lohita, D(r)aṃṣṭ[r]avat, Nairṛita, Māraṇa, Hantṛ, Krūradṛṣṭi, Bhayānaka. [166ab]He should venerate the Rudras situated in the Nirṛti [corner: SW] with the Bhūtas.

[W]

[166cd]Bala, Atibala, Pāśahasta, Mahābala, [167]Śveta, Jayabhadra, Dīrghabāhu, Jalāntaka, Vaḍavāmukha, and Bhīma are situated in the Varuṇa direction [W]. [168ab]They are to be venerated with the Bhūtas by the Sādhaka, O Mahāyaśā.

[NW]

[168cd]Śīghra, Laghu, Vāyuvega, Sūkṣma, Tīkṣṇa, Kṣayāntaka, [169]Pañcāntaka, Pañcaśikha, Kapardin, Meghavāhana. These are the ten Rudras he should

---

[163cd] **Ka[r]tṛ**: the MSS read *katṛr*; it is a confused form for *kartṛ/kartā*: see the same in NiśvGu 7.87b below.

To arrive at ten Rudra-names, we have to treat **dharmādharmapatis** as two names (perhaps as *dharmo/dharmapatir adharmapatis*), unless we want to turn the word *vikhyāto* into being a name. NiśvGu 7.87:

yāmye mṛtyuharo dhātā [lacuna] *karttṛr eva ca* |
kālarudraś ca vikhyāto dharmādharmapatis tathā |

Svayambhuvasūtrasaṃgraha 4.76a has *dharmapatikhyātaḥ*. SvT 10.628cd tries to clarify the problem: *dharmo dharmapatis tathā* (Cited by Jayaratha in his commentary ad TĀ 8.167). Tantrasadbhāva 10.672cd–673ab:

yāmyo mṛtyuharo dhātā vidhātā kartṛkālinaḥ |
saṃyoktā ca viyoktā ca dharmādharmapatis tathā ||

[164] **dakṣiṇāṃ diśi**: understand *dakṣiṇāyāṃ diśi*.

[165] The two half verses have probably been interchanged. See 32.128 and NiśvGu 7.89ab–90ab. **°ākṣa. . . °dṛṣṭi** → §1 [stem-form]; **māraṇā**: understand *māraṇo* (→ §36 [gender]).

[166ab] **sthitā rudrā**: understand plural accusatives; **bhūtai** → §3 [loss -ḥ].

[167] **°bāhu, °mukha** → §1 [stem-form].

[168ab] **pūjya**: understand *pūjyāḥ* (→ §1 [stem-form]); the feminine vocative **mahāyaśe** is formed from an extended stem (*°yaśā*), instead of the standard *°yaśas* (→ §27 [themat.]).

[168cd] **laghu, tīkṣṇa** → §1 [stem-form].

[169] **rudrās** → §13.1 [nom. as acc.].

The list at 32.135–136 is slightly confused and contains some elements repeated from the previous set of ten Rudras.

venerate in the [corner] of the Wind (NW). [170ab]They are to be venerated with the Bhūtas. There should not be doubt about it.

[N]

[170cd]Nidhīśa, Rūpavat, Dhanya, Saumyadeha, Pramardana, [171]Suprasāda, Prasāda, Kāmarūpin, Supriya, Someśvara. The ten [Rudras] in the north have been taught. [172ab]They are to be venerated with the Bhūtas by the Sādhaka.

[NE]

[172cd]Vidyādhipa, Jñānabhuja, Sarvajña, Vedapāraga, [173]Mātṛvṛta, Piṅgākṣa, Bhūtapāla, Balipriya, Sarvavidyāvidhātṛ, Sukhaduḥkhakara. [174]The ten Rudras situated in the Īśāna direction [NE] have been taught. They are to be venerated with the Bhūtas, with their own mantras, in due order.

[Down]

[175]Ananta, Pālaka, Dhīra, Pātālīśa, Pati, Vṛṣa, Sragdāma, Śubhra, Lohita, Sarvatomukha. [176]He should venerate the ten Rudras, O Mahādevī, beneath, in the [direction of the] Fire of Time (*kālāgni*), with the Bhūtas, as prescribed. There should not be any doubt about it.

[170ab] **pūjya**: understand *pūjyāḥ* (→ §1 [stem-form]); **nātra kārya. . .** → §43.7 [misc.].

[170cd] **°deha** → §1 [stem-form].

[171] **someśvara** → §1 [stem-form]; **samākhyātā uttareṇa** → §32 [lack of *sandhi*].
The corresponding lists in the NiśvGu (7.96), the *Īśānaśivagurudevapaddhati* (17.180) and the *Svacchandatantra* (10.626ff) are slightly different. The list in the *Svāyambhuvasūtrasaṃgraha* corresponds closely to the one presented in BraYā 3.

[172ab] **pūjya**: understand *pūjyāḥ*; **nātra kārya. . .** → §43.7 [misc.].

[173] **vidhātā** → §3 [loss -ḥ].

[174] **sthitā** → §3 [loss -ḥ]; **pūjya**: understand *pūjyāḥ* (→ §1 [stem-form]).

[175] **pātālīśa** → §1 [stem-form]; **tu-s** → §10.1 [redund. cons.].
This list differs from other lists of Rudras of the downward direction considerably. Lists in the NiśvGu (7.101) and the *Svāyambhuvasūtrasaṃgraha* (4.60cd) include e.g. Vīra, Pātālādhipati and Grasana.

[176] **rudro**: for plural accusative; **bhūtai** → §3 [loss -ḥ]; **nātra kārya. . .** → §43.7 [misc.].
Fire of Time: "It is the fire which burns down the three worlds at the end of a day of Brahmā." (TAK 2 s.v.)

[Up]

[177]Śambhu, Vibhu, Gaṇādhyakṣa, Tryakṣa, Tridaśavandita, Saṃvāha, Vivāha, Nabha, Lipsu, Vicakṣaṇa. [178]The ten Rudras situated in the sky should be venerated with the Bhūtas one by one. Thus spoke Bhairava.

[Application in initiation, image-installation and the Great Worship]

[179]At the time of initiation (*dīkṣā*), after drawing the [nine] cremation grounds, he should worship them. The Mantrin should also worship them at the time of image-installation (*pratiṣṭhā*). [180]He should also draw and worship [the cremation grounds] during the Great Worship (*mahāyāga*). He should worship the Hundred Rudras in the directions [of the compass] at the time of initiation (*dīkṣā*), [181]in the ten directions, in groups [of ten], together with the Bhūtas, in due order. In the case of [image] installation (*pratiṣṭhā*), he should perform worship in the same way. [182]He should draw all [the Rudras] as mounted on corpses, and also the goddesses (*devī*), in their proper places. They hold skull-topped staffs (*khaṭvāṅga*) and severed heads (*muṇḍa*), and they are taught to have terrifying faces (*bhīmavaktra*). [183]Then, if he wishes powers (*siddhi*) for himself, he should worship [them] with scents and garlands and propitiatory food-offerings (*bali*) and Caru[-offering]s, with all his might. [184]The pots, pieces of cloth and threads etc.

---

[177] **lipsu** → §1 [stem-form].

The presence of Śambhu as the guardian of Up here may indicate the relatively early origin of this list of the Hundred Rudras. On this observation, see p. 30.

[178] **°kramāḥ**: understand *°kramam*; **pūjya**: understand *pūjyā[ḥ]*

[179] **śmaśānāni ālikhe** → §32 [lack of *sandhi*]; *pādas* cd are a *ma-vipulā*; **mantriṇām** → §10.3 [redund. cons.], read *mantriṇā*.

cremation grounds: the great Maṇḍala described up to this point in the present *paṭala*.

[180] On **mahāyāga** see my notes for verse 3.5.

[181] **caiva evam** → §32 [lack of *sandhi*]. See the list of a hundred Rudras at 3.159–178.

Bhūtas: see notes ad 3.161.

[182] **°rūḍhāṃ... sarvāṃ** → §8 [ṃ for n]; **devyaś**: understand plural accusative here; **tā** → §3.7 [loss -ḥ].

On the iconography of Rudras, see notes ad 3.74 and p. 20. See also note ad BraYā 3.51 on the relationship between the Devīs and Bhīma, which may be relevant here.

[183] **with all his might** (*sarvaśaktyā*) could also be feminine accusative plural in sense, as suggested by Shaman Hatley: "he should venerate all Śaktis..."; **yad icchet** is very common in Tantric texts for the more standard *yadīcchet*. See e.g. JRY 3.31.35cd: *tenābhiṣekaṃ kurvīta yad icchet siddhim uttamām*.

[184] **vastrai** → §3 [loss -ḥ]; **dhvaja** is treated either as feminine here, just as in 3.106a, or it has dropped its final *-s* (as did then **kartavyā**; → §3 [loss -ḥ].)

[for the ritual should] come from a cremation ground. Of the pieces of cloth, banners should be made, of the thread, a measuring thread (*karaṇī*). [185] He should use the hairs [found in the cremation ground] as blades of Darbha grass that have no split ends, as prescribed. He should scatter these all around the Maṇḍala after they have been empowered by the Weapon[-mantra] (*astra*). [186] A peacock feather [should also be] empowered (*japta*): he should sweep it [i.e. the ground/Maṇḍala] with it. He should trace the supreme Maṇḍala (*pura*) [constructing its elements] one by one (*ekaikasya vidhānena*). [187] The master of the ritual should be alone there, in an abandoned place, facing south, his hair dishevelled, naked, his installation ritual (*nyāsa*) completed. [188] The Sādhaka, his body [empowered with the mantras] of Avadhūtā, free of conventional practices (*nirācāra*), should first worship the supreme god Śiva on the pericarp. [189] Then [he should worship] the Goddesses [i.e. the Guhyakās/Devīs], in accordance with the rules, then, immediately after the Dūtīs, the Yoginīs and the Mātṛs. He should worship the supreme Maṇḍala (*pura*). [190] Cow's blood and flesh (*palala*) with wine

---

karaṇī: for the meaning '**measuring thread**,' see e.g. *Mṛgendrāgama kriyāpāda* 8.24b–26a, BRUNNER 1985 (Index) and TAK 1 sub voce.

See SANDERSON 2009:208 n. 479 for a discussion of inauspicious substances in the preparation of *maṇḍalas* and a translation of this and the next verse: "The vases, cloths and cords should be made with what has come from cremation grounds. With [funeral] shrouds he should make the banners and with threads [therefrom] the pitching cord. With the hair [of corpses] he should provide the uncut-ended stems of [protective] Darbha grass. After empowering them with the weapon[-mantra] he should surround the *maṇḍala* with them."

[185] **darbhā**: treated as feminine; **°japtes**: understand *°japtais*.

unbroken: See e.g. the *Gṛhyasūtras*: *Āśvalāyanagṛhyasūtra* 1.3.3, *Kauśikasūtra* 1.1.41, *Vārāhagṛhyasūtra* 1.12.

[186] **piñcchaka**: always thus in the BraYā for *picchaka*. **saṃmārjaye** → §4.1 [loss -t].

taṃ: the nearness of the word *maṇḍala* and the masculine suggests that it is the Maṇḍala, or rather the site of the Maṇḍala, that is meant.

[187] **tasmiṃ** = *tasmin* (→ §8 [ṃ for n]).

facing south: because the Maṇḍala is open at the northern side. See 3.16cd and 212 with notes.

[188] **Avadhūtā**: see HATLEY 2007:371 n. 5 ("The expression *avadhūtatanuḥ sthitaḥ* refers to having the mantras of the Supreme Goddess installed onto the body through *nyāsa*") and my note ad 3.8; **nirācāra**: see HATLEY ibid.: "The term *nirācāra* derives its significance from ritual: the *nirācāra* practitioner is one who is without, i.e. beyond, codified practice (*ācāra*)."

[189] **devyā**: understand a plural accusative (→ §27 [themat.]); **dūtyānte**: for *dūtyante* or *dūtyā* + *ante* (→ §27 [themat.]); **mātarāś** → §27 [themat.]; **tadantaram** is slightly suspicious and seems superfluous.

Note how the central goddess is missing in this sequence. On this problem, see p. 20.

[190] **palalaṃ** ('ground sesamum') probably stands for 'flesh', a meaning listed in MMW as given by lexicographers; see also Rāghavabhaṭṭa's commentary ad *Śāradātilaka* 20.77:

and some fermenting agent (*surākiṇva*): this scent for the Devīs is glorious at the beginning [of the ritual].

[191]Garlic, bdellium, flesh (*pala*), penis-filth (*liṅgamala*), frankincense (*turuṣka*), deodar (*devadāru*), and ear-filth from a cow, [192]bitumen (*śaila*) with asafoetida (*hiṅgu*): [this mixture is] recommended as incense (*dhūpa*) during the sacrifice. [It is to be used together] with disposed garlands (*nirmālya*) found on the road or ones taken off corpses or [simply] ones thrown away. [193]He should worship the divine Maṇḍala, the fortress (*pura*) of Aghorī. He should perform worship following the rules, and then first he should make food offerings (*nivedayet*). [194]Wine (*surā*), rum (*śīdhu*), liqueur (*madhu*): he should offer alcoholic drinks (*āsava*) [and meat], raw and cooked, good-smelling, of goats and buffaloes, [195]the flesh of fish by all means, Kṛśara dish with meat (*palala*), well-cooked mung beans, water, and [he should offer] many kinds of incense. [196]Then he should show lamps made of human skulls [and filled] with human fat, within and outside [the Maṇḍala], everywhere, in the cardinal and intermediate directions. [197]Having thus performed the worship, the wise one should give mantra-purified propitiatory food offerings (*bali*).

---

palalaṃ māṃsaṃ; see also TAK 3 s.v. (*pala, palala, palāla*): "Common terms for meat, probably both cooked and uncooked." **°kiṇva°** is my conjecture for a slightly obscure *kinva* in MS A. The translation of the compound *surākiṇva* is tentative.

[191] **turuṣka** → §1 [stem-form].

[192] **on the road or or ones taken off corpses**: see a similar instruction in JRY 3.38.173abc: *rathyāpatitanirmālyaṃ śavanirmālyam eva vā* | *dhārayet satataṃ dehe* ("He should wear disposed garlands found fallen on the road or garlands taken from corpses"; but consider *śivanirmālyam* as a possible emendation here and cf. 21.14d).

[193] **Aghorī**: The goddess Aghorī/Caṇḍā Kāpālinī seems to be otherwise absent in this *paṭala*. See more detail on this problem on p. 20 (section 1.2.5).

[194] **On alcoholic drinks** (*āsava*), consult BraYā 24.129cd–189.

[195] **°māṃsā** → §36 [gender]; **°vidhān tathā** → §35.15 [irreg. sandhi].

kṛśara: "a dish consisting of sesamum and grain (mixture of rice and peas with a few spices)" MMW. Thus perhaps consider that here **palala** ('ground sesamum') might not have to be taken as 'meat'. See notes above ad 3.190.

[196] **dīpāṃ** → §8 [ṃ for n]; **diśāsu vidiśāsu** → §27 [themat.].

[197] **°pūtāṃ** → §36 [gender]. **evaṃ ceṣṭvā** is Harunaga Isaacson's conjecture. Previously, I took it as *evaṃceṣṭo* ('having this behaviour') and translated it as 'in this way'.

See the translation of the present verse and the following passage in SANDERSON 2009:184 n. 444:

"After entering before the celestial Maṇḍala he should repeat the Mantra eight hundred times. When [in this way] he has become one whose body has transcended all duality he should commence the following procedure. In deep meditation he should draw out a

He should enter the divine Maṇḍala (*pura*) and recite [his mantra] eight hundred times. [198]His body [thus empowered with the mantras] of Avadhūtā, he should commence the following procedure. With the Paśu seed-mantra, 'broken' by the phoneme Ū, [199-200]he should draw [the victim's] blood, while in Samādhi, with [the recitation of] Raktā['s mantra]. The Mantra Master should present guest-offerings (*argha*), in order to obtain all powers (*siddhi*), in a skull filled with that blood and with fragrant flowers, to the Devīs and the god of gods[, Kapālīśabhairava]. [201-202]When the guest-offering (*argha*) has been given, he can, no doubt, control the Three Worlds. Alternatively, driving the Ū phoneme together with the Paśu seed-mantra along [the course of] the Udāna [breath], his body always [empowered with the mantras] of Avadhūtā (*avadhūtatanu*), being free of conventional practices (*nirācāreṇa bhāvena*), he should enter the body of the victim (*paśu*). [203]Being there,

---

stream of the [victim's] blood with the [Mantra of] Raktā conjoined with the Victim-seed with Ū as the [final] vowel. The Mantra adept should place fragrant flowers in a skull, fill it with that blood, and present it as the guest-offering to the goddesses and Bhairava as the means of accomplishing all Siddhis. Alternatively he should propel the letter Ū combined with the Victim-seed up [along the central channel] with the ascending vital energy and in the state that transcends convention he should enter the victim's body. Once within it the adept should take hold of the gross elements [of the victim's body] while meditating on the Mantra and then swiftly return into his own body by drawing in his breath. When he has drawn them into himself the Kāpālika (*kapāladhṛk*) should worship [his deities with them]. He worships the first goddess by offering her the blood, and the second by offering her the flesh to eat. The third eats the skin and the fourth the fat. With the fluid of the body he should gratify the god [Kapālīśabhairava] who resides beyond the five voids [along the central channel]. This worship is the highest secret of the Yogeśvarīs. [I have taught it] to you so that Mantra adepts that seek to master the state of the Khecara may succeed".

[198] **avadhūta°**: see HATLEY 2007:371 n. 5, 3.188 and my note ad BraYā 3.8; **paśubīja**: this seed-mantra is mentioned in some other texts (*Tantrasadbhāva*, JRY, *Uttarakāraṇāgama*), but its exact constitution is obscure; **broken** (*bhedita*): i.e. modified, complemented; **phoneme ū**: MS A clearly reads *ū*, but the differences between *hū* and *ū* in the script in MS A being very subtle, it is conceivable that HŪṂ was meant here, as in the parallel 62.103cd (*paśubījasamāyuktaṃ hūṃkāreṇaiva bheditam*). See also the parallel passage in 62.103–106 (in the apparatus).

[199-200] **karṣaye** → §4.1 [loss -t]; **yuktai** → §3 [loss -ḥ]; **tena** is repeated pleonastically. **°kāraṇam**: I understand it as if it read *kāraṇāt*, as Harunaga Isaacson suggested (see 3.222cd).

draw blood (*karṣaye… raktoghaṃ*): cf. 62.102cd: *samastaikaṃ kṛtan devi śīghram ākarṣayet paśuṃ*; **Raktā's mantra**: probably CAṂ; see *paṭala* 2 and p. 316.

[201-202] **sadāḥ** → §10.5 [redund. cons.]; I translate **prasidhyeta** in causative sense.

he should grab the elements (*bhūta*), while concentrating on the mantra. Then the wise one should re-enter his own body quickly through the Apāna [breath]. [204]Having drawn out the five elements (*bhūta*), he should perform worship while holding a skull. The first Goddess, [i.e. Guhyakā, namely Raktā, is to be worshipped] with the blood. The second eats meat. [205]The third: [with] skin-eating, the fourth: marrow-eating. He should satiate the god, who is situated in the five voids, with fat. [206]This is the supreme secret [now taught] to you, the worship of Yoga Goddesses (*yogeśī*), which provides Mantrins who strive for Skywalking (*khecaratva*) with powers (*siddhi*). [207ab]It should be guarded by all means, if he wishes to live long.

[207cd]The wise one should go up to the Fire quarter [SE, in the Maṇḍala], and worship the Fire. [208]Then the Mantrin should perform a fire ritual (*agnikārya*) with human fat. He who strives for powers (*siddhi*) should sacrifice in the fire (*homayet*) some bdellium (*guggula*) mixed with ghee. [209]Cow's flesh and bdellium (*guggula*), oil-cake (*piṇyāka*) and garlic: he should sacri-

---

[203] **elements**: as we see below, by 'elements' (*bhūta*), five types of bodily constituents are meant.

[204] **°bhakṣaṇe**: understand *°bhakṣaṇā*, or alternatively an instrumental (→ §25.3 [loc. for other case]).

[205] **tvacabhakṣā** is an emendation by HATLEY for *tvac ca bhakṣā*; understand *tvagbhakṣā*; alternatively read *tvaccabhakṣā* (as suggested by GOODALL), where *tvacca* stands for *tvac* and *bhakṣā* is meant to be in the instrumental case. Note that in 62.104d, which describes a very similar ritual, one finds the phrase *māṃsamedatvacā*. (See apparatus ad 3.198.)

five voids (*pañcavyoman*): BraYā 90 gives a somewhat enigmatic description of the *pañcavyoman*; see also 45.160ab, in which Bhairava is referred to as dwelling in the *hṛdvyoman* (to be understood as a locative): *bhairavasya kare 'rpita hṛdvyoman tu sthitasya tu* ("With his hand, he should make offerings to Bhairava, who is located in the void of his heart."); see also 53.6, where three *vyomans* are mentioned: *vyomatrayavibhāgena prakriyā dehasampadaḥ | avyaktādivibhāgastha navasrotro vilakṣaṇaḥ*; in Netratantra 1.27–28ab, the five voids are listed as *kha/ananta/janman, nābhi, hṛd, bindu, nāda*:

kham anantaṃ tu janmākhyaṃ nābhau vyoma dvitīyakam |
tṛtīyaṃ tu hṛdi sthāne caturthaṃ bindumadhyataḥ ||
nādākhyaṃ tu samuddiṣṭaṃ ṣaṭcakram adhunocyate |

[206] **mantrīṇāṃ**: for *mantriṇāṃ* metri causa (→ §30.1 [length.]); **jigīṣiṇām** is common in the BraYā for *jigīṣūṇām*.

[207ab] **icche** → §4.1 [loss -t]; **dīrgha**: stem-form metri causa for the adverbial *dīrghaṃ* (→ §1.1 [stem-form]); cf. *Kaulajñānanirṇaya* 2.19: *yadīcchec cira jīvitum*; **āgneyī** → §2.4 [loss -m].

[207cd] **āgneyī** → §2.4 [loss -m].

[208] **mantrinaḥ, kāṅkṣiṇaḥ** → §27 [themat.].

[209] **guḍikā** → §2.4 [loss -m]; **eta**: perhaps *etad* or *eteṣāṃ*, or rather simply, as suggested by Harunaga Isaacson, *etā[ṃ]* was meant.

See a translation of this verse in SANDERSON 2009:238 n. 544: "Cow-flesh, bdellium, oil-cake, and garlic: he should offer this [mixture as a] pellet into the consecrated fire in his daily ritual."

fice in the fire (*homayet*) a pill [made of these] for powers (*siddhi*) during the daily ritual (*nityakarman*). [210]During the daily ritual (*nityakarman*), having offered a libation in the Maṇḍala, he should make offerings in the fire (*homayet*) of cow's flesh and wine, rice boiled in milk (*pāyasa*) mixed with honey. [211]The wise one should perform five fire-offerings of honey and clarified butter in the Maṇḍala. A hundred offerings are to be made to each one [of the deities] by the Mantrin. [212ab]In the case of Three-Tattva Worship, the [offerings] directed to the goddesses are to be omitted.

[Initiation]

[212cd]Then the Mantra Master should make the pupils enter [the Maṇḍala] through Mahocchuṣmā['s, i.e. the northern, gate]. [213]Then he should initiate [them] in the Maṇḍala, being attracted [there] previously by the Śaktis. He

---

[210] **gomāṃsa** → §1 [stem-form].

in the Maṇḍala: rather 'for/of the Maṇḍala' is meant (perhaps → §25.5 [loc. for other case]) the intended compound *maṇḍalatarpaṇaṃ* being unmetrical (two *laghus*). This and perhaps the next one and a half verses are probably to be understood as a bracketed remark on the general rules of *nityakarman* in contrast with the *naimittika*-type special rules being described.

[211] **°āhutayaḥ**: for plural accusative (→ §13.1.2 [nom. as acc.]); **mantriṇām**: for *mantriṇā* (→ §10.3 [redund. cons.]).

[212ab] **Three-Tattva Worship** (*tritattvayāga*): for the mantras of the three Tattvas *Śiva*, *vidyā*, *ātman*, see paṭala 11; see also *paṭala* 12. **omitted**: the translation of *pāda* b is tentative.

[212cd] **chiṣyāṃ** → §8 [ṃ for n].

Mahocchuṣmā is the fourth Guhyakā. 3.52 states that the first Guhyakā should be installed in the east, the second in the south etc., thus Mahocchuṣmā's direction is the north. This is the direction from which one can enter the Maṇḍala through an open gate. See 3.16, 221a and the image of the Maṇḍala on p. 19.

[213] **pūrva**: probably stem-form for an adverbial sense (→ §1 [stem-form]); **ākṛṣṭaḥ** should perhaps be interpreted as an accusative to arrive at a sense that better fits the context of initiation ('he should initiate [the pupil], who has been drawn to the Maṇḍala by the Śaktis'), but, as GOODALL pointed out to me on Jan 12th, 2011, an active form can sometimes carry a passive meaning in Aiśa usage, see e.g. NiśvNaya 3.26 (*paśyate* for *dṛśyate*) and ibid. 3.70 (*gṛhyet* for *gṛhyate*), thus **dīkṣayet** taken as a passive verb would improve upon the meaning of the sentence. Nevertheless, I think that it is more plausible that, as I suspect is the case many times in the BraYā, the noun/adjective in question was probably given in the stem-form (*ākṛṣṭa*) at some point, and was later corrected randomly by a scribe. On this possibility, see p. 75.

One-Tattva Ritual: the guru probably fuses all the Tattvas into one as an abbreviated version of the ritual; **Vidyā**: it would be natural to take this as referring to Caṇḍā Kāpālinī's Vidyā (OṂ CAṆḌE KĀPĀLINI SVĀHĀ, see n. 1.1 on 14) if she were not mostly absent in this *paṭala*.

should perform the One-Tattva ritual while reciting the Vidyā [214] enclosed by the Smaraṇa[-mantra: HŪṂ], O Goddess, and cast a flower, and perform worship. The master of the ritual should join [the initiands' souls] with the Supreme Tattva through Vāmā. [215] He should visualise (*prakalpayet*) Existence (*sthiti*), Dissolution (*laya*) and Experience (*bhoga*) through [the Śakti] Madhyamā. Through Raudrī, the wise one should draw [the initiand's soul out of his body] and place it in his [own] heart. [216] He should perform the Full Oblation (*pūrṇāhuti*) ritual and then join [him] with [the Tattvas from] Bhairava to Earth, O Mahādevī, no doubt.

---

[214] **smaraṇaṃ** is to be taken as the first part of a compound (*smaraṇapuṭitā*), which would be unmetrical; **puṭitā** → §2.4 [loss -m].

cast a flower: this should refer to the *śiṣyas*, see e.g. *Agnipurāṇa* 201.14: *sanirmālyā maṇḍalādau baddhanetrāś ca śiṣyakāḥ | puṣpaṃ kṣipeyur yanmūrtau tasya tannāma kārayet* || ("The pupils hold discarded flowers, and are in front of the Maṇḍala, blindfolded. The deity-image onto which they cast the flower will determine the name to be given [by the guru] to each of them."); **Vāmā**: on joining the initiands' souls with Tattvas through Vāmā, Jyeṣṭhā and Raudrī, see e.g. *Niśvāsakārikā* 44.5–7:

vāmā jyeṣṭhā ca raudrī ca śaktayas trīṇi kīrtitāḥ |
jñātavyā deśikendreṇa viyogāt kṣepayojane ||
vāmayā yojayen mantrī jyeṣṭhayā ca viyojayet |
raudryā cotkarṣṇaṃ proktaṃ punar anyatra yojayet ||
avanīm āditaḥ kṛtvā yāvat tattvan nirāmayam |
vidhim etaṃ sakṛt jñātvā vyūhahomena śuddhyati ||

See also HATLEY 2007:135 n. 6., where he paraphrases NiśvMū 5.3–4 thus: "the initiation of the liberation seeker (*muktidīkṣā*) involves linking/fusing (*yojana*) the initiate's soul to *tattvas* via the *śakti*s Vāmā, Jyesṭḥā, and Raudrī, although the mantras of the three are not there explicated."

NiśvMū 5.3–4:

kālāgnirudre saṃyojya vāmayā sādhakaṃ budhaḥ |
sāṅgena devadevena pañcabrahmayutena ca ||
homaṃ tu kārayedvidvāñjyeṣṭhayā tu viśodhayet |
raudryā caivoddharitvā tu narakeṣu tu yojayet ||

See also GOODALL 1998:329–330 n. 491.

[215] **madhyamāyāḥ**: perhaps the instrumental is meant (→ §21 [ayā]); **raudryāṃ**: probably for an instrumental (*raudryā*, → §10.3 [redund. cons.]); *pāda* c is unmetrical.

See notes for the previous verse. Note that here we have the triad of Vāmā, Madhyamā and Raudrī instead of the more common Vāmā, Jyeṣṭhā, Raudrī. In fact, the text seems to mix (or merge) two sets of Śaktis of the BraYā, that of Vāmā, Madhyamā and Dakṣiṇā (see 3.21–22 and note ad BraYā 3.22) and that of Vāma, Jyeṣṭhā and Raudrī. Alternatively, they are the same set and the different names are synonyms.

[216] **pātayed** ('perform'): the expressions *pātana*, *pātayet*, *kṣipet* describing the performance of the ritual of *pūrṇāhuti* seem common, see

SvT 4.31ab:

agnikāryaṃ yathāpūrvaṃ pūrṇāhutiprapātanam |

SvT 4.49ab:

daśabhāgavibhāgena hutvā pūrṇāhutiṃ kṣipet.

SvT 4.513 (note also *yojayet*):

uddhāre cātmatattvasthe pūrṇāhutiṃ tu pātayet |

[Initiation in Mahāyāga]

[217]If Initiation (*dīkṣā*) is [performed] within a Great Pantheon Worship (*mahāyāga*) with One Tattva [worship], rubbish mixed with blood and flesh [are to be used]. [218]He should scatter [these,] the favourite of the Mātṛs, onto the Maṇḍala, from a skull filled with fragrant flowers, and [he should also make offerings of] wine [with the skull]. [219]Guest-offering (*argha*) is to be given to the Devīs and the Mātṛs. Then he should give propitiatory food offering to the directions (*digbali*) in each one of the cremation grounds. [220]Then, having circumambulated the Maṇḍala and the fire, he should make the pupils enter [the Maṇḍala], performing worship in accordance with the rules. [221]He should enter the centre of the Maṇḍala (*pura*) by the Mahocchuṣma gate [i.e. by the northern gate]. Guest-offering (*argha*) is to be given by the Mantrin in a skull filled with blood, [222]in order to obtain all powers (*siddhi*), to the goddesses and to the god of gods. When the guest-offering (*argha*) has been

---

ātmānaṃ yojayet tattve śive paramakāraṇe ||
SvT 4.530ab:
aṣṭottaraśataṃ hutvā pūrṇāhutiṃ prapātayet |
Jayākhyasaṃhitā 16.270:
samagramūlamantreṇa buddheḥ pūrṇāhutiṃ kṣipet |

with [the Tattvas from] Bhairava. . .: this is tentative.

[217] **within a Great Pantheon Worship**: i.e. in a cremation ground with a Maṇḍala that has all the nine sub-*maṇḍalas* or *śmaśānas* (see note at BraYā 3.5); **One-Tattva Worship**: the guru probably fuses all the Tattvas into one; **utkeraṃ** ('rubbish'): it also occurs in ch. 62, MS A 251^r line 5–251^v line 1, in a similar passage:

utkeraṃ palalaṃ caiva goraktasahitaṃ priye |
vikiren maṇḍale sarvaṃ devīnāṃ vallabhaṃ śubham ||
*turuṣkaṃ devadāruṃ ca palalaṃ liṅgam*n [°malan?] tathā* |
silhukaṃ lasunaṃ caiva kroṣṭhumārjāraviṣṭakam ||
mātaṅgacailasaṃyuktaṃ gokarṇamalam eva ca |
tailahiṅgusamāyuktaṃ devīnāṃ dhūpa ucyate ||.

It was HATLEY who suggested *utkara* ('rubbish') as a possible Sanskrit equivalent. This solution was supported by DEZSŐ, who pointed out that Prākṛt *ukkera* is attested in the Pāia-sadda-mahaṇṇavo in the same sense.

[218] **tasmiṃ** = *tasmin* (→ §8 [ṃ for n]); **vallabhaṃ**: see notes for previous verse for a parallel line in *paṭala* 62.

[219] **ekaike**: Aiśa for *ekaikasmin*.

[220] **śiṣyāṃ** → §8 [ṃ for n]. When correcting to **praveśayet śiṣyāṃ**, I do not apply standard *sandhi* because it could be considered an overcorrection.

[221] **Mahocchuṣma**: see note ad BraYā 3.212.

[222] **°kāraṇam**: I understand this as if it read *kāraṇāt*, as Harunaga Isaacson suggested (see 3.200cd); **prasidhyeta**: I take this in causative sense.

given, he can, no doubt, control the Three Worlds. [223]The wise one should prepare the Caru following the division of the five elements (*bhūta*). Having entered the quarter of Fire [SE] with the Mantrarāja, the Mantra Master [224][should give] food-offering (*naivedya*) to all the gods and the goddesses in accordance with the rules. Then he should offer to the Yoginīs that which has not been offered up yet (*hutaśeṣa*) in the fire.

[225]The teacher (*ācārya*), together with the pupils, should eat the supreme Caru, mixed with urine (*dhārāmṛta*) without touching it with their teeth. [226]He should eat the divine Caru if he strives for powers (*siddhi*) for himself. Merely by eating it, he will get to know the three [divisions of] time quickly. [227]Then he should perform fire-offerings and make the Caru. [Sitting] on a [visualised] Praṇava[-throne], meditating on [the state of] freedom from conventional practices (*nirācāra*), the Sādhaka should join with Him [i.e. Bhairava]. [228]When he has been united [with Him], he should eat the Caru.

He will become similar to Bhairava. He [will] know the three [divisions of] time, will conquer opposites [such as heat and cold] and will act as he wishes. [229]He flies up to the vault of the sky and enters heaven[?] easily. He will be able to enter other people's bodies and he will be able to assume any kind of bodily form freely. [230]The Sādhaka ascends to the gods of gods while in his body. Then he should perform worship of the Guru with all his might. Powers (*siddhi*) will arise then and he will discover his tradition (*sampradāya*).

---

[223] **āgneyī** → §2.4 [loss -m]; **diśi** → §26 [ambiv. ending].

five elements: this may refer back to the five bodily constituents mentioned in 3.203–205, as Dominic Goodall has suggested.

[224] **°vidhiḥ** → §10.5 [redund. cons.]; **°śeṣān** (→ §35.15 [irreg. sandhi]): consider correcting it to *°śeṣam*, following *Tantrasadbhāva* 25.100c (*tato 'gnau hutaśeṣam tu*); **yoginyāyāś**: understand a plural genitive; **dāpayet** → §42 [caus. in non-c. sense].

[225] **sārdhe**: for *sārdhaṃ* (→ §25.2 [loc. for other case]); **bhakṣaye** → §4.1 [loss -t].

dhārāmṛta: for its meaning 'urine' (or 'wine'), see TAK 2 sub voce.

[226] **yad icchet** is very common in Tantric texts for the more standard *yadīcchet*. See e.g. JRY 3.31.35cd: *tenābhiṣekaṃ kurvīta yad icchet siddhim uttamām.*

[227] *Pāda* a is a *na-vipulā*. **Praṇava**: my translation is tentative; perhaps an instrumental is meant (*praṇavena*): 'while uttering the Praṇava'; **with Him**: it is the next verse that suggests that Bhairava/Śiva is meant.

[228] **bhakṣe**: for *bhakṣaye*[*t*]; **bhairaveva**: *bhairava* (→ §1 [stem-form]) + *iva* (or double *sandhi*, → §34 [double sandhi]).

[229] **utpate** → §4.1 [loss -t]; **gaganāṃbhogāṃ sarvāṃ** → §8 [ṃ for n]; **gacche** → §4.1 [loss -t]; **svatantra**: understand an adverb (*svatantraṃ*); **tanu** → §1 [stem-form].

vault of the sky (*gaganābhogāṃ*) is my emendation, which I made after Harunaga Isaacson drew my attention to the fact that *gaganābhoga* simply means the curve of the sky, *ābhoga* meaning 'curve, circumference.' This expression is common in *kāvya*, see e.g. Bhartṛhari's verse no. 337 in KOSAMBI's edition (*Vairāgyaśataka*):

sakhe dhanyāḥ kecit truṭitabhavabandhavyatikarā
vanānte cinvanto viṣamaviṣayāśīviṣagatīḥ |
śaraccandrajyotsnā[-]*dhavalagaganābhogasubhagāṃ*
nayante ye rātriṃ sukṛtacayacintaikaśaraṇāḥ ||

Here ends chapter [three] on the
Great Pantheon Worship in the Mahābhairava
Dvādaśasāhasraka Picumata Navākṣaravidhāna

("... those who spend the nights, which are blessed with a vault of sky that is whitish with the light of the autumn moon...") This meaning occurs also in Tantric texts, see e.g. JYR 4.2.610: *plavate gaganābhogaṃ khecaraiḥ paripūjitaḥ* ("He flies up to the vault of heaven being worshipped by the Skywalkers.") In the BraYā, the expression *gaganā bhogā* sometimes seems to be a type of *siddhi*, cf. BraYā 21.68: *dvibhis tu gaganāṃ bhogām abdā siddhis tu mānuṣī*, which could be translated as "After two [years he reaches] the Heavenly Pleasures. After one year, human power[s arise]"; see also BraYā 78.32ab: *vicared gaganām bhogām martyabhogeṣu kā kathā* ("He can roam in Heavenly Pleasures/the Vault of the Sky. What is the point then in human enjoyments?"). 21.68 cited above can easily be translated keeping the meaning 'vault of the sky' ("After two [years he reaches] the vault of the sky..."), while 78.32ab above seems to contain a pun on (*ā*)*bhoga*, which is untranslatable. See also 22.88ab on the Sādhaka's journey to the sky: *utpateta vimānastha krīḍate gaganāṅgane* ("He flies up on an aerial chariot and plays in the court of the sky"). BraYā 5.117ab is ambiguous: *vicared gaganāṃ bhogāṃ yad icchen mantravid bhuvi* ("He can roam on the vault of the sky[? or], if he wishes so, [on the?] the earth[?].") Here *vicared* would support the meaning 'sky', while the second *pāda* may be intended to mean "[he can enjoy Heavenly Pleasures] in the world if he wishes so."

Having considered all this, I have emended the reading *gaganāṃ bhogāṃ* and I do not think any more that it denotes a special *siddhi*. What remains then is to see whether sarvāṃ in *pāda* b is not a corruption of *svargaṃ*. I supplied 'heaven' (with a question mark) in my translation, because I consider *sarvāṃ* suspicious, but have not yet emended the word.

to assume any kind of bodily form freely: to support this interpretation, Nirajan Kafle supplied me with this reference: NiśvNaya 4.83d reads *icchayā kurute tanum*.

[230]utkrāmayati is either to be translated as non-causative (→ §42 [caus. in non-c. sense]), or as Harunanga Isaacson suggested, it may indicate that the *ācārya* causes the initiand to ascend to the gods; I have choosen the former in my translation; dehastha → §1 [stem-form]; devadevāni → §36.3 [gender]; yathāśaktyā: understand *yathāśakti*; siddhiṃ → §18.1 [acc. for nom.].

worship the Guru: on *gurupūjā*, see BraYā 12.223–234.

The Vidyā-observances

[The Nine Observances]

[1]Now I shall teach you the ascetic observances (*vrata*) that originate in [this] Ucchuṣma[-tantra]. The first one is the Naked Observance (*nagna*). The second one is the Badly-Clothed (*kucailina*). [2]The third one is the Garlanded (*malina*), the fourth the Madman-like (*unmattaka*). The fifth is the Skull (*kapāla*), the sixth [that of] Muktabhairava ['Liberated Bhairava']. [3]The seventh is the Childish (*bālaka*), the eighth the Raw-Flesh-Eater (*kravyāda*). The Ninth is the Platter (*vardhamāna*), which gives all Powers (*siddhi*). [4-5ab]These are the nine ascetic observances (*vrata*), corresponding to [the syllables of] the Vidyā[, Caṇḍā Kāpālinī's nine-syllable mantra]. I shall now teach you how to perform them correctly, O Mahādevī. Listen to me [while I] teach you.

---

[1]I had the pleasure to attend the First Early Tantra Project Workshop in September 2008, in Kathmandu, where the participants read BraYā 21 for two days, on the basis of my draft edition. The text was presented by Alexis Sanderson and discussed by all the participants including Harunaga Isaacson, Dominic Goodall, Diwakar Acharya, Shaman Hatley and Nirajan Kafle. I also had the opportunity to read BraYā 7, 13 and 21 with Judit Törzsök in May, 2008.

°vratāṃ, dvitīyāṃ → §36 [gender]; the plural accusatives in the previous line may have influenced the scribe.

Ucchuṣma: one of the appellations of the BraYā, see HATLEY 2007:237–281.

[2]**tṛtīya** → §1 [stem-form]; **cathurtho°**: understand *caturtha* (→ §1 [stem-form]) + *unmattakaṃ* (alternatively → §34 [double sandhi]); **ṣaṣṭha** → §1 [stem-form].

See 21.31–33 to confirm that the sixth observance is called Muktabhairava and it is not *uktaṃ* what is meant in *pāda* d.

[3]**nāmaṃ** → §27 [themat.]; **which gives**: probably a collective singular is meant, thus the remark is applicable to all the *vratas*. **vardhamāna** appears in the list of the nine forms of domestic worship (*navayāga*), see p. 16.

[4-5ab]**vratā, vyavasthitā** → §3.2 [loss -ḥ] or §14 [neut. pl. -ā], but then ete → §15 [neut. pl. -ā]; **bhave** → §4.1 [loss -t].

Vidyā: these observances are in fact called the *vidyāvratas* in 21.10c, 42d, 47a, 51b, 53b, 75d and 102d; the nine types of observaces obviously correspond to the nine syllables of the Navākṣaravidyā (OṂ CAṆḌE KĀPĀLINI SVĀHĀ), taught in BraYā 2; *vidyāvratas* may also serve, as seen in many tantric texts, as preliminary propitiation, by the use of *vidyāṅgamantras*, of a mantra to be applied later, or simply for the purpose of gaining mastery over the Vidyā, similarly to the way it is taught in the *Yoginīsaṃcāra*; as SANDERSON (2009:134 n. 311) remarks: "The *Yoginīsaṃcāra* requires anyone who has gone through its initiation ceremony and then received consecration (*abhiṣekaḥ*) to adopt one of three forms of ascetic observance in order to gain mastery over the Vidyā (*vidyāvratam*): the Bhairavavrata, the Cāmuṇḍāvrata, or the Triṣaṣṭikulavrata."

[1: Naked Observance]

[5cd-6]In the Naked Observance (*nagnavrata*), he is always naked, without an upper garment. His body should always be covered in ashes, his hair unbound. After the worship of the site of pantheon-worship (*yāgasthāna*), roaming (*bhramaṇa*) should always be started at noon. [7]He should especially wander about in villages and towns, my dear, after he has performed mantra-installation (*nyāsa*), in silence, without the five bone ornaments (*pañcamudrā*). [8]Having completed his morning ritual (*pūrvāhṇika*), he should roam (*bhramaṇa*) in the daytime. Then having performed the noon-ritual (*madhyāhnika*) and the evening-ritual (*aparāhṇika*) in the evening, [9]the Sādhaka should eat only at night during [these] observance[s]. The midnight-ritual (*ardharātrāhṇika*) is to be performed after worship (*pūjā*) etc.

[10]At night there should never be roaming (*bhramaṇa*) during the Vidyā-observances, O Deveśī. There is no doubt about it. [11ab]This is the first observance. Listen now to the second one.

[2: Observance of the Badly-Clothed]

[11cd]His undergarment is rags [found] on the road. He should always be covered in rags [found] on the road. [12]His turban is made of rags from

---

[5cd-6] **nagnau**: for a frozen singular nominative *nagno* (→ §33 [frozen sandhi], see also 21.18a); on the question whether one should 'correct' this phenomenon, see p. 74; **°varjitam** → §36 [gender]; see 21.14d for the standard *°varjitaḥ*; **°keśa** → §1 [stem-form].

[7] **paryaṭe** → §4.1 [loss -t]; **vāpi avaśyaṃ** → §32 [lack of *sandhi*].

five bone ornaments (*pañcamudrā*): see *paṭala* 12.93–94ab:

mudrāṇāṃ pañcakaṃ caiva bhairavasya tu yojayet |
kapālaṃ caiva khaṭvāṅgaṃ mālāṃ caiva karaṅkiṇī ||
bhībhatsāc ca tathā proktā mudrāpañcakam uttamam |

They are: a skull, a skull-topped staff, a garland, an object made of bones(?) and something disgusting(?, see TAK 3 s.v.). See also SANDERSON 2009:49 n. 17 for references to *pañcamudrā* in other tantric texts.

[8] **tu aparā°** → §32 [lack of *sandhi*]. **evening**: I translate *rātrau* as 'in the evening' to avoid any confusion with the midnight-ritual (*ardharātrāhṇika*), cf. next verse.

[9] **°saraḥ**: understand *°saram*;

The reading *nakte na bhojanaṃ kāryaṃ* ("at night there should not be eating") is very unlikely, since it is confirmed again and again in the following verses that these observances require eating only at night.

[10] **varjanīya** → §1 [stem-form]; **nātra kārya...** → §43.7 [misc.]; **vidyāvrateṣu**: see note ad 21.7 above.

[11ab] **ete**: understand *etad*.

[12] **evā°**: *eva* can be taken as *iva* (as suggested by Harunaga Isaacson; **pūrvam iva**: 'as previously'), or simply as a word of emphasis ('is the same as previously').

the road. He is always dirty. Roaming and the sequence of daily rituals (*āhnikakrama*) are [taught] in the same way as previously. [13]Eating should also always be in that way [i.e. at night] during this Observance of the Badly-Clothed (*kucailinavrata*). I shall teach you the third observance: listen now to the Garlanded.

[3: Garlanded Observance]

[14]His undergarment is black [or] red. He has no upper garment. He always wears garlands of cast off flowers (*nirmālya*), but should avoid used garlands (*nirmālya*) [previously offered] to Śiva. [15-16]He should not avoid used flowers of any other classes of deities. He should always be adorned with garlands on his hands, arms, on his head, around his neck, on his thighs and shanks. Pretty strips of cloth are also always to be tied [onto his body]. [17]He should always wreathe flowers according to what is available. Roaming (*bhramaṇa*) is taught in the same way as previously, as is the sequence of daily rituals (*āhnikakrama*). [18ab]At night, he should always be naked during the Garland Observance (*malinavrata*).

[4: Madman-like Observance]

[18cd-19]He should always be naked, his hair unbound. He weeps, he laughs, sometimes he bursts out in song. Sometimes the Sādhaka dances, sometimes

---

[13] **nitya** → §1 [stem-form]. **malinam**: on this word see notes to next verse.

[14] **mālitā** → §36 [gender];

malinavrata: the *malinavrata* has probably nothing to do with *mala* ('dirt'). It is to be associated with *mālās* ('garlands'; see *mālyamālī* in 21.16b). The correct form would be *mālivratam* or *mālino vratam* or, with Aiśa stem extension, *mālinavrata*.

nirmālya is normally treated as highly impure: this is why the BraYā tends to recommend it in transgressive rituals. **śivanirmālya°**: we might consider emending to *śavanirmālya°* (see JRY 3.10.62cd: *mahāsṛgupaliptāṃgau śavanirmālyabhūṣitam*, i.e. *mahāsragupaliptāṅgaḥ śavanirmālyabhūṣitaḥ*, "His limbs are besmeared with garlands[?] and adorned with disposed flowers from corpses"), but the next *pāda* makes it an unlikely solution, because obviously a deity name is what is required here.

[15-16] **karayo, jaṅghayo** → §3 [loss -ḥ]; **badhnīyā** → §4.1 [loss -t].

[17] **evo°**: see note ad 21.12cd.

[18ab] **nagnau**: for a frozen singular nominative *nagno* (→ §33 [frozen sandhi], see 21.5c).

[18cd-19] **nitya** → §1 [stem-form]; **nṛtyan, valgan**: these are to be taken as present participles in spite of the orthography in the MSS (*nṛtyaṃ, valga*), the latter emended by SANDERSON.

Cf. a very similar line in BhP 11.2.40cd: *hasaty atho roditi rauti gāyaty unmādavan nṛtyati lokabāhyaḥ*. See more parallels on p. 32. The *-ka* suffix in unmattaka carries the meaning of 'pretending to be', as in the case of the *bālakavrata*, i.e. the Sādhaka only pretends to be mad.

he jumps up, sometimes he runs [away]. [20]He states, "I am Brahmā! I am Viṣṇu! I am Īśvara! The gods are in my hands! They have become my servants! [21]"Look at me—I am Indra, mounted on [his elephant] Airāvata!," he says. "Indrāṇī is my wife!" And, "I am a dog! I am a pig!" [22]I am horse-headed[?] and my body is that of a horse!" He should lie down on the road, then get up and run. [23]He should not set foot on the site of pantheon-worship (*yāgasthāna*) and should not perform worship, not even mentally. He should salute the junctions of the day (*saṃdhyā*) by [offering his own] urine. He should sometimes pour some of it on his head. [24]When seeing women, he should greet them thus: "Mother! Sister!" This is how the Mantrin should engage in conversation. He should not abuse [them]. [25]Roaming (*bhramaṇa*) is [to be performed] in the same way in this case (*iha*) [as taught above], as [is the sequence of] the daily rituals (*āhnika*). He should not eat in the daytime, even though [he behaves like] a madman. [26]He should throw sesamum seeds on his head and, pretending that they are (*kṛtvā*) lice, he should eat them. Or he should kill [the 'lice'] with a big fuss in order to delude people. [27]The Sādhaka should, O Mahādevī, pursue the Madman-like [observance] (*unmattaka*) thus, with different patterns of behaviour. This is for the benefit of yogins.

---

[20] **brahmāhaṃ** is an emendation of *brāhmaṇaḥ*, which could be considered an overcorrection, but the meaning is definitely clear; the *sandhi brāhmaṇaḥ viṣṇu°* (MS A) is atypical, and the *°aṇaḥ* ending may indeed be corrupted from *ahaṃ*; **°karā** → §34 [double sandhi] or *°kara* is a stem-form noun in *sandhi* (→ §1 [stem-form]); **prāptakarā°** is an inverted *bahuvrīhi*; **samāgatā** → §3.2 [loss -ḥ].

[21] **bravīt**: for *brūyāt*; **sūkaram** → §36 [gender].

[22] **aśvamardo**: should we read *aśvamūrdhā* ('horse-headed', supplied in the translation)? TÖRZSÖK has suggested accepting the MS reading in the sense 'I trample on things like a horse;' **vigrahakaṃ** → §36 [gender]; **uttiṣṭhe** (for standard *uttiṣṭhed*) is TÖRZSÖK's conjecture; **dhāvateti**: double sandhi for *dhāvate + iti* (→ §34 [double sandhi]).

[23] On **saṃdhyā**, see 45.36, where the Brahmanical *brahmasaṃdhyā* is taught as secondary to the *bhairavīyasaṃdhyā*. See the apparatus to the Sanskrit text of the present verse for passages on the praise of urine.

[24] **mātā** is to be taken as vocative (for *mātar*); **krośanaṃ** is to be understood as *ākrośanaṃ* ('abuse', SANDERSON).

[25] **°eha āhnikaṃ** and **naiva unmatto** → §32 [lack of *sandhi*]. **tathaiva** stands here for *pūrvam eva* in 21.12c and 17c.

[26] **tilāṃ** → §8 [ṃ for n]; **saśabdaṃ**: I accepted D's reading here because a feminine ending in adverbial usage is probably not Aiśa but a scribal error. As in many cases, one might suppose that originally the text had a stem-form noun (*saśabda*) before an initial *m-*, and a scribe corrected it under the influence of *tilāṃ* in *pāda* a. On the other hand, consider TÖRZSÖK's suggestion: *saśabdān mārayet* (ablative).

[27] **saṃcārya**: understand *saṃcāryaṃ* (→ §1 [stem-form]); **°rūpābhi** lost its final *-ś* metri causa (→ §3.5.1 [loss -ḥ]); **ceṣṭābhi** → §3.5 [loss -ḥ].

[5: Skull Observance]

[28]Now listen to the Skull[-Observance] (*kapāla*), O Mahādevī, with one-pointed concentration. He should fix a skull on a stick and regularly set out to wander. [29]He is clothed, [also] wearing an upper garment, his hair unbound, O Mahāmati. In the daytime he should constantly roam about in silence, intent on meditation. [30]The daily rituals in this observance (*iha*) are [to be performed] in the same way [as in the above cases]. He should eat at night. The Skull[-Observance] has been taught. Now hear another one from me.

[6: Observance of Muktabhairava]

[31]The great yogin's hair is unbound and he is adorned with the five bone ornaments (*pañcamudrā*). He is clothed and he roams incessantly in the same way [as above], no doubt. [32]When he has performed the rituals for the divinities, he should abandon his bone ornaments (*mudrā*) at night. But at dawn, he should roam about wearing the bone ornaments (*mudrā*) again.

[33]The daily rituals (*āhnika*) in this observance (*iha*) are [to be performed] in the same way [as in the above cases]. In this [observance, again,] he should eat at night. This observance, namely that of Muktabhairava, has thus been taught.

[7: Childish Observance]

[34]Listen to me while I teach you, O Mahādevī, the Childish [Observance] (*bālaka*). Sometimes the Mantrin is naked, surrounded by children.

---

[28] I.e. he should make a *khaṭvāṅga*.

[29] **mahāmati** is a feminine Aiśa vocative of *mahāmatiḥ* (→ §17 [-i voc.]); **°vāsaḥ**: from the stem *vāsa* and not from *vāsas*.

[30] **anyaṃ**: for *anyat* (→ §27 [themat.]). Again, one could suppose an original stem-form *'nya tu* corrected by some scribe, although this form seems rather to be an original Aiśa feature.

[31] **°vibhūṣitam** → §36 [gender]; **°vāso**: from the stem *vāsa* and not from *vāsas*. **five bone ornaments**: see note at 21.7.

[32] **°karme kṛte** is my conjecture; the thematised form *karma* for *karman* is common in the BraYā, see e.g. 4.860cd: *karme karme yathānyāyaṃ akṣasūtrāṇi kārayet.* Consider TÖRZSÖK's suggestion to accept *deva-karma-d-ṛte* as "unless [he is engaged] in some rite for a deity[, he should take off his insignia]." *deva-karmād ṛte* (suggested by Shaman Hatley) in a similar meaning is also plausible.

[33] **kuryā** → §4.1 [loss -t]; **nāmaṃ** → §27 [themat.].

[34] **bālakāṃ**: understand *bālakaṃ* (→ §36 [gender]). The *-ka* suffix in bālaka carries the meaning of 'pretending to be', as in the case of the *unmattakavrata*, i.e. the Sādhaka only pretends to be a child or childish.

[35]Sometimes, taking off his undergarment, he should wrap it around his head. He should play in the sand and play with a toy-cart. [36]Sometimes he should make a bull out of clay and play with it. Sometimes, mounting a stick, he should run about with it as if it were a horse. [37ab]He enjoys himself like a child. He plays children's games.

[8: Raw-Flesh-Eater Observance]

[37cd]He always roams about clothed, with his hair always unbound, [38]in the daytime in the same way [as above], in silence, intent on meditation. The daily rituals (*āhnika*) in this observance (*iha*) are [to be performed] in the same way [as in the above cases]. Having performed the [evening ritual] in the evening, O Mahāmati, [39]the Sādhaka should always eat raw flesh with human blood (*mahārakta*). He should not eat anything else while keeping this Raw-Flesh-Eater Observance (*kravyāda*). [40]In the other forms of observance, he may eat [anything] that happens to be available, including meat, but in this [observance] he should eat [only] meat.

[9: The Platter Observance]

[41]His body is covered in ashes. He is adorned with the five bone ornaments (*mudrāpañcaka*), with pieces of bone on his arms, [a garland of] skull[s] on his head. [42]The Mantrin should carry a skull-topped stick (*khaṭvāṅga*), [but this time without the skull, i.e.] only a trident, O Varānanā. He should hold the skull in his right hand. [This is how] he should perform [this] brilliant

---

[36] **balivardāṃ** → §36.5 [gender] or one may understand it as a plural accusative (→ §8 [ṃ for n]); **aśva** → §1 [stem-form]; **saṃvāhayet** → §42 [caus. in non-c. sense].

[37ab] **bāleva** (*bāla + iva*): either understand *bāla* as a stem-form noun (→ §1 [stem-form]) or take it as an example of double *sandhi* (→ §34 [double sandhi]); **°krīḍā** → §1 [stem-form].

[37cd] **savāsa, nitya** → §1 [stem-form]; **°vāsa** is from the stem *vāsa* and not from *vāsas*.

[38] **vā tena** is suspicious; read *vāmena*? (SANDERSON); Christian Ferstl at an ELTE reading class suggested that it stands for *vai + etena*; **kṛtvā-n-**: there is a phantom of an ablative in this form; **mahāmati** is a feminine Aiśa vocative of *mahāmatiḥ* (→ §17 [-i voc.]).

[39] **prāśayate** → §42 [caus. in non-c. sense]; **°ānyaṃ** → §27 [themat.]; **samaśnīyā** → §4.1 [loss -t]; **°sthitam** → §36 [gender].

[40] **°vratair anyair**: the instrumentals should stand for the locative (→ §20.3 [instr. for loc.]).

[41] **°bhūṣitam** → §36 [gender]; skulls: probably incised on a crown; **bāhubhyām** → §22 [instr. etc. as loc.].

[42] **śūlamātra** → §1 [stem-form], but it is slightly suspicious; shall we read *śūlam atra*? See the similarly problematic *nyāsamātraṃ* in 21.46cd. **kapāla** → §1 [stem-form].

Vidyā-observance. [43]His roaming (*paryaṭana*) should take place in the abovementioned places. The Great Hero eats at night. His food is [described] in the previous section (*kalpana*). [44]He should remain engaged in his observance, in silence, intent on meditation. He should perform worship (*pūjayet*) roaming all the sites of pantheon-worship (*yāgasthāna*) at night. [45]He should make the howling sound of a jackal (*śivārāva*) and play his *ḍamaru*-drum. He should then return, after worshipping the Yoginīs and Pūtanās. [46ab]The ninth one is [the observance of] the Platter (*vardhamāna*). This observance has just been taught.

[Instructions for the Observances]

[46cd]Mantra installation (*nyāsa*) should be performed at this point as distributed along the the Nine Knots [47]in all the Vidyā-observances. There should be no doubt about it. The Mantrin should practise these observances (*vrata*) each one for one month, O Suvratā. [48]Controlled, in chastity, by [the method described in] this text, the Sādhaka will inevitably catch sight of the Yoginīs, no doubt about it. [49]He should perform the rituals for the divinities (*devakarman*), [i.e.] the four daily rituals (*āhnika*), in a hidden,

---

[43] **°vīro āhāraḥ** → §32 [lack of *sandhi*] or **°vīro** → §33 [frozen sandhi]. **places:** probably 21.7ab is meant ('villages and towns'); **pūrvakalpane:** *kalpana* probably stands for *kalpa* in the sense of 'ritual manual', but it may refer to the previous *vrata*, i.e. to the instruction that the Sādhaka may not eat anything but raw flesh.

[44] **niśau:** for *niśi* (locative) from the Aiśa stem-form *niśi*.

sites: are the *śmaśānas* of the initiation *maṇḍala* meant? See 3.63 ff.

[45] **ḍamarukaṃ** → §28 [syncop.] ('*ḍam'rukaṃ*'); **muhu** → §3 [loss -ḥ]; **yoginya:** for *yoginīs* (plural accusative; → §19 [plur. acc. *-yaḥ*] plus → §3 [loss -ḥ]); cf. the similar 45.45c: *yoginyaf pūtanānyāś*.

[46ab] **Platter:** it is difficult to see how or in what sense the *vardhamāna* could be connected to an obervance like this; perhaps some other meaning of the word is required here ('thriving'?).

[46cd] **nyāsam atra** is Alexis Sanderson's conjecture for *nyāsamātraṃ*; cf. 21.42.

navagranthi: the Nine Knots are the loci *hṛd, vaktra, cakṣus, lalāṭa, śikhā, vāmapāda, vāmajaṅgha, dakṣiṇapāda, dakṣiṇajaṅgha* (heart, face, eyes, forehead, top-knot, two feet and two shanks) for Bhairava and the four Guhyakās and four Dūtīs; see 21.124cd–126 below.

[47] **nātra kārya. . .** → §43.7 [misc.].

[48] **nātra kārya. . .** → §43.7 [misc.]; **yoginyaḥ** → §19 [plur. acc. *-yaḥ*]; **sūtreṇā°:** the use of *sūtra* here is slightly odd; it is common in the BraYā in the sense of 'a section/the whole text'.

[49] I treat **ca** as a mere filler here. It is unclear whether **eva** here suggests that all four rituals should be performed at night, or only the fourth one.

secret place, [even/only] at night no doubt. [50]He should place the engraved skull (*tūra*) and the rosary [in a place] where no one can see or touch them.

[Or he may practise the observances together with assistants]

[51]Alternatively, he, may practise the Vidyā-observances [alone], being unknown by anyone in the region, or together with assistants (*sakhāya*) who know him, who are dearly devoted, [52]who know the post-initiatory rules (*samaya*) [i.e. who are initiated], who are very intelligent, who are infused with the essence of the Tantra, who are well-conducted, who have conquered the opposites [such as heat and cold], who lack anger and greed. [53]He should practise the Vidyā-observances together with [assistants] of this kind. He should wander incognito in that place, not recognised even by experts (*nipuṇa*). [54]He should not be seen by his childhood companions (*sahajāta*) or old acquaintances (*pūrvadṛṣṭa*), O Suvratā.

I have taught you the Nine Observances, which are related to the Nine[-fold] Pantheon-Worship (*navayāga*).

[Observances of the Five, Raktā etc.]

[55]Now I shall teach you the Observances (*vrata*) of the Five, by the practice of which, O Mahādevī, [the Sādhaka] can obtain [the ability of] Skywalking (*khecaratva*).

---

[50] A **tūra** is a skull-bowl with engravings used as the substrate of worship. See the *kapālalakṣaṇa* section at 4.739 ff, Abhinavagupta's citation of it in TĀ 27.29, and SANDERSON 2007:98–99, as well as TAK 3 s.v.

[51] **sakhāyair:** for standard *sahāyair*; **ājñāte kenacil loke:** this phrase is suspicious and its meaning is obscure; compare it with 21.53; *ājnāte* should perhaps be understood as *ajñātaiḥ* ('with assistants unknown in the region/by the people'), but I suspect that *ājñāte* stands for *ajñāto* (→ §33 [frozen sandhi]), and this is what I translate; in either case, vā in *pāda* d does not seem to fit in well.

[52] **tantra°** is TÖRZSÖK's emendation; cf. 45.187ab: *jitāsanā mahāsattvā tantrasadbhāvabhāvitā*; **śīlavantai** → §3.4 [loss -ḥ].

[53] **mantrī ajñāto** → §32 [lack of *sandhi*]; **experts:** spies? (SANDERSON).

[54] **samāśritā** → §3.2 [loss -ḥ]; **navayāga:** see 3.1–4, *paṭala* 13 and p. 16.

[55] **Five:** probably the four Guhyakās plus Bhairava are meant; see the following four observances of which each is connected with one of the Guhyakās. See also 21.102cd ff for the Bhairava Observance. The sections on *nyāsa* and the *kṣīrabhojin*'s observance are perhaps misplaced.

[1 Raktā: white]

[56]I shall teach you the first observance truly with the colour [specific to it]. The Mantrin wears white clothes, white garlands and [applies white] unguent. [57]In his left [ear], [he wears] an ivory ear-ring, around the right, flower-ornaments (*karṇapūraka*). He should also wear *khirvarī*, and on his forehead, a ribbon[/headband]. [58]He should also wear a diadem (*padavī*) on his head—especially a crescent moon—triple gems around his neck, and a neck ornament (*kaṇṭhikā*) above [it]. [59]He should put a neckace around his neck and ear ornaments (*vālika*) in his ears. He should put bracelets on his upper arm and around his wrists. [60]The Sādhaka should make a thin leaf (*pattrā*) out of human bone (*mahāśaṅkha*). Ivory leaves are [also] to be made, no doubt. [61]Even [in the case] of the ivory leaf (*dantapattra*) in the ear, at least the *mudrā* [pin?] should be the made of bone. He should place the leaf known as 'made of ivory' on top of this. [62]He should also wear a bracelet (*kaṭaka*) and ring[s] on his finger[s]. He should wear a belt and a girdle around his hips. [63]He should also wear anklets on his feet, and [paint] dots (*binduka*) on his big toe[s]. The toes have small rings (*mudrikā*), the

---

[56] This *vrata* of white colours is associated with Raktā, who indeed is white ('as a conch, jasmin or the moon'), see 4.257ab: *śaṅkhakundendusaṃkāśā raktā pīnapayodharā(ḥ)*.

[57] °**pattraṃ**: in this and some of the following verses, I have emended *pātra* to *pattra* (and *pātrā* to *pattrā*), in the sense of 'a thin leaf-like thing', partly following TÖRZSÖK's suggestions; **khirvarī**: Harunaga ISAACSON suggested that this could be a pattern on the cheek, but I have not been able to confirm this; DEZSŐ pointed out that Prākṛt *khavvura/kabbura* (Skt. *karbura*, 'spotted') might be relevant; TÖRZSÖK has suggested *śarvarī* in the sense of 'turmeric'; it could mean 'turmeric face paint;' another possiblity would be a word for 'jasmine' (*kharasvarā?*), which would fit the basic colour scheme of this observance; **paṭṭikā** → §13.1.2 [nom. as acc.].

[58] **padavīṃ** is problematic; understand some word related to *paṭṭa*; **trimaṇi** → §1 [stem-form], unmetrical; is it perhaps an amulet (*pratisara*)? See *Śāṅkhāyanagṛhyasūtra* 1.12.8: *raktakṛṣṇam āvikaṃ kṣaumaṃ vā trimaṇiṃ pratisaram. jñātayo 'syā badhnanti.*

[59] **vālikā**: its meaning is slightly uncertain (see *vālaka* in MMW: "a kind of ornament for the ears [L.]"); this is confirmed in *Devyāmata* 35 and 47; **karṇayoḥ 'pari**: for *karṇayor upari* or rather the Aiśa *karṇayo + upari*; **cūḍā** is given in MMW as 'a kind of bracelet' found only in works of lexicographers.

[60] These two sentences probably give two options: the leaf is to be made of human bone, but if no human bone is available, it can be made of ivory.

[61] The whole verse is problematic and the translation tentative. I follow Shaman Hatley's suggestions here (personal communication).

[62] **mekhalā** → §13.1.2 [nom. as acc.].

[63] **aṅguliś**: understand a plural locative.
dots... signs (*bindukau, mudrikā*): my translation is tentative.

feet are painted with lac. [64]He should place a skull in his right hand, a skull-topped staff (*khaṭvāṅga*) with a bell and a peacock-feather in his left. The wise one should play his *ḍamaru*-drum. [65]The Mantrin, the Mantra Master should practise his ascetic observance[s] (*vrata*) alone, in due order, in a secret place for a month or half a month, two months or six months. [66]The great yogin should practise in a concentrated manner for a year, two years, three years or six years or twelve years: he will become similar to Śiva, [67][Śiva] with form (*sakala*), without form (*niṣkala*), universal, mind-born. After six [years], he will be perfected (*siddha*), having powers similar to those of Rudra. [68]He will be absorbed into the heart of the Goddesses (*devī*). He would attain the rank of World Lord (*bhuvanīśa*). After three [years], power (*siddhi*) over the Mātṛs [will arise]. He will be dear to the Yoginīs. [69]After two [years he reaches] the vault of the sky. After one year, power over humans [arise]. After six [months], royal pleasures [arise]. After three [months], he will never be obstructed again by people. [70–71ab]After two [months], he will have the capacity to accomplish [any] deed (*karman*). After one [month], he will be called teacher (*ācārya*). After two weeks, he becomes a Sādhaka with a mantra-body, [while] on earth (*bhūtale*). This first observance (*vrata*) has been taught, that of Raktā.

[2 Karālī: red]

[71cd]I shall teach you the second [observance, which is taught as being that of] Karālī, the one of terrifying powers (*bhīmavikrama*). [72]Clothed in red

---

[64] **kapāla** → §1 [stem-form]; **°ghaṇṭa°**: for *ghaṇṭā* (→ §36 [gender]); **piñcchaka**: for *picchaka*; **ḍamarukaṃ** → §28 [syncop.] ('*ḍam'rukaṃ*').

[65] *Pāda* d is hypermetrical; **ṣaṇmāsa** → §1 [stem-form].

[66] **abdam ekaṃ** is Alexis Sanderson's emendation aimed at having a logical sequence of numbers; **yuktaṃ** → §36 [gender].

[67] **ṣaṭbhis** in A is irregular *sandhi* → §35 [irreg. *sandhi*]; **sakala, niṣkala**: see 21.118; **manodbhavaḥ**: understand *manonmanaḥ*? See 21.118:

sa evaṃ tu śivas sākṣā bhavet sakalaniṣkalaḥ |
vyāpī hy avyaktarūpī ca amanaskonmanonmanaḥ ||

siddha: i.e. he will have *siddhis*.

[68] **mātarā°** → §27 [themat.]; **°siddhi** → §1 [stem-form].

[69] **abdā** → §4.3 [loss -t]; **ṣaṭbhis** in A is irregular *sandhi* → §35 [irreg. *sandhi*]. On **gaganāṃ-bhogāṃ**, see notes at 3.229.

[70–71ab] 21.70 is cited in TĀ 4.63cd–64, in the context of a form of propitiation by which he "may raise himself to the status of each of the ascending ranks of initiate [. . .]" (SANDERSON 2007:99.) Jayaratha, the commentator, apparently unaware of the BraYā, taking the name Raktā as an alternative for the generic goddess Caṇḍikā (ibid.).

[71cd] **karālī bhīmavikramā**: understand genitives (→ §13.3 [nom. for gen.]).

[72] **khaṭvāṅgakarasaṃsthitaḥ**: for **karasaṃsthitakhaṭvāṅgaḥ**.

clothes, red garlands, applying red unguent, wearing red ornaments, with a skull-topped stick (*khaṭvāṅga*) in his hand, [73]he should always carry a skull and especially a small *ḍamaru*-drum. The Mantrin should carry a skull-topped stick (*khaṭvāṅga*), along with a disc, a banner and a shield. [74][The *khaṭvāṅga*] should be made of divine *puṣpaloha*, or human bones, or of trees struck by lightning, or of Khadira-wood taken from the cremation ground. [75]He should make it to the size of the span of his thumb and forefinger (*prādeśa*) or his own height. He should practise the auspicious Vidyā-observance[s] by the aforementioned method. [76]He should always be engaged in recitation, and should eat [only] at night. At noon, the Mantrin should go [roaming], in silence, intent on meditation. [77]He should pay homage to the Yoginīs and Pūtanās again and again. He will be able to master the world (*bhūrloka*), no doubt. [78]The Mātṛs in the world (*bhūrloka*) will be subdued (*siddha*) by him. The enjoyments originating in the fruits of magical powers (*aiśvarya*) [will be his] completely in two weeks. [79]If he practises, [magical] deeds (*karman*) [such as] Subjugation (*vaśya*) and Attraction (*ākarṣaṇa*) [will arise] in a week. The [magical] deeds (*karman*) will be mastered quickly, in a week, as stated in the words of [the] Ucchuṣma[-tantra].

See 4.257cd for conformation that Karālī's colour is red: *karālī raktavarṇe tu pīnāvayavaśobhitā.*

[73] **ḍamarukaṃ** → §28 [syncop.] ('*ḍam'rukaṃ*').

[74] **śmaśāne**: understand *śmāśāne*; **kurvīta athavā** → §32 [lack of *sandhi*].

puṣpaloha: this is either a kind of metal or a kind of gem, see *Harṣacarita* 4 with Śaṅkara's commentary (p. 192): *pīnaprakoṣṭhapratiṣṭhitapuṣpalohavalayaṃ: puṣpalohaṃ maṇibhedaḥ.* According to TÖRZSÖK's article in TAK 3 (s.v.), it is probably 'brass' used as imitation gold.

[75] *Pāda* a is a *ma-vipulā*; **kurvīta athavā** → §32 [lack of *sandhi*]; **sva°** is a slightly uncertain reading, it is to be found probably only in D; see e.g. 48.2cd: *khānayet svapramāṇena tatas tāṃ śodhayed budhaḥ.*

[76] **japayuktasadātmānaṃ** must be intended to be understood as *sadā japayuktātmā* ('always engaged in recitation'); SANDERSON has suggested [*japayuktas*] *tadātmāno* (Aiśa nominative, 'his self united with Him'); **ayācitaḥ** is HATLEY's conjecture; consider also *bhojitvayojitaḥ* for *bhojī tv ayājitaḥ* in MS A; for *bhojitva*, see BraYā 45.161ab: *tṛṣnāyī naktabhojitvaṃ gurubhakto dṛḍhavrataḥ.*

should go: 'roaming' (*bhramaṇa*) is to be started typically at noon; see 21.5: *madhyāhne bhramaṇaṃ bhavet.*

[77] **°lokam**: for nominative (→ §18.1 [acc. for nom.] or → §36 [gender]).

[79] **karme**: for *karmāṇi* (→ §15 [neut. pl. -ā]); **°padā°** is a conjecture; see e.g. 26.45cd: *ucchuṣmapadayāgāni jñātvā kurvīta sādhakaḥ*; note the non-standard *sandhi* between *karme* and *'cchuṣma°*.

°ādibhiḥ is obscure, and the translation of *pāda*s c and d is tentative. For Mahocchuṣma as one of the appellations of our text, see p. 13.

[3 Caṇḍākṣī: yellow]

[80]I shall teach you the third one, which is characterised by yellow garlands. The Mantrin should be clothed in yellow clothes, and wear golden jewellery. [81]He holds a dagger and a shield, a noose and a skull-staff (*khaṭvāṅga*). There is a skull in his hand. He should practise with his mind concentrated. [82][He should perform this observance] for seven to twelve days. By then the desired Power (*siddhi*) will arise as it is taught. [83]The power of sovereignty will arise, as well as growth (*puṣṭi*), and [the Power] to assume any form. He will amuse himself following all his desires, as Bhairava taught.

[4 Mahocchuṣmā: black]

[84]I shall teach you the fourth one, [which is characterised by the colour black] resembling finely divided antimony (*kṛṣṇabhinnāñjana*), and which is difficult to practise, is terrible and is manifest in colourful miracles etc. [85]It gives birth to great Powers (*siddhi*) and is called by the name of Mahocchuṣmā. The Mantrin wears black clothes and black garlands, [86]divine armlets and jewellery, anklets on his feet, bracelets, a girdle, his feet painted with lac, [87][wearing] ear-rings, a diadem and ring-ornaments, [carrying] a skull, a trident and skull-topped stick (*khaṭvāṅga*), bow and arrows, [88]a peacock-feather, a small *ḍamaru*-drum, a necklace, a small *ḍamaru*-drum, a Vajra, a noose, a sword, a wooden pestle, an elephant goad, a small shield, [89]a disc in his hands, a banner, a club, along with a staff and a spear (*śakti*). He sits in the lotus-posture or [stands on] one foot. [90–91ab]He should practise in a

---

[80] **°yutam** → §36 [gender]; **yellow**: on Caṇḍākṣī's colour, see 4.258ab: *pītavarṇā tu caṇḍākṣī pūrvāvayavaśobhitā* (read *°pūrṇāvayava°* for *°pūrvāvayava°*).

[81] **°yutam** → §36 [gender]; **°kṛta°** is an emendation; cf. 54.14c: *kapālakṛtahastās*; an alternative would be *°dhṛta°*; one could retain the *-ṃ* ending keeping its Aiśa flavour (*kapālakṛtahastaṃ ca*).

[82] **yāva** → §4.1.2 [loss -t].

[83] **siddhi** → §1 [stem-form]; **īśvarī**: understand *aiśvarī*; **puṣṭir** is slightly suspicious and out of context; **bhairava-m** → §1 [stem-form] & 31.1 [hiatus]; **kāmebhyo**: ablative for instrumental (→ §23 [abl. instr.]).

[85] **nāma** is pleonastic.

[86] **keyūra** → §1 [stem-form].

[87] *Pāda* a is a *na-vipulā*.

[88] **piñcchakaṃ**: for *picchakaṃ*; **ḍamarukaṃ** → §28 [syncop.] ('*ḍam'rukaṃ*'). Note the odd repetition of **ḍamarukaṃ**, probably a scribal slip.

[89] **ekapāda** → §1 [stem-form].

For the ascetic practice of standing on one foot for extended periods of time, see e.g. MBh 3.185.4cd: *ekapādasthitas tīvraṃ cacāra sumahat tapaḥ*.

[90–91ab] **mahocchuṣme** is difficult to interpret; does it qualify the cremation ground or the observance (*māhocchuṣme*) or does it refer to our text? See 21.79 and p. 13.

solitary place, in silence, engrossed in recitation and meditation. Roaming (*paryaṭana*) is to be performed at night, in the Mahocchuṣma cremation ground, on the road, at town-gates (*gopura*), at the southern edge of villages, [91cd]and he may play a small kettle-drum or *ḍamaru*-drum at every moment.

[Mantric installation]

[92]He should install (*nyaset*) the Six [*ātmans*/*aṅgamantras*] of the Guhyas [Guhyakās?, on his face?], the Six [*ātmans*/*aṅgamantras*] of the Dūtīs on his feet, the Six [*ātmans*/*aṅgamantras*] of the Mātṛs on his thighs, [those of] the Yoginīs on his hips, [93]the six mantras on his navel [and the] heart, together with *anusvāras*, the god, whose essence is the sound of a bell (*ghaṇṭanādātman*), who awakens the Word, on his face. [94–95ab]The consonants go on the forehead, the semivowels on the top of the head. He should practise the[se] ascetic observance[s] of the Devīs [i.e. the Guhyakās] while connected with the levels of non-conventional practices (*nirācāra*), his body covered with [the mantras] of Avadhūtā, free of conventional practices (*nirācāra*), his senses conquered.

---

night: note that roaming is typically an activity for the daytime, see 21.10. Here the characteristic black colour may be the reason for the alternative instruction.

[91cd] **paṭahikaṃ, ḍamarukaṃ** → §28 [syncop.] (‘*paṭ’hikaṃ*’, ‘*ḍam’rukaṃ*’); **vādyeta**: for *vādayeta* metri causa.

[92] **cālabdho** is definitely corrupt; a word meaning ‘face’ or ‘head’ in the locative would fit well; **ūrubhyāṃ** → §22 [instr. etc. as loc.]; **kaṭyāyāṃ** → §27 [themat.]; **yoginī**: for *yoginīr* (→ §3 [loss -ḥ] or → §1 [stem-form]).

Six: Raktā’s and the other Guhyakās’ and Dūtīs’ sixfold nature (*ātmaṣaṭka*) is given as *vaktra, netra, hṛdaya, śiras, śikhā, kavaca* in 10.27 ff.

[93] **°yojitau**: understand *yojitam*; **°ghaṇṭa°**: for *ghaṇṭā*, although it may be a conscious reference to Mahāghaṇṭabhairava: see 3.80.

mantraṣaṭkaṃ: understand the sixfold Praṇava; see 21.132c in the same context: *praṇavaṣaṭkaṃ tathā nābhyāṃ*; what is meant here is probably Bhairava’s sixfold nature, see 11.12ab ff: *bhairavasya tu devasya ṣaṭkabhedo yathā sthitaḥ* etc. That Bhairava/Vīra is the deity to be installed on the navel (and the heart and face) is confirmed in 21.128a and by the word *deva* in *pāda* c. **bell**: this may be a reference to Mahāghaṇṭabhairava (see 3.80).

[94–95ab] **anaṣkān**: understand *anackāṃs* (see 21.136); **lāntā**: probably for plural accusative (*lāntān*); **devyā°** → §27 [themat.]; **eta**: for *etan* (→ §4.2 [loss -t]); **°pade**: SANDERSON’s emendation, see e.g. 69.2c [*narāḥ*] *nirācārapade yuktā*[*ḥ*]; **yukto** → §33 [frozen sandhi] or **yukto avadhūta°** → §35.6 [irreg. sandhi]/ → §32 [lack of *sandhi*].

lāntā is a problematic word; it may stand for *lāntāntā*[*ḥ*], i.e. ‘the [four sounds] ending in the [sound] after *la* [i.e. *va*]’, i.e. the semivowels.

[The Milk-Drinker's Observance]

[95cd]Alternatively, he can be a Milk-drinker. He should start eating ghee. [96]The great yogin should eat coagulated milk (*dadhi*) [mixed] with honey, clarified butter and sesamum [oil?]. The great Mantrin should observe [this vow] for seven nights [or] twelve nights, [97]two weeks, a month, a season [i.e. two months], a half-year, a year. But he who observes this vow for twelve years will become Śiva, eternal. [98]Merged in the Sadāśiva state, he will possess omnipresence. By only six [years of practice], the enjoyments [experienced by] Vidyeśvaras etc. [emerge]. Know [this]! [99]By three [years of practice], the enjoyments [experienced by] Rudras etc. [emerge]. By one year [of practice], he can become a Yogeśvara. By six [months of practice], the skywalker power (*khecarīsiddhi*) [arises]. By two [months of practice], he will be called a teacher (*ācārya*). [100]By one month [of practice], he will enjoy the earth [as a king], with [all its] mountains and woods and groves. By two weeks [of practice], [he will experience] royal pleasures (*aiśvaryabhoga*), as he will be the king of a realm (*maṇḍala*). [101]He who practises for twelve days, twelve days in great self-restraint, will succeed quickly, as he pleases, as he wants to, even if he is a Brahmin-slayer. [102ab]Thus is this ascetic obserance taught and described at length.

[95cd] See a remark on milk-drinking and *vidyāvratas* in NiśvGu 10.96: *kṣīrāśī saptā dināni juhuyāt | cīrṇavidyāvrato bhavati ||* ("He should consume milk for seven days and perform fire-rituals. He will [thus] accomplish the Vidyāvrata. . . "). One also wonders if this observance in the BraYā is equal to that of the Carubhojin in *paṭala* 45 (the next edited and translated chapter here).

[96] **dadhnāśano**: for *dadhy-aśano*; °**yutam**: understand an adverbial usage; **care** → §4.1 [loss -t].

[97] **pakṣa, māsa, °ābda** → §1 [stem-form]; **māsa ṛtu, caiva ayana**: note the lack of *sandhi* (→ §32 [lack of *sandhi*].)

[98] **vijānathaḥ** is unusual and may stand for a second person plural imperative (*vijānata*). See the similar 83.110ab: *caturthyāṃ pūrvake sthāne raudrī pūrve vijānata*; **ṣaṭbhir** in A is irregular *sandhi* → §35 [irreg. *sandhi*];

[99] **tribhi**: for *tribhī*; **ca abda** → §1 [stem-form] & 32 [lack of *sandhi*]; **ṣaṭbhis** in A is irregular *sandhi* → §35 [irreg. *sandhi*]; °**siddhi** → §1 [stem-form].

[100] **saśailavanakānanām**: this phrase occurs frequently in the *Mahābhārata*, the Purāṇas and some tantric texts.

[101] **āśu** and **sidhyeta** are my emendations.

[102ab] **ete**: understand *etad* → §22 [instr. etc. as loc.].

[5 The Bhairava or Great Observance]

[102cd]Now I shall teach you the auspicious Vidyā-observance[s] in combined form (*samudāyena*). [103]His limbs should be covered in ashes. He should [fasten] his matted locks like a crown. His head should be adorned with skulls. [104]He should be adorned with pieces of bone on his ears, on his head and arms. His sacred thread (*yajñopavīta*) should be [made of human] hair [taken from corpses]. His hips should be decorated with a [similar?] belt.

[105]He should wear a necklace around his neck, and a [. . .] on his topknot. His body should be [covered with / transformed into] mantras. [He should carry] a skull-topped staff (*khaṭvāṅga*), which has [also] a trident, and the skull is decorated with [human] hair. [106]And he should also play his small *ḍamaru*-drum or kettle-drum (*paṭahī*), O Mahāyaśā. He should also use a bell, as well as a garland of bells (*mālikā*) on his belt. [107]He should wear jingling [bells] on his feet, and on the fingers of his hands. [He should also be] adorned with divine arm-bracelets, and he should draw [a third] eye on his forehead. [108]He should utter a jackal cry (*śivārāva*) followed by the Face-

---

[102cd] I suspect that this observance is the fifth of the five mentioned in 21.55. See this passage translated in Törzsök 2013:359.

[103] **°dhāriṇaḥ** → §27 [themat.]; **śiraḥ** is B's reading and is preferable to avoid two *laghus* in *pāda* d.

[104] **bāhubhyām** → §22 [instr. etc. as loc.]; **bāla°**: B's reading, *vyāla* ('serpent') is notable; the term *vyālayajñopavīta* occurs twice in the BraYā (4.355a and 32.157d), but only in iconographic descriptions of deities; for a human ascetic, *bāla* ('hair') seems more conceivable; **vibhūṣitam** → §36 [gender].

[105] Something must have dropped out between *pāda*s a and b; **°vigraha** → §1 [stem-form].

[106] **ḍamarukaṃ** → §28 [syncop.] ('*ḍam'rukaṃ*'); **vādīta**: for causative *vādayīta*; **paṭahī** → §1 [stem-form]; **°yaśe**: vocative of a thematised stem (→ §27 [themat.]); **ghaṇṭā** → §1 [stem-form]; **kārayed** may be used in the sense 'wear', but consider *dhārayed* and *vādayed*; **mekhalāsu** is probably meant to be singular; **mālikāḥ** is probably meant to be singular accusative (→ §12 [pl. for sing.] & 13.1 [nom. as acc.]).

On ritual bells, see 4.861–879. The main types are: *kapālaśūla-*, *śūla-*, *padma-*, *cakra-*, *śakti-*, *daṇḍa-*, *vak*[*t*]*ra-*, *khaḍga-*, and *kapālaghaṇṭā*.

[107] **ghurghuram** is onomatopoetic ('murmuring') and my translation of it ('jingling [bells]') is tentative; **aṅgulīkara°**: I have been considering emending this to *aṅgulīyaka°* ('finger'), but now I think that *aṅgulīkara* may be an inverted *tatpuruṣa* compound ('fingers of the hand'); **°yutām** is probably used in an adverbial sense (for *°yutam*) in the sense 'also/with'.

[108] **°nāmaṃ** → §27 [themat.]. **śivārāvaṃ**: perhaps Śiva's mantra (OṂ or HŪṂ); **mukhamuṇḍāstra°**: see the (rather enigmatic) extraction of this mantra at 14.169cd–170:

> *vāyavye tu dvitīyāyāṃ dvitīyaṃ tu yad akṣaram* ||
> *saumye cādimayā yuktaṃ savisargaṃ tu kārayet* |

head-weapon mantra (*mukhamuṇḍāstra*). This [observance] called the Great Observance (*mahāvrata*) is difficult to practise even for the thirty [gods]. [109]He should practise the ascetic observance (*vrata*) called the Bhairava in a cremation ground, in a terrifying forest, at the seashore. It will bring Powers (*siddhi*). [110]This great observance is for those who have not succeeded [in gaining Powers] by any of the other observances. [Even] those unfortunate ones, with no luck, will succeed [by this one], no doubt. [111]He who practises [it] for [only] one day, concentrated, will have Powers (*siddhi*). Listen to me [as I teach you what kind of powers he will have]. As soon as the (Mantrin, who has) mastered the observance (*vratātman*), fuses with the uttered mantra, [112]he will master the unmasterable quickly: have no doubts about it! He will master the Devīs, and the troops of the Maruts will be pleased. [113]The god Kapālin Himself will come surrounded by the Guhyakās. Praised by the Maruts (*māruta*), the excellent one will obtain a boon.

[114][The Lord Kapālin will say:] "Good, good, you of great heroic spirit, who are firm in this ascetic observance (*vrata*)! You have accomplished the Great Observance (*mahāvrata*), which is difficult even for the Devas and Gandharvas. [115]Choose the excellent and desirable boon that you have been

---

mukhamuṇḍāstram ity uktam uccāre sādhakottamaḥ ||; **nāmaṃ** → §27 [themat.].

[109] °**nāmaṃ** → §27 [themat.].

[110] **anyai** → §3 [loss -ḥ]; **saṃdeho** → §33 [frozen sandhi] or **saṃdeho abhāgyo** → §35.6 [irreg. sandhi].

[111] **one day** (*ekāhaṃ*): perhaps read 'one year' (*ekābdaṃ*) (HATLEY); **yuktos** in MS A seems a correction of a frozen -*o* form; **siddhi** → §1 [stem-form].

The translation of the second half of the verse is slightly tentative.

[112] **āśur** → §31.2 [hiatus]; **devya** → §3 [loss -ḥ]; **tuśyanti**: the microfilm image of this folio in MS A is very faded, but the colour photos that Shaman Hatley was kind enough to send me show that MS A probably reads *tuśyanti*, probably for *tuṣyanti* or perhaps *stubhyanti* (note that these photo images are also slightly blurred). cf. 88.230cd: *tasyā sidhyanti vai devyaḥ stubdhanti ca marudgaṇāḥ*. Judit Törzsök has suggested *stutyanti*. This is also what the next verse would suggest (*mārutaiḥ stūyamānas...*). B reads *stuvanti*.

[114] **suvrataḥ** is almost illegible in MS A. **cīrṇa** → §1 [stem-form].

See a translation of this and some of the following verses in SANDERSON 2009:133 n. 311, in a discussion of possession (*āveśa*) during initiation (note that the chapter number given there, '2.114c–117,' is a typo): "[Bhairava says:] You have [now] completed the observance of the [Kāpālika] Mahāvrata, which is hard [even] for the gods and Gandharvas. Choose whatever boon you desire. Tell me without hesitation [what it is]. [The Sādhaka replies:] If you are pleased, O Lord, enter my body. Telling him to open his mouth the Lord God Bhairava enters his heart. [His principal Śaktis,] the [four] Guhyakās occupy his neck, the Mother goddesses his limbs, the Yoginīs his joints, and the Śākinīs, Pūtānās, and others the pores of his skin". See also p. 34.

[115] *Pāda* c is a *na-vipulā*; **praviśya** probably stands for *praviśa* (imperative) metri causa.

striving for, my son." [The Sādhaka should reply:] "If you, my Lord, are satisfied with me, enter my body." [116][The Lord will say:] "Open your mouth." And the divine lord enters [the Sādhaka's body].

The God Bhairava will be in his heart, the Guhyakās in his throat. [117]The Mātṛs will be all around in his limbs, the Yoginīs in his joints, the Śākinīs and the Pūtanās etc. in his pores. [118]He will be Śiva in the flesh (*sākṣā*[*t*]) in this way, with form and [also] without (*sakalaniṣkala*), [all-]pervasive and unmanifest, without mind and transcending mind (*amanaskonmanonmanaḥ*). [119]He will be surrounded by troops of [female] *vidyā*[-mantra]s and [masculine] mantras of various forms. The Mātṛs who emerge from his body will praise him. [120]The Mātṛs dwell in the various limbs, the Yoginīs in the joints. The troops of Vidyeśvaras, the Rudras, the Mahocchuṣmā[s] with their servants (*kiṅkara*), [121]the Devīs with the[ir] great-souled Dūtas on aerial cars (*vimāna*). This is the glorious rise (*udaya*) of the Yoginīs, which bestow boons on all creatures. [122]In heaven, on earth and underground, in the sky and in the Tattvas, he appears everywhere, O Goddess, as God the Skull-bearer (*kapāladhṛk*). [123]This is the Power (*siddhi*) arising from the ascetic observances (*vrata*) that has never been taught to anyone. This secret that comes from Śiva has been taught [only now], O Varārohā.

---

[116] **prasārayeś**: understand a second person singular imperative; **guhyakā** → §3.3 [loss -ḥ].

[117] **aṅga-m-aṅgeṣu**: understand *aṅgeṣv aṅgeṣu*; **°ādyā** → §3.3 [loss -ḥ].

[118] **sākṣā** → §4 [loss -t]; **°manaḥ** for *°manāḥ*.

sakalaniṣkala: see 21.67; **amanaskonmanonmanaḥ**: perhaps read *samanaskonmanonmanaḥ* (Sanderson) or *amanasko mahātmanaḥ* (Hatley); see BraYā 1.126ab: *vyāpī hy avyaktarūpī ca amanasko mahātmanaḥ*; for another possibility (*amanasko manonmanaḥ*) see Tantrasadbhāva 1.110cd: *yatra sā kuṇḍalī śaktir amanaskā manonmanī* and ibid. 1.444ab: *tatra līnā tu sā śaktir amanaskā manonmanī*.

[119] **vidyāmantragaṇair**: I have accepted B's and D's reading, MS A being partly illegible. On the other hand cf. 39.61cd: *devāsuras tathā daityā vidyādharagaṇās tathā*. Hatley has suggested *vidyeśvaragaṇair*, see next verse. *Pāda* c is unmetrical and problematic; perhaps understand *mātrā* as a standard singular instrumental of *mātṛ*; Sanderson has suggested *mahāmātṛbhiḥ*; perhaps reconstruct the line as *tasya dehād viniṣkrāntamahāmātṛbhi pūjitaḥ*: this is what I translate above.

[120] *Pādas* a and b may be an eyeskip to 21.117ab.

[121] **dūtaiś**: perhaps understand it as feminine ("the Devīs and their Dūtīs"); **vimānāni**: perhaps understand a plural locative; this is what I translate.

[122] Note the two *laghus* in *pāda* a; **bhuvis** → §10.1 [redund. cons.].

[Mantric installation]

[124]He should visualise a Garland of Lotuses (*padmamālā*) attached to a Śakti fibre. He should then perform the installation along the Nine Knots (*granthi*). [125ab]He should install Bhairava in his heart with the Face, the Eye and [other] auxiliary mantras.

[Guhyakās]

[125cd-126ab]He should install Raktā on his face, Karālinī [i.e. Karālī] on his eyes, Caṇḍākṣī on his forehead, and Mahocchuṣmā on his top-knot.

[Dūtīs]

[126cd-127]Karāla is on his left foot, Danturā on his [left] thigh. On his right [foot], [he should place] Bhīmavaktrā, on his [right] thigh, Mahābalā. The Devīs [i.e. Guhyakās] and the Dūtīs should be fashioned with the Face, Eye and [other] auxiliary mantras.

[Yoginīs]

[128]He should install the Hero [i.e. Bhairava] on his navel, then from left to right around his waist, the Yoginīs, as if they were forming a belt, [129]up to the right side, in a circle (*vāram*), O Varavarṇinī. They are to be fashioned with the Face, Eye and [other] auxiliary mantras, no doubt.

---

[124] **On the Garland of Lotuses** (*padmamālā*), see 4.498–739; it is a type of pantheon worship (*yāga*) in which the Sādhaka is to visualise nine lotuses along his body as containing the central deity, the four Guhyakās and four Dūtīs: Kapālīśa (head), Raktā (forhead), Karālī (neck), Caṇḍākṣī (navel), Mahocchuṣmā (knees), Karālā (mouth), Danturā (heart), Bhīmavaktrā (private parts), Mahābalā (feet); On the **śaktitantu**, see BraYā 12.1–29ab. **Nine Knots**: see these loci mentioned below in 21.125–126: *hṛd, vaktra, cakṣus, lalāṭa, śikhā, vāmapāda, vāmajaṅgha, dakṣiṇapāda, dakṣiṇajaṅgha.*

[125ab] **bhairavo** → §13.1 [nom. as acc.].

[125cd-126ab] **raktā, karālinī, caṇḍākṣī, mahocchuṣmā** → §13.1 [nom. as acc.]; **cakṣubhyāṃ**: for *cakṣurbhyāṃ* (→ §6 [loss -r-] & 22 [instr. etc. as loc.]).

[126cd-127] **devi°**: for *devī* (→ §29.1 [shortening]); **°dūtayaḥ** is an emendation of an unclear *°bhūtayaḥ* and it stands for *°dūtyaḥ*.

[128] **vīra** → §1 [stem-form] (metri causa); **vāmādi-m** → §31.1 [hiatus]; **°sthānā** → §3 [loss -ḥ]; **yoginī**: for *yoginīr*.

[129] **yuktā** → §3 [loss -ḥ]. **vāram**: my translation is tentative.

[Mātṛs]

[130]He should install the Hero [i.e. Bhairava] on his penis, and only four Mātṛs from the waist down to the knees in due order [on the left], [131]and the remaining [four] from the waist down to the knees on the right, O Goddess. They have the Face, Eye and [other] auxiliary mantras.

[132]And [he should install] the Heroes properly, no doubt about it, and the six Praṇavas on his navel, together with their own Śaktis. [133]He should install the Smaraṇa[-mantra] in his heart. It is established in the Śivatattva. On his throat, it is the Śakti with the Face, Eye and [other] auxiliary mantras. [134]From the left onwards up to the right, the Sādhaka should install the Row of Teeth (*dantapaṅkti*) in his mouth with the sixteen vowels. [135]He should install [them] up and down, by this method, on the left side, up to the right. [136]All the thirty-two [Tooth-mantras] have been taught as placed on the teeth up and down with the consonants from the *ka*-series to *ha*. [137]He should install a [mantric] Skull-garland on his head beginning from the left side and extending [around the head] until reaching the right. [138]An M should be on his top-knot. He should then install the

---

[130] **yāva** → §4 [loss -t]; **mātrīs**: for standard *mātṝs* as found in MS B; **catvāry** → §36 [gender].

[131] **dakṣiṇā** [. . .] **kaṭideśe** is intended to be a compound; *pāda* a is unmetrical, probably corrupted from *dakṣiṇākaṭideśe ca*.

[132] **praṇava°** → §28 [syncop.]. **praṇavaṣaṭkaṃ**: see 21.93. The exact meaning of this verse is obscure to me.

[133] **śakti** → §1 [stem-form].

[134] **°diśim** → §26 [ambiv. ending]; **yāva** is my emendation of a correct but unmetrical *yāvat* to the Aiśa and frequently occurring *yāva*; **°paṅkti** → §1 [stem-form].

Shall we take **dantapaṅkti** ('row of teeth') as locative? Otherwise, it is probably the sixteen vowels themselves; alternatively, are they just O and AU? See *Liṅgapurāṇa* 1.17.73cd–76:

akāras tasya mūrddhā tu lalāṭaṃ dīrgham ucyate ||
ikāro dakṣiṇaṃ netram īkāro vāmalocanam |
ukāro dakṣiṇaṃ śrotram ūkāro vāmam ucyate ||
ṛkāro dakṣiṇaṃ tasya kapolaṃ parameṣṭhinaḥ |
vāmaṃ kapolam ṝ ḷ nāsāpuṭe ubhe ||
ekāram oṣṭham ūrddhvaś ca ekāras tv adharo vibhoḥ |
okāraś ca tathaukāro dantapaṅktidvayaṃ kramāt ||.

[136] **dvātriṃśaiva**: for *dvātriṃśad eva*; **°sthitā** → §3 [loss -ḥ]; **nirastai**: for *nirackaiḥ/anackaiḥ* ('non-vowel;' → §3.4 [loss -ḥ]), see 21.94.

[137] *Pāda* a is a *ma-vipulā*; **°mālā** → §2 [loss -m]; **°diśiṃ** → §26 [ambiv. ending].

[138] **niraskāṃ**: for *nirackān* (→ §8 [ṃ for n]).

muṇḍarūpiṇam is probably a synonym for *samuṇḍam* ('with head'), i.e. a mantra with the *praṇava*, see 11.11–19 and especially 18.61cd: *praṇavena vihīnā ye amuṇḍā iti kīrtitāḥ*; alternatively, *pāda* b may be qualifying *makāram* ('the consonant M with OṂ'), consonants with heads [i.e. with OṂs], O Goddess, and KṢA on top of them. [139]Starting in front with the left side, up to the front on the right, from the left in front of himself up to the right side[?]. [140]He should install three skull-garlands on the two sides of the semi-vowels, from the letter A to the letter H, in due order, O Mahāmati. [141-142]He should visualise a Garland of Lotuses (*padmamālā*) and perform installation (*nyāsa*), with the Face, Eye and [other] auxiliary mantras, on mental lotuses, which have been taught before, for the Devīs, the Kiṅkarīs, the Yoginīs and the Mātṛs, with auxiliary 'pleasure' mantras (*bhogāṅga*) on their respective lotus petals. [143]And the excellent Sādhaka should install Bhairavī's auxiliary mantras. He should install Bhairava's [auxiliary mantras] on them. [144]Turning his body into Śiva, the Sādhaka, as both Śakti and the one who possesses Śakti, should practise observances of five kinds.

[145]This is the Power (*siddhi*) arising from the observances that has never been taught. Bhairava practised it [i.e. these ascetic observances] before, as did especially the Goddess. [146]I was the first, O Deveśī, O Varānanā, who received [this] knowledge. This secret is not to be exposed and it is to be guarded by all means. Brahmā, Viṣṇu and others practised this Great Observance (*mahāvrata*) as well.

Here ends chapter twenty-one,
the Chapter on Observances,
in the Picumata

---

and the decoded mantra might be OṂ KṢMAM.

[139] *Pāda* c is a *ma-vipulā*; **yāva** → §4 [loss -t]. The meaning of this verse is obscure to me.

[140] **°trikā**: understand *°trikaṃ*; **mahāmati**: vocative of a feminine *mahāmati* (→ §17 [-i voc.]).

The full meaning of this sentence is not clear to me. The **muṇḍamālātrikā** might stand for a series of letters within the alphabet (read *mātṛkā* into it?), each letter with OṂ (see 21.138).

[141-142] **°mālā** → §1 [stem-form]; **°eṣa**: for *°aiṣa*; **°mātarāṃ**: for *mātṝṇāṃ*; **padmair, °pattraiḥ** → §20.3 [instr. for loc.]; **svakai** → §3.4 [loss -ḥ].

bhogāṅgaiś: the *aṅgas* (mantric 'limbs') of the deity separated from him/her and worshipped on the petals of lotuses. See SŚP vol. 1, p. 208.

[143] **bhairavyāyās**: feminine genitive (→ §27 [themat.]).

[144] **pañcaka°**: for *pañca°*.

five kinds: those of the four Guhyakās (21.56–91cd) and this one of Bhairava.

[145] **siddhi** → §1 [stem-form]; **devyāś**: probably for *devyā* (instrumental; → §10.2 [redund. cons.]).

The Sādhaka

[The Three Types of Sādhakas]

The Goddess spoke:

[1]The Sādhaka is said to be of three types. How? Tell me [his] characteristics. What is his manner of life (*ceṣṭā*) like? What kind of characteristics does he have? [2]Tell me [about his] conduct and the three kinds of powers (*siddhi*). What kind of diet is allowed for each of the three types of Sādhakas? [3]How can the inferior, the middle-grade and the supreme [powers (*siddhi*)] arise? Tell me about this, O Deveśa, for the benefit of Sādhakas.

Bhairava spoke:

[4]Good, good, O Mahābhāgā! I shall teach you the characteristics of the Sādhaka briefly [first], and also the three-fold powers (*siddhi*). [5]Pure (*śuddha*), Impure (*aśuddha*) and Mixed (*miśra*): the Sādhakas fall into three categories. I shall [also] teach you truly how they [can obtain] powers (*siddhi*), O Goddess!

---

[1] Note that in addition to MSS A and B, up to 45.13 MSS C and D have also been collated. By looking at the apparatus, one can see that, in most cases, manuscripts C and D help us very little in reconstructing the text of the old Nepalese manuscript (MS A). The apparatus with data from the collation of four MSS looks impressive, but gives very little extra information, except in cases when the old Nepalese MS is illegible.

kīdṛśa: metri causa for *kīdṛśaṃ* (→ §2.2 [loss -m]).

[2] **ācāras** → §13.1.1 [nom. as acc.]; **siddhiś** → §13.1.2 [nom. as acc.]; **sthitā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]. See also 4d.

[3] It is very likely that 45.2ab and 2cd have been interchanged. After reconstruction, the passage makes much more sense than before, and it actually refers to a fairly long description of the three types of *siddhis*: *uttamā*, *madhyamā* and *adhamā* or *kṣudrā* in verses 45.244 to 305. The *kīdṛśaṃ* in 2c is then the last one in a series of similar interrogatives in 1cd; and 2b would then flawlessly connect to 3a in the following way: *ācāras[/ṃ] tu samācakṣva siddhiś caiva tridhā sthitā | adhamā madhyamā caiva uttamā ca kathaṃ bhavet* || "Tell me [about his] conduct. And how can the three kinds of *siddhis*, the inferior, the middle-grade and the supreme one, arise?"

[4] **siddhiś** → §13.1.2 [nom. as acc.]; **sthitā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]. See also 2b.

[5] **sthitā** → §3.2.1 [loss -ḥ].

[The Pure Sādhaka]

[6]In his previous life, he cleansed his body by initiation (*dīkṣā*), recitation (*japa*) and fire-offerings (*homa*). He fails [to keep] the post-initiatory rules (*samaya*). He does not succeed and is reborn. [7][This type] is called Pure-Impure (*śuddhāśuddha*) [*sic*]. Now the Impure (*aśuddha*) [type] will be declared.

[The Impure Sādhaka]

He did not even receive the post-initiatory rules (*samaya*) in his previous life, O Varānanā. [8–9ab]But in his present life, the Descent of Power (*śaktinipāta*) has come [to him] by Śiva's will. He is called 'the Impure' (*aśuddha*) [and] has been purified [recently] by the rite of initiation (*dīkṣāsaṃskāra*). He will, no doubt, succeed, obeying [the rules of] his own path.

[The Mixed/Pure-Impure Sādhaka]

[9cd–10ab]In his previous life, [he] received only initiation (*dīkṣā*), O Varānanā. [He does] some recitation [and] will be reborn. He is [called] the Mixed [type] (*miśraka*).

---

[6] **dīkṣāyā** → §21 [ayā]; **samaya°** → §28 [syncop.] (*sam'ya°*); **°janmam** → §27.1 [themat.]. **śuddhakāyo**: the *śuddhatva* of the Sādhaka is probably the result of his having got rid of his impeding *karmans*. This is what may be implied here. See details in the Introduction (pp. 35 ff.) and a similar expression in a *vrata*-context in the *Svāyambhuvasūtrasaṅgraha* quoted here on p. 51. For some observations on the post-initiatory rules (*samaya*) see in the Introduction (pp. 35 ff.).

[7] **aśuddhaṃ** → §36.3 [gender]; note also the lack of *sandhi* between *pādas* a and b (→ §32 [lack of *sandhi*]). On the confusing label 'Pure-Impure' (*śuddhāśuddha*) here, see p. 41. One would definitely expect the label 'Pure' at this point. Krisztina Molnár's suggestion, namely that the second element in †*śuddhāśuddha*† may have read *°sādhaka*, is noteworthy and could lead us to a metrical emendation involving a stem-form noun: *śuddhasādhaka sa khyāta*. Note that *sa* occurs in a similar context in 45.8c and 45.10b.

[8–9ab] **janme** → §27.1 [themat.]; **aśuddha-m-iti** → §31.1 [hiatus] or §36.3 [gender]; Note also the lack of *sandhi* at *tu iha* and *sa aśuddha* (§32 [lack of *sandhi*]). **nijamārgeṣv avasthitaḥ**: *nijamārge svavasthitaḥ* ('well-established in his own path') may have been meant. **śaktinipāta** or *śaktipāta*: the Descent of Śiva's Power or Grace is a prerequisite for and a preliminary element of tantric initiation, eventually leading to liberation. See e.g. Goodall 1998 pp. xxxiii–xxxvi and Wallis 2008.

[9cd–10ab] **puna°** → §3 [loss -ḥ]; **°janmaṃ** → §27.1 [themat.]; **miśrakam** → §36.3 [gender].

[= The Tālaka, the Caru-eater and the Mixed one]

[10cd]The Pure type is [otherwise] called Tālaka, the Impure one Caru-eater (*carubhojin*). [11]The Pure-Impure Sādhaka is the Mixed One (*miśra*), no doubt about it. The characterisation of the three [types] has been taught, O Suvratā.

[Regulations for all three types of Sādhakas]

[12-13ab]Now the rituals for those three types of Sādhakas are being taught. Although of three types, the Sādhakas can have [only] two kinds of authorisation (*adhikāra*). Oh, Goddess, I shall teach you [this] after [I have taught you the rituals of] bathing (*snāna*).

[The purificatory bath]

[13cd]He should take some clay [and] purify it with the Astra[-mantra]. [The Mantrin, who is] established in purity, [14]should get rid of [any] chaff of grain and hairs, worms and insects [found in it]. The Mantrin should dig up [an area] in an auspicious piece of ground [that is] devoid of [broken bits of] pots [or bones] and charcoal. [15]He should cleanse that area (*pradeśa*) and then place the clay [there]. He should divide it [i.e. the clay] into two parts and sprinkle it [with water while reciting] the Astra[-mantra]. [16ab]He should take

---

[10cd] **proktaṃ-ś** → §36.3 [gender] and §10.2 [redund. cons.]. On the names Tālaka and Carubhojin, see pp. 44 ff.

[11] **miśraṃ** → §36.3 [gender].

[12-13ab] **sādhake** → §25.5 [loc. for other case]; **bhave** → §4.1.3 [loss -t]; **eta** → §4.2 [loss -t]; **adhikāro ... eta dvividhaṃ** → §36 [gender]. The two kinds of authorisation are that of permission to engage in sexual rituals and that of perfect chastity. The former is given to the Tālaka and, at some point, the Miśraka, while the latter is the privilege of the Carubhojin. See details in the Introduction (pp. 35 ff.).

[14] **vajyeta** probably stands for *varjeta* (1Ā optative), or metri causa for *°varjitāṃ*; **°vivarjitāḥ** in 14b should be understood as *°vivarjitām* (→ §13.1.2.1 [nom. as acc.]). 14ab could therefore be reconstructed as *tuṣakeśāsthivarjitāṃ kṛmikīṭavivarjitām* (although it is unmetrical), both words picking up *mṛdāṃ* in 13d. Note also the parallel line in *paṭala* 18 given in the apparatus with *varjīyā*[*t*]. **°vajyaṃ** stands for *°varjaṃ* ('devoid of'). **karparā°** may be corrupted from *karkarā°* ('[lime]stone, bone'); **śubhau**: for *śubhe* (→ §13.4 [nom. for loc.]?).

[15] **mṛttikā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]/1 [stem-form]; **kārayet** → §42 [caus. in non-c. sense].

[16ab] **aparā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]. 16ab and cd may have been interchanged: the sequence *bhāgam ekaṃ... aparā*[*ṃ*] *mṛttikāṃ* ('One part [of the clay]... the other [part of the] clay... ') would make more sense than the present order of *pādas*; Judit TÖRZSÖK has suggested 'smaller' as a possible interpretation of **aparā**; **kaṭipādān ca**: for *kaṭipādāṃś ca* (→ §35 [irreg. *sandhi*]).

the other [? lump of] clay, and wash his loins and feet. [16cd–17]The Sādhaka should recite the Astra[-mantra] over one part [of the clay]. He should cover his body [with the Kavaca-mantra] and recite mantras over the water. He should recite mantras over the whole [lump of clay]. He should perform the cleansing bath (*malasnāna*). [18]He should sip water and tie [his] topknot [while reciting the Śikhā-mantra]. He should perform mantric installation (*nyāsa*) [according to] his own [ritual manual (*kalpa*)], take the second part [of the clay] in his right hand, [19]divide it into three, and cleanse one part with the Astra[-mantra], the second one with the Smaraṇa. The third one should have the Vidyā recited over it. [20]He should install (*vinyaset*) those [three] mantras with their ancillaries (*aṅga*) and secondary ancillaries (*upāṅga*) along with [the installation of] the full pantheon (*sarvayāga*). The group of mantras for all [deities?] is taught [to be uttered properly] when one has recited the sevenfold [ancillaries and secondary ancillaries].

[First part with the Astra-mantra]

[21]The Mantra Master should then take that [part of the clay that has been] empowered with the Astra[-mantra], and should cast [pieces of it] in all the ten directions [including up and down] while reciting the Astra[-mantra] in order to destroy hostile forces (*vighna*), [22][those] hostile forces that lurk in the cardinal and secondary directions and in the sky, no doubt, by visualising [the Astra-mantra as] a [real] weapon of a design of that of an iron arrow (*nārāca*), in concentration. [23ab]The Mantra Master should [also] apply [this

---

[16cd–17] **jalaś** → §36.1 [gender] & 13.1.1 [nom. as acc.]. **'over the whole'** (*tāṃ sarvāṃ*, 17c) is obscure but probably refers to the clay.

[18] **bhāga** → §1 [stem-form]. **topknot**: it is not clear if it is the śikhā-mantra or one's topknot that is meant here. Kṣemarāja's commentary ad *Netratantra* 3.7 suggests that both (*śikhāmantra* and *śikhāgranthi*) may be meant as well as the central Śakti (cf. BraYā 45.27): *śikhāṃ baddhvā śikhāṃ smṛtvā mantrāṇāṃ tarpaṇaṃ tataḥ* ‖ [comm.:] *śikhāmantraṃ smṛtvā, śikhāgranthiṃ baddhvā atha ca śikhāṃ madhyaśaktiṃ baddhvā tatra sthitvā tadvīryasārāṇāṃ mantrāṇāṃ tarpaṇaṃ kuryāt*. See also Kṣemarāja's commentary ad Svacchandatantra 2.21cd: [*śikhāṃ baddhvā*]: … *śikhāṃ śikhāmantraṃ smṛtvā, śikhāṃ madhyaśaktim, baddhvā avaṣṭabhya*.

[19] For Śiva's Smaraṇa-mantra (HAŪṂ), see BraYā 11.36–58 (and p. 326); for the Vidyā (probably of Aghorī: OṂ/HŪṂ CAṆḌE KĀPĀLINI SVĀHĀ), see BraYā 2.1–10 (and p. 316).

[20] **tāṃ** → §8 [ṃ for n]; **mantrā** → §5 [loss -n] (or if the Aiśa *mantrāṃ* is to be taken as the 'original' plural accusative form, then a final 'ṃ' has been lost: → §2.5 [loss -m]). 20d is hypermetrical. Judit Törzsök has suggested that **sarvayāgena** be understood as *sarvayāge*.

[21] **dikṣu-ś** → §10.2 [redund. cons.]; **daśāsv**: for the standard *daśasv*; 45.21c is a *ma-vipulā*.

[23ab] He may be standing in water; otherwise **'in the water'** (*jalasthāneṣu*) is perhaps just figurative for 'down below'.

rite of] destruction with regard to those [hostile forces that dwell] in the waters.

[2nd and 3rd parts with the Smaraṇa and Vidyā resp.]

[23cd]He should then take [that part of the clay that has been] empowered with the Śiva[-mantra, i.e. the Smaraṇa]. He should visualise (*kalpayet*) a bathing-place (*tīrtha*) of Śiva. [24]He should then take [that part of the clay that has] the Vidyārecited over. He should cover (*guṇṭhayet*) his body with that [mantra, i.e. the Vidyā]. Then, having covered himself, he should throw himself into the bathing place like a stone. [25]Then, rubbing his limbs (*aṅga*), he should perform the bath. [Then his body] should be rubbed with oils (? *snigdha*) first, then with fragrant unguents. [26]In case he avoids oils (*sneha*), [he may rub his body] with fragrant Āmla[-oil]. The Sādhaka should perform the bath with royal reverent services (*upacāra*). [27]He should collect his topknot (*śikhā*) with a haircomb etc. He should tie it and sip water (*ācamet*). He should perform mantric installation (*nyāsa*) as prescribed. He should visualise the Śakti there [on his topknot]. [28]The Knower of the Tattvas should excite the Bindu through the sequence of supreme Tattvas and visualise [the water of] the bathing place (*tīrtha*) as turned into nectar (*amṛta*) by [the repetitions of] the Smaraṇa [mantra]. [29]After one hundred and eight [recitation of the Smaraṇa] mantra, he should visualise the pantheon (*yāga*) then in the [water at the] bathing place (*tīrtha*) or in a vase or in a conch[/skull]

[23cd] **°japtaṃ** is an emendation from *°japtvāṃ* (MS A). *°japtāṃ* may be an alternative solution, picking up an implied *mṛttikāṃ*.

[24] **tato 'tmānaṃ** → §35.7 [irreg. sandhi]. **'like a stone'**: lit. 'like a stick' (*daṇḍavat*).

[25] Note the irregular form **udghṛṣyayitvā** for *udgharṣayitvā*; **udghṛṣyayitvām** → §31.1 [hiatus]; **nmardyaḥ** in A is probably a scribal error; **°odvartanai** (emended from *°ordvarttanai*, which I consider a scribal error) → §3.4 [loss -ḥ]. oils (*snigdha*): perhaps some transgressive substance is meant such as (human) fat. Is it meant to be a synonym of *sneha* in the next verse?

[26] **snehāṃ** → §8 [ṃ for n] or 36.5 [gender]; **cakravartyo°** → §27.2 [themat.]. **upacāra**: for a typical list of *upacāras* see e.g. BRUNNER 1963 Appendice VII (*Somaśambhupaddhati*): *pādya, ācamana, arghya, snāna, vastra, vilepana, puṣpa, dhūpa, dīpa, naivedya, mudrābandhana, mantrajapa*. **snehāṃ**: is this meant to be a synonym of *snigdha* in the previous verse?

[27] **°ādibhi** → §3.9 [loss -ḥ metri c.]; Judit Törzsök has suggested *kaṅkaṇa* ('ribbon') for **kaṅkata** and *saṃghaṭya* ('collect') for the unattested **saṃkaṭya**.

[28] **bindu** → §1 [stem-form]/2.1 [loss -m]; **°bhūta** → §2.3 [loss -m]; **kṣobhya rtha** in MSS A and B is probably only the scribe's attempt at restoring a long syllable after the final -ā of *kṣobhyā°* was accidentally lost. *Pāda*s a and b are obscure, but probably describe an internal visualisation of the rising *bindu*.

[29] **mantra:** → §2.1 [loss -m].

or in his cupped hands. [30]He should consecrate himself with that [water and] should utter the mantras of the pantheon (*yāga*): ten times for the god, and once for each [member of] the pantheon (*yāga*), [31]for each of the Devīs [i.e. the Guhyakās], and once for each of the Yoginīs and Mātṛs. He should visualise the weapons (*astra*) outside [the circle of deities] or [he should visualise] the pantheon (*yāga*) of his own [ritual manual (*kalpa*)] as [properly] taught. [32]He should first give fragrant substances to the Devīs on his head. He should utter [their mantras]. He should sip water, tie his topknot, and perform mantric installation (*nyāsa*) in due order. [33]The Sādhaka should clean the sanctuary where the pantheon-worship takes place. Then he should present libations (*tarpaṇa*). He should utter [the mantras of] the whole pantheon. [34ab]He should project [the pantheon] into his heart, O Mahābhāgā. The removal (*apakarṣaṇa*) [of the pantheon from his heart] is [performed] with the Vidyā. [34cd–35]He should present guest-offerings (*argha*) consisting of fragrant flowers or other substances or [simply of] water after he has visualised the pantheon (*yāga*) in the disk of the sun. He should then present the guest-offerings (*argha*) with the Vidyā[-mantra] during the daily ritual. [36]After he has projected the pantheon from the disk of the sun into his heart, the Mantra Master should not [start to] perform the Brahmasaṃdhyā and the Jalāñjali [the ritual offering of water in the hollowed palms] to the ancestors (*pitṛ*). [37]The Mantrin should first perform the Bhairavī[-*saṃdhyā* ritual], or alternatively he should present libations (*tarpaṇa*) and give guest-offerings (*argha*), in the proper sequence. [38]Facing the sun, he should utter the seven forms [of the mantras]. Then [he should present] libations (*tarpaṇa*) and recitation (*japa*) to Bhairava in his heart, [39]and present food offerings to the gurus and the ancestors to satisfy them. He should perform this bath regularly (*sadā*), as well as the daily consecration [described below].

---

[30] **°ṣiñcaye tmānaṃ** for **°ṣiñcayed ātmānaṃ** is a combination of two Aiśa phenomena, §4.1 [loss -t] and §35.13 [irreg. sandhi], metri causa.

[31] Read *caika* for **vaika**; **vaika** → §2.3 [loss -m]/1 [stem-form]; **°mātṛṇām**: for *mātṝṇām* metri causa (→ §29.1 [shortening]); **°yāgāṃ. . . yathoditāṃ** → §36.5 [gender].

[32] **mūdhni** → §6 [loss -r-]; note that I treat **mūdhni** as an Aiśa phenomenon, rather than a minor corruption, because the forms *mūdhni*, *mūdhnir*, *mūdhnis* occur in the text in considerable numbers. **prathamaṃ**: understand this perhaps as the 'first [syllable of their mantras]'?

[33] sanctuary (*yāgamandira*): perhaps only the Maṇḍala is meant; on the similar expression *devāgāra*, see the Introduction (p. 27).

[34ab] *hṛt°* is often written as **hṛ°** in MS A → §43.2 [misc.]; **vidyāyā-m** → §21 [ayā] and §31.1 [hiatus].

[34cd–35] **yāge** → §25.2 [loc. for other case], causing a hiatus (probably under the influence of the locative **°bimbe**); **pradāpayet** → §42 [caus. in non-c. sense]; **vidyāyā** → §21 [ayā]; **°karma**: for *°karme* (§13.4 [nom. for loc.] and §27.1 [themat.]).

[36] **hṛ°** → §43.2 [misc.]; should not perform the Brahmasaṃdhyā (*brahmasaṃdhyāṃ na vai kuryāt*): the *saṃdhyā* ritual of the BraYā described in the following verses is placed in contrast with the Vedic one or with other practices such as that given in the SŚP, where a *śaivasaṃdhyāvidhi*, a *brāhmīsaṃdhyādhyāna* and a *vaiṣṇavīsaṃdhyādhyāna* are part of the Saṃdhyā rite. (See *Somaśambhupaddhati* vol. I, i.e. BRUNNER 1963:44–49).

[The daily consecration]

[40ab]He who practises daily consecration (*nityābhiṣeka*) will not be affected by [others' hostile] mantras and by hostile forces (*vighna*). [40cd–41ab]He should install the Weapons at the points of the compass and [perform] the Closing of the Directions (*digbandha*) in the right sequence. He should perform the Release of the Weapons (*astramokṣa*). He should go to the sanctuary (*devāgāra*). [41cd–42]He should destroy the hostile forces (*vighna*) in front of himself by visualising his weapons as blazing and very powerful (*mahāvīrya*) and envelopped in the Kavaca[-mantra]. The Sādhaka should open up the Pura [i.e. the Maṇḍala] while reciting the syllable HUṂ.

[43ab]The Closing of the Directions (*digbandha*) is [performed by] casting a flower, the Covering (*avaguṇṭhana*) [is performed] with the Kavaca[-mantra].

[43cd–44]He should worship Nandi[n], Mahākāla, the Two Rivers and the Bull at the entrance [of the Maṇḍala]. He should proceed in the Īśa direction

---

[37] **bhairavī** → §1 [stem-form]/2.4 [loss -m]; by Bhairavī Saṃdhyā, the text probably means the Saṃdhyā of Bhairava; **athavā** is either misplaced or used in a very weak sense or as a verse-filler.

[38] **rūpāṇi**: *rūpāni* in MS A is probably scribal; **hṛdi-s-tataḥ**: → §10.1 [redund. cons.], but I suspect that it is rather corrupted from the Aiśa dative(!) *hṛdi sthitaḥ* for standard *hṛtsthitāya*.

[39] **vinivedayet**: emended from *viniveśayet*, which is out of context.

[40ab] **vighnai** → §3 [loss -ḥ].

[40cd–41ab] **dikṣu-r** → §31.2 [hiatus]; **astrāmokṣaṃ**: for *astramokṣaṃ* (→ §30 [length.]). **devāgāraṃ mukho**: the intended form is *devāgārābhimukho*. By **devāgāra**, probably a *maṇḍala* is meant. See the Introduction (p. 27).

[41cd–42] 41d is hypermetrical (or syncopated: *pur'to*; → §28 [syncop.]); **°guṇṭhitāṃ**: → §36.6 [gender]. I connect **prajvalantaṃ** and **mahāvīryaṃ** to **nijāstraṃ**, although the word-order of the sentence is unusual. **purabheda** ('breaking, opening of the *maṇḍala*') precedes the Sādhaka's entering the Maṇḍala. Cf. 34.273, where it is the guru entering the Maṇḍala: *purabhedaṃ tataḥ kṛtvā prākāraṃ vāstrasaṃyutam* | *astrajāpī viśed devi deśiko yāgamaṇḍapam* ||

[43cd–44] **nandiś... vṛṣas**: → §13.1.1 [nom. as acc.]; **sari°** → §4.1.2 [loss -t]; **tataḥ** → §35.9 [irreg. sandhi]; **vraje** → §4.1.2 [loss -t]; **diśiṃ** → §26 [ambiv. ending]. entrance [of the Maṇḍala]: see the Introduction (pp. 27 ff). **Nandi[n], Mahākāla**: these are watchmen (*dvārapāla*) at the entrance, often accompanied by the **Two Rivers**: see

[NE]. He should worship Vighneśa there and also Kṣetrapāla. [45]He should worship the Cremation Grounds (*śmaśāna*). He should [then] worship the Kulavidyā, the [six] Yoginīs, the Pūtanās and others and the Vīreśas in the right order. [46]The Sādhaka should worship Śivādūti, Viḍālī and Kauśikī, and the Rudras properly. [47–48]When the wise Sādhaka has received permission [from the Guru], he should visualise his Guru-lineage as projected into the sun with his mind engaged in empathic imagination (*bhāva*). He should cast flowers, [by which he in fact] casts the Weapons (*astra*), and he should enclose the [ritual] ground (*bhūmiparigraha*). [49]He should make the wall firm, envelope it with the Kavaca[-mantra], construct a Praṇava-throne and fashion a ball of Darbha-grass (*darbhapiṇḍa*), no doubt. [50]Facing south, he should remain silent. He should perform visualisation (*dhyāna*) and mantric installation (*nyāsa*), O Śivā, with the vase of Śiva etc. [51ab]He should perform [the worship of] the pantheon (*yāga*), and [also] a fire-sacrifice. He should recite [the mantras] taught in [his] ritual manual (*kalpa*). [51cd–52]Holding a

---

TAK 3, under *dvārapāla* and *nandin*. The **Two Rivers** are the Gaṅgā and the Yamunā. See 11.187ab: *adhunaṃ sampravakṣyāmi gaṅgāyamunayo śṛṇu*. By **Vighneśa**, probably a form of Gaṇeśa/Vināyaka is meant; **Kṣetrapāla** is the guardian of the site of the ritual and a form of Bhairava (see also TAK 3 s.v.).

[45] **°vidyā** → §13.1.2 [nom. as acc.]; **yoginyaḫ**: ending in an *upadhmānīya*; **vīreśās** → §13.1 [nom. as acc.]. The Maṇḍala of the nine **Cremation Grounds** (*śmaśāna*) features in *paṭala* 3. See the Introduction (pp. 16 ff).

[46] **viḍālī** → §1 [stem-form]/ 2.4 [loss -m]/13.1.2 [nom. as acc.]; **kauśikīs**: → §10.1 [redund. cons.]/§16 [nom. in -s]; **rudrāś** → §13.1.1.1 [nom. as acc.]. On these deities, see the Introduction (p. 29).

[47–48] **°paṅkti** → §1 [stem-form]/13.1.2 [nom. as acc.]/2.4 [loss -m]; **°ānujñā**: for the *bahuvrīhi °ānujñas*, influenced by the gender of **anujñā** (→ §37 [*bahuv.* gender]); **dikṣur** → §31.2 [hiatus]. As Judit Törzsök has pointed out to me, one should probably interpret 45.48 as follows: the flowers are empowered by the Astra-mantra and are then cast to remove impeders.

[49] **praṇavā°** → §28 [syncop.]; the repetition of **tu** is unusual. The construction of the throne may be meant to be executed mentally or perhaps the **ball of Darbha-grass** represents it.

[50] **mauna** → §1 [stem-form]/2.1 [loss -m]; **°ānvitām** → §36.6 [gender]. **śive** might be a locative, or rather, as TÖRZSÖK has suggested, might stand for a genitive (→ §25.5 [loc. for other case]): "[One should perform visualisation and installation] of Śiva [in objects such as the Śiva vase etc.];" but vocatives of this kind occur frequently below (*suvrate, supriye, mahāyaśe*) etc.; this is how I interpret it here.

[51cd–52] **saṃkhyā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]; **āsavādi°** is my conjecture, see 45.241: *āsavādīni madyāni na peyāni tathaiva ca*; **°pariplutam** is Harunaga Isaacson's conjecture for *°paridyutam* (→ §36 [gender]); **°jño** → §33 [frozen sandhi]; **āhnika°**: note that *āhnika* is often spelled *āhṇika* in the BraYā and is spelled *āhṇīka* here. **saṃkhyā** (as well as *saṃkhā*) is mostly used in the sense of 'a conch-shell/ṣkull' (*śaṅkha*) in the BraYā and *saṃkhyayā* in 45.57d confirms that it is meant to be feminine. I owe thanks conch-shell[/skull] (*saṃkhyā*) then full of spirituous liquor etc., the Mantra Master should perform two of the daily rituals (*āhnika*) [as perfectly] as he can. The Sādhaka should definitely remain silent then, as it is taught in [his] ritual manual (*kalpa*). [53]Except for his Assistant Sādhaka (*uttarasādhaka*), he should not see anyone, not even by mistake, O Suvratā, not even authorised [i.e. initiated] persons or Knowers of the Post-Initiatory Rules (*samayajña*).

[54]If he, who painstakingly follows the rules, hears or sees his Guru during the ritual of preliminary mantra-practice (*pūrvasevā*) and leaves [the site] and worships him properly, [55ab][i.e. if he] breaks his silence [thus], [then] he must perform expiatory rituals (*prāyaścitta*).

[55cd]He should fill the conch[/skull with wine] again, and offer it to Bhairava. [56]Then, he should show the Flower-*mudrā*, remain in the state of freedom from conventional practices (*nirācāra*), meditate on the Tattvas, and recite [mantras] with his mind focused on Bhairava. [57]He should behold the full pantheon (*yāga*) in the vases, pain[stakingly]. This is how he should perform the daily rituals (*āhnika*) twice, with a skull/ conch-shell, after the bath.

---

to Judit Törzsök, who has confirmed my suspicion about *saṃkhyā*. That it is indeed a skull that is to be understood can be inferred from the occurrences of the specal term *tūra* e.g. in 45.626cd: *tūraṃ prakṣālayitvā tu punaḥ yāgaṃ samārabhet*, where *tūra* is a "Śaiva locus of worship made of a skull that has been decorated with incisions." (TAK 3 s.v.). **yathāśaktyā**: this is common for *yathāśakti* (45.153, 300, 489, 540 etc.).

[53] *Pāda* 53a: two *laghus*; **samayajño-s** → §10.1 [redund. cons.] and §33 [frozen sandhi]. I have utilised Harunaga Isaacson's suggestion here to take **adhikārī** and **samayajño** as accusatives (→ §13.1.1 [nom. as acc.]).

[54] **guru** → §2.1 [loss -m]; **°kramya**: the *°kramye* in MS A is probably scribal; **°sthitā** → §36 [gender]. My translation here is tentative.

[55ab] *Pāda* 55a is unmetrical.

[55cd] **saṃkhyā** → §2.4 [loss -m]/13.1.2 [nom. as acc.], see 51c.

[56] **°mānasam**: for *mānasā* (→ §18.2 [acc. for instr.]). On the **nirācāra** state, see HATLEY 2007:371 n. 5 and TAK 3 s.v.

[57] **sarvayāgāvalokī ca kumbhakastheṣu**: it is probably *kumbhakasthasarvayāgāvalokī* that is meant; see 45.50d. **saṃkhyayā**: for *śaṅkhena* see 45.51c. **pīḍayā** to express emphasis is uncommon, but I have not been able to find any other interpretation of the word; it seems to be used in the same sense in 45.590: *tṛṣitas tu pibed vāri svalpam alpaṃ tu pīḍayā*.

[On food]

[58]He should eat a small amount of food alone, in an abandoned place, within the range of the Devīs' sight, at the third period of the day (*savana*) [i.e. in the evening]. [59ab][He should do so] facing south. [The food should be] served on a leaf on the ground.

[Grains]

[59cd–60]Śāli-meals [rice], Śyāmāka [millet], Ṣaṣṭikodana [Ṣaṣṭika-rice porridge], Priyaṅgu [panic seeds], Yavānna [barley-dishes], Godhūmānna [wheat-based dishes]: these grain[-based dishes] are to be consumed, other kinds are not. [61]He must not consume Tilānna [sesamum seed dishes] because it causes phlegm (*śleṣman*) and fever. [The same is true for] Grāhya[?], Raktaśāli [red rice] and Guṇḍīraka, [62]Hastilaḍuka, Nīvārā [a type of wild rice] and Prasādhikā [another type of wild rice]: he should avoid these kinds of food, and consume the rest. [63ab][These are] definitely always to be avoided, together with sesamum seed.

---

[58] **°savanam** → §13.4 [nom. for loc.]; **kṛta**: probably *svalpakṛtabhojanam* ("food prepared from small [amounts of ingredients]") is meant; **'Devīs' sight'**: perhaps in the sense of facing them in the Maṇḍala.

[59cd–60] In the following passages of lists of different kinds of foods and dishes, I have mostly chosen to give the Sanskrit word first that occurs in the text and then an attempt, if any, at identifying it in square brackets. Since many of these Sanskrit words seem to be hopelessly corrupt, difficult to reconstruct and define, and since many might be regional terms for regional vegetables etc., all my translations are to be taken with a pinch of salt. However, in many cases, a Prākṛt dictionary such as the *Pāia-sadda-mahaṇṇavo* (suggested to me by Csaba Dezső) gives considerable help. I note only the most striking Aiśa phenomena in a list of this kind. **°bhaktāṃ**: probably for the plural accusative (*bhaktān* → §8 [ṃ for n]); **°odana** → §35.4 [irreg. sandhi]. **yavānnaṃ** is my conjecture from *yavānyaṃ* based on *godhūmānnaṃ* in the next *pāda*; **etān** → §9 [loss of 'i']; **śāli** → §36.3 [gender] and §11 [sing. for plur.]; **bhakṣāṇi** → §40 [loss -y].

[61] **śleṣmaṃ** → §27.1 [themat.]. **°śālyā°** → §27.3 [themat.] from *śāli* perhaps as *śālyā* (→ §36.5 [gender]) or *ātha* is lengthened from *atha* (→ §30.1 [length.]) and understand *śālī*; or rather understand *śālyā* as an Aiśa(?) plural in '-yās' from *śāli* with an additional loss of the final 's/ḥ' due to double sandhi (→ §34 [double sandhi]). **grāhya** may be another type of grain; alternatively, one may interpret it simply as a gerund ('having taken', or 'taking/if he takes').

[62] *Pāda* 62b is hypermetrical. **evaṃ**: for *eva* (→ §10.3.1 [redund. cons.]); **vajīyā** in MS A is unmetrical, probably a scribal error and it stands for *varjanīyāni*.

[63ab] I take **tilakenā°** as metri causa for *tilenā°*, in the sense of 'sesamum seed'.

[Milk]

[63cd-64]In this Tantra, no doubt, my dearest, the milk of a cow, a goat, a buffalo, and clarified butter may be consumed by him who is established in the rules. But other kinds [of milk] should be avoided even in the case of the Tālaka.

[Fruits]

[65]Śrīphala [Bilva fruit], Kañcala, Jambu [rose apple], Lakuca [bread-fruit], Panasa [Jaka bread-fruit], Ambra [mango?], Ambalikā, Badara [jujube] Karamardaka [the fruit of Carissa Carandas], [66]Kharjūra [date], Piyāla [Piyal tree], Pharusa, Śāla [Śāl tree], two kinds of Phisara: [these] are edible, as are the Śṛṅgāṭa [Trapa Bispinosa] and the Udumbara [Ficus Glomerata]. [67]Baṭa [Banyan fig tree], Karavīra [Oleander?], Pippala [the sacred fig tree], Lavalīphala [Lavalī fruit], Dāḍimā [the pomegranate tree], Salaka, Kuṣmāṇḍa [pumpkin-gourd], Cirbhaṭa [Cucumis utilissimus], [68]Trapuṣa [cucumber?], Bālaka, Sembi [legumes], Karkaṭa [a kind of cucumber?], Ghoṣeṇḍa, Kāravella [bitter gourd], Kakkoṭa, Paṭolakā, [69]Vṛttāka, Vṛṣola, Ceṭa, Mākura, Bṛhatīphala [the large Bṛhatphala-fruit], Padmākṣā [lotus-seeds], Māruta: [these] he may eat. [70]The Harītakīphala [the fruit of the yellow Myrobalan tree] may be eaten, as are the Iṅguda [Terminalia Catappa] and the Akṣa

---

[63cd-64] **asmin tantre** → §35.15 [irreg. sandhi], corrected in B; **gāvyaṃ**: for *gavyaṃ*; **māhiṣya**: → §1 [stem-form]/§2.2 [loss -m]; **supriye** might be taken as a locative forming a locative absolute with *tālake* ('in the case of a very dear Tālaka'), but it yields an odd sense. Neither do I think that 63cd should be connected with 63ab; **sarpis** in MS A looks *sārpas*, but it is caused by the loss of the top of the 'i' sign. **even in the case of the Tālaka**: he has very few diet-restrictions, see e.g. 45.213cd ff.

[65] **kañcala**: cf. Prākṛt *kaṃcaṇa* (PSM, Skt. *kāñcana* 'N. of several edible plants' MMW); *phalasa* and **panasa** (the accepted reading from MS B) are variants of the same word, and MS A seems to mix the two forms (*phaɫnɫasaṃ*); **ambra** → §35.5 [irreg. sandhi]; I take **ambra** as *āmra* ('mango'); **ambalikā**: cf. Prākṛt *aṃbiliyā* ('tamarind,' Skt. *ambikā*; Dezső).

[66] **pharusaṃ**: corrected from the unmetrical *pharusa* (two *laghus*). It could be corrupted from *phalasaṃ*, which has already been listed in 65b, or perhaps *phalūṣa* is meant ('a species of creeper' in MMW s.v.), but Dezső's suggestion seems best: see Prākṛt *pharusa* (Skt. *paruṣa*), probably 'mangrove'.

[67] **salaka**: perhaps *śalākā* ('a sprout') is meant.

[68] **sembi** (for *simbi/śimbi/śimbī*) → §3.6 [loss -ḥ] or §36.4 [gender]. **sembi** is odd here: legumes/pulses are coming up in 45.71 below; **kakkoṭa**: see probably Skt. *karkoṭa/karkoṭī* 'N. of a plant with a bitter fruit' (MMW).

[69] **bṛhatīphala** = *bṛhatphala*, perhaps metri causa → §3.1.1 [loss -ḥ] or §2.2 [loss -m]. **māruta** = *maruja* ('colocynth')?

[70] **bhakṣyā** → §36.6 [gender]; **bhakṣāṇi** → §40 [loss -y].

[Beleric Myrobalan]. These fruits are to be eaten. Now listen to me, [I shall list] the kinds of pulses [suitable for the Sādhaka].

[Pulses]

[71-72]All kinds of pulse (*sembiphala*), as well as the Sūvarāka, may be consumed. The Sādhakas may definitely eat Rājamāṣa-bean and Kalāva-pea, Mudga [Mung-bean] and Dṛkī cooked or uncooked during [his] practice/rituals.

[Bulbous roots]

[73]Also Ālūka [Arum Campanulatum root], [...], two kinds of Kaseru [the root of Scirpus Kysoor], Vārtāka [egg-plant], Gṛṣṭikā [yam?], [74]all kinds of Āluka [root?], well-cooked ginger (*ādraka*), the two kinds of Kavaka [mushroom], the root of the castor oil plant, [75]Śigru [horse-radish tree], Palaṇḍu [onion], Kadalīkanda [the root of the plantain], Kharjura [the root of the wild date], Kaḍeva, Kokilākṣaka, [76]Mauṣalī and Ṛṣi root, Piṣṭakai [Tamarindus?], O Mahāyaśā: these bulbous [roots] may be consumed. He should avoid other [kinds].

[Vegetables, herbs and trees]

[77]Contikā, Sarṣapa [mustard seed], Rājikā [Sinapis Ramosa], Karaṭa [Carthamus Tinctorius], Jīvaka [Coccinia grandis?], Māraṣa, Lavanaka [Anona Reticulata] and Māraṭika, [78]Kuṭhera [Ocimum pilosum], Nīḍī, Cuccuha-root, Śrīmāli, Araṇika [Premna Spinosa], Tāṇḍulīya, Kuvejaka, [79]Kālaśāka

---

[71-72] **sarvā sembiphalā bhakṣā... rājamāṣaphalā** → §14 [neut. pl. -ā]; **bhakṣā** → §40 [loss -y]; **kalāva°**: read *kalāya°*. **mudgaś**: MS A probably reads the same as MS B, which I follow here, but at first sight the characters in MS A look misleadingly as if they read *maṭvaś*; **°āśṛtāś** (*aśṛta*) is my conjecture; **ādhane**: I understand this as *sādhane* ('during religious practice').

[73] The three dots stand for a cruxed series of syllables: †*nadenasañcake yūktar kuṭikas*†; the last two elements may be *yuktā*, which might be a plant, and the Kuṭaka-tree.

[74] **sasiddham**: probably for a word meaning 'dried' (*suśuṣkam?*) or rather, and this is what I translate, 'well-cooked' (*susiddham?*); **ādrakaṃ**: for *ārdraka* (MS B) → §6 [loss -r-]; **vyaḍambakam**: my conjecture.

[75] **palaṇḍuṃ**: MS B gives the more standard form *palāṇḍuś*; **kharjuraṃ**: understand **khārjuraṃ**; **kanda** → §2.2 [loss -m]; *pāda* 75b is unmetrical or rather it is syncopated (→ §28 [syncop.], *kad'lī°*).

[77] **lavanako** → §28 [syncop.] (*lav'nako*).

[79] **tadula**: read *taṇḍula*?

[the potherb Ocimum sanctum], Tadula, Bilva [the wood-apple tree], Droṇapuṣpikā [Leucas Linifolia], the so-called Kṣetravastuka, and the Tṛkkavastuka, [80]Varuṇa [Crataeva Roxburghii?], Koṭikāśāka [Trigonella corniculata], Saulānī, Nālakā, Nimba [Neem-tree], Kvaca, Nāḍaka, Vetra [reed], [81]Vaṃśaja [bamboo], Kalila [thickets?], Ābhīra [Asparagus Racemosus], Kiṃśuka [Butea frondosa], Kārāka, Kācamācī, Apāmārga [Achyranthes Aspera], Punarṇavā [Boerhavia Procumbens], [82]Helañjaka, Karañja [Pongamia Glabra], Momāṭa, Jharjjharūvaka, Mārīcaka, Pala, Jambū [the rose apple-tree], Ādraka [ginger], Modraka, [83]Pathyā, Sundaraka, Bhilāṭa, Coraka [Trigonella corniculata]: these [kinds of] vegetables may be consumed during the ritual of preliminary mantra-practice.

[Flowers]

[84]The Sādhaka should use flowers that he has learnt [to recognise and] that make [him] firm. Khadira-flower, Vasthāsa, Agastikā [Agasti Grandiflora], Nāraka, [85]Śalvala, Śaṇa-flower [hemp], Kuṭaja [Wrightia antidysenterica], Nāgakeśara [Mesua Roxburghii], Eraṇḍa [the castor-oil plant], Jayantī [Sesbania aegyptiaca]: he may consume this [kind of] flower. [86ab][They should be] presented by the assistant (*sakhāya*) [and they] can be [consumed] cooked or uncooked. [86cd–87ab]Alternatively, the Sādhaka himself may cook them following the path of the *caru* and should eat them [when they are] soft and light, out of [other people's] sight, my dear.

[87cd–88]Out of [other people's] sight, careful, bathing three times a day, always concentrated (*nityayukta*), the Sādhaka should perform what is prescribed in his ritual manual (*kalpa*) by this method. The Sādhaka should

---

[81] **ābhīra**: understand *abhīru*.

[82] **ādrakaṃ**: read *ārdrakaṃ* (MS B); **modrakaṃ**: probably for *modakaṃ*.

[83] **pūrvasevā°** is my conjecture based on 45.434d (*pūrvasevāvidhikramāt*; MS A: *pūrvasevāvidhiḥkrame*) and on 27.32d (*ekavīravidhikrame*); **°krame**: *conj.* from *°kramet*.

[84] *Pāda* 84cd is hypermetrical or *khadira°* is syncopated (→ §28 [syncop.], '*khad'ra°*').

[86abo] **opanītāni** ('presented'): emended from *°opavītāni* ('invested with the sacred thread'), which is out of context here; **saṃskṛtāsaṃskṛtāni**: the meaning 'cooked' and 'uncooked' is attested even in MMW.

[86cd–87ab] **laghu** → §1 [stem-form] **adaśī**: here and in the next *pāda*, probably *adarśī* is meant in the sense indicated in the translation ('out of [other people's] sight'). **path of the caru**: see the instructions for the Carubhojin at 45.442ff.

[87cd–88] **adaśī**: understand *adarśī*; see previous *pāda*; **vidhinenena** in MS A is probably a scribal error and therefore I have accepted B's reading; **trisnāyī**: for the more common *triḥsnāyī*; **sādhakāḥ** → §12 [pl. for sing.]. This paragraph seems slightly misplaced. One wonders what is it that the Sādhaka should perform 900 thousand times with the flowers listed above.

[recite] nine hundred thousand times during the [worship of the] Vidyā-pantheon. [89]Alternatively, he should offer to Bhairava in his heart-lotus that which is taught in [the context of the worship of] his private pantheon (*svayāga*), after [the worship of] the pantheon, no doubt. [90]He should offer it in his [own] hands. He should throw himself [before Bhairava and] address [Him]. At the time of [the arising of] powers (*siddhi*), O Deveśā, recitation is to be presented to me. [91ab]Having given an offering thus, he may start the fire ritual (*agnikārya*).

[The Fire-offerings]

[91cd–92]He should consecrate [the ground] with the Astra[-mantra], perform the tracing (*ullekhana*) [of the fire-pit (*kuṇḍa*)], the scattering (*vikīraṇa*) and then especially the besmearing with cow-dung (*pralepana*), hold some Darbha-grass, and draw a line towards the south.

[93]The second [line should span from] the west to the east, similar to a crossroads. Then [there should be] three [lines] starting from the east, and one line in the south.

[94]He should utter the Astra[-mantra], and fashion a Vajra in the centre of the pit. He should scatter Kuśa-grass, standing in the southern section, [95][so that] the points of the blades of grass serving as a seat (*viṣṭara*) lie towards the east and south. He should worship Brahmā in the south, and install Viṣṇu in the north. [96]He should install Rudra in the eastern quarter, Śiva in the west. He should install Indra in the east, Agni in the

---

[90] **vijñāpayet**: note that *jñ* does not make the preceding syllable heavy (HATLEY); **mamaḥ** → §10.5 [redund. cons.]. Note the lack of *sandhi* between *pāda*s here, in 91ab and in many of the following verses.

[91cd–92] **°vikīraṇam**: for *°vikiraṇam* metri causa (→ §30.1 [length.]); **°mukhā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]. **ullekhana** is more precisely the process of tracing geometric forms on the ground or on an object with Darbha-grass while one recites the Astra-mantra; see TAK 3 s.v.

[93] **dvitīyāt** → §10.4 [redund. cons.]; **paścimāpūrvaṃ** is meant to be a compound; **trīṇi** → §36.4 [gender]. lines: cf. the SŚP (BRUNNER 1963:235 ff): *rekhātrayam udak kuryād ekāṃ pūrvānanām atha | kuśena śivamantreṇa yad vā tāsāṃ viparyayaḥ*. . . ("He should draw three lines to the north, one facing east, or the other way round, using Kuśa-grass and uttering Śiva's mantra. . . " etc.)

[95] In *pāda*s a and b the endings are probably meant to pick up an implied *kuśāḥ*, thus **°āgram** is → §11 [sing. for plur.] and §36.3 [gender], and **viṣṭarā** is → §3.2 [loss -ḥ]; **brāhmaṇaṃ**: for *brahmāṇaṃ* (→ §43.3 [misc.]); **pūjyaḥ**: meant to be a gerund (*pūjya*, → §10.5 [redund. cons.] and §38.1 [lyap for ktvā]), rather than a gerundive with irregular *sandhi*; **viṣṇu** → §2.1 [loss -m]/§1 [stem-form].

Fire[-corner, i.e. SE], [97]Yama in the south, Nirṛti in the Nairṛtya[-quarter, i.e. SW], Varuṇa in the Varuṇa[-corner, i.e. W], Vāyu in the Vāyu[-corner, i.e. NW]. [98–99ab]The Mantrin should install Soma in the Soma[-corner, i.e. N], Īśāna in the [corner] of Īśa [i.e. NE]. He should install Brahmā in the Īśāna[-corner] as attached to the upper part, and Viṣṇu in the Nairṛtya section as attached to the lower part. [99cd–100]The Master of Rituals should install the weapons (*astra*) [of the guardians of the quarters] in the quarters starting with the south, ending in the [south-]east (*māhendra*), plus up and down, in due order. The Mantrin should install the ancillary [mantras] outside the fire-pit (*kuṇḍa*) to protect it. [101–102ab]Then he should worship the lines (*mekhalā*) in the order of the three Śaktis, in the directions from the east to the Īśāna [direction, i.e. NE]. The worship is performed with mantric pantheon-worship (*padayāga*), with words, O Devī, in no other way. [102cd]The Sādhaka should besprinkle the fire while uttering the Astra-mantra. [103]He should circumambulate [the fire] three times, and recite the Kavaca[-mantra] to cover [himself or the area]. Then, he should utter the Praṇava-mantra and touch the water and sprinkle it (*kṣiptvā*) downwind. [104–105ab]Then he should visualise the Śakti-fibre (*śaktitantu*) that spans from Śiva down to the earth, visualising the fiery energy (*tejas*) that comes from and leaves towards the south. The Sādhaka should perform worship with a RA[-syllable] preceded by a Praṇava [OṂ] and followed by NAMAḤ. [105cd]He should perfume the Yoni [part of the fire-pit]. The pot of clarified butter (*ājya*) should be filled to overflowing. [106]Then he should hold [. . .] above the fire (*udvāsana*) with the Astra[-mantra] and wave a burning blade of Darbha (*nirāyaṇa*/*nīrājana*). He should place the vessel in the Yoni, and install the pantheon (*yāga*) onto it. [107]After [reciting] the Astra[-mantra], he should definitely heat clarified butter in the Sruc and Sruva [ladles]. He should besprinkle [the pit], and heat [the clarified butter] again, and besprinkle [the pit again]. The worship [of the pit] is with the Vidyā[-mantra]. [108]The Mantra Master, the Sādhaka, should then visualise the Śakti fibre (*śaktitantu*) in the centre of the pit (*kuṇḍa*) with the mantra to be recited during the praise of his personal pantheon (*nijayāga*). [109]He should install Bhairava there, and worship [Him] with His own mantra. He should present perfumed garlands and incense, and perform an oblation into the fire (*āhuti*).

---

[97] **nirṛtis. . . vāyur** → §13.1.1 [nom. as acc.]; I have corrected *vāyavyaṃ* to the obvious vāyavye because I do not think that this confusion of the locative and the accusative is original Aiśa; it is rather scribal.

[98–99ab] **brāhmaṇaṃ** → §43.3 [misc.]. The appearance of Brahmā and Viṣṇu as the guardians of Up and Down instead of Śambhu and Ananta may indicate that this section of the BraYā is slightly later than the list of Rudras in e.g. *paṭala* 3, or rather that they were inserted in this passage somewhat after the rest of the text had been composed. Cf. p. 30. Note that after this insertion both Brahmā and Viṣṇu appear twice.

[99cd–100] **vinyase** → §4.1 [loss -t]; **māhendrāntaṃ**: emended from *māhendrantaṃ*; bahi → §3 [loss -ḥ]. On the weapons of the guardians, see *paṭala* 3.63 ff and p. 24.

[101–102ab] **mekhalān tu**: either as plural masculine accusative (→ §35.15 [irreg. sandhi]) or rather for a feminine plural accusative (*mekhalās*); **°diśim** → §26 [ambiv. ending]. Note my emendation, **pūrvādidiśim** for the hypometrical *pūrvādiśim*; devi: for *devī?*

in the order of the three Śaktis: cf. 3.20–22: "[The Sādhaka] should add a triad of lines (*rekhātraya*) on the Pīṭha in three colours, O Suvratā. The white-coloured one is Sattva, the red one is taught to be Rajas, the black-coloured one is Tamas. They should be known [thus] by the Sādhaka. The white line is Vāmā, the red one is taught to be Dakṣiṇā, the black-coloured one is Madhyamā. This is how the triad of Śaktis and the colours are situated." **padayāga**: this could be a non-technical term, a synonym for pantheon-worship with the use of mantras (cf. 11.193cd: *ḍamarukasya bhaven mantraḥ padayāgo na saṃśayaḥ*), or rather a terminus technicus for a process, for 'worship with mantra-words rather than *bīja* syllables,' as Shaman Hatley has suggested (personal communication, Oct 2014), who pointed out BraYā 12.220cd as evidence: *eṣo 'yaṃ padayāgas tu nityanaimittike vidhau.*

[103] **avaguṇṭha**: *avaguṇṭhya* is meant (→ §39 [loss of 'y']) and it is syncopated (→ §28 [syncop.], *av'guṇṭha*); **praṇava°** → §28 [syncop.], *praṇ'va*; **tato** → §33 [frozen sandhi]; **spṛśya** → §38.1 [lyap for ktvā]. The translation of the second half of the verse is slightly tentative.

[110]He should again prepare guest-offering (*argha*) etc., worship Raktā with a mantra, prepare guest-offering (*argha*) etc. again, and perform a fire-sacrifice in the same way. [111]He should worship Karālī, Caṇḍākṣī and

---

[104–105ab] **°tantu** → §2.1 [loss -m] or §36.3 [gender]; **°gocare** → §25.2 [loc. for other case]; **dakṣiṇānayanātīta**: the interpretation of this *pāda* is tentative; **praṇava°** → §28 [syncop.], *praṇ'va*; **nutyante** → §25.3 [loc. for other case]; or should one read *nutyantenaiva sādhakaḥ*? On the *śaktitantu*, see BraYā 12.1–29ab. RA or RAṂ may be appropriate for a worship of fiery energy, RA being the syllable of Fire. See Brunner 1963 Appendice V.

[105cd] See the *yoni* of a fire-pit in Brunner 1963 Planche VIII (F: 'vulve').

[106] **tu-m** → §31.1 [hiatus]. I owe thanks to Judit Törzsök for providing me with some information on **udvāsana** and **nīrājana**; on **udvāsana** see Kṣemarāja's commentary ad SvT 2.233, which is not fully interpretable: *udvāsanam agner ūrdhvadhāraṇaṃ dīpteḥ sphuṭatārtham* ('*udvāsana* is the holding of the *dīpti* above the fire for clarity[?].'); the object (*dīpti*) to be held here is obscure, which is why I inserted dots in the translation in the BraYā passage; **nirāyaṇaṃ**: understand **nīrājanaṃ**, see TAK 3 s.v.: "it is performed with a burning blade of *darbha* in front of the pot containing ghee as one of the twelve *ājyasaṃskāras*".

[107] **sruksruvau-m** → §31.1 [hiatus] and probably the locative is meant (→ §13.4 [nom. for loc.]); **ājya** → §2.3 [loss -m]; **tāpya** and **prokṣya** → §38.1 [lyap for ktvā]; **cārcana°**: emended from *cārcyana°*, a scribal mistake(?) probably induced by the two gerunds before it (see also 108b).

[108] **°tantu** → §1 [stem-form]. On the **śaktitantu**, see BraYā 12.1–29ab.

[110] **raktā** → §2.4 [loss -m].

[111] **karālī/karālā. . . caṇḍākṣī:** → §2.4 [loss -m]/§13.1.2 [nom. as acc.]; **dadyā** → §4.1 [loss -t]. **karālī**: MS A reads *karālā*, confusing, as it does very often, the second of the

Mahocchuṣmā, and present a fire-offering to this quintet [of the four Devīs/Guhyakās and Bhairava], no doubt.

[112ab][He should perform] the ritual [called] the Purification of Fire (*agnisaṃskāra*) in all pantheon[-worship and] always.

[112cd–113]The Mantra Master should worship the whole pantheon in the heart of the fire after the throne (*āsana*) etc. has been [visualised]. He should give guest-offering (*argha*) in due order, and show *mudrās* for each [member of the pantheon], O Varānanā. [114]He should construct two sections in the ghee vessel with Darbha grass. Then he should perform a *sādhana*, using *nāḍīsandhāna*. [115]Dakṣiṇā is the right eye, Vāmā the left eye, Ūrdhvā is upwards, in due order. [This is how] Bhairava's eye[s are] threefold.

[116]Then he should present fire-offerings to the right side, the left and the central one, in due order, while visualising and concentrating. [117–118ab]The wise one should perform *nāḍīsandhāna* in the two [directions], that of the Fire [i.e. SE] and the Saumya [N], in due order, and should perform five fire-offerings while reciting the Praṇava, [the mantra being] joined with a SVĀHĀ at the end. After the Nāḍīsandhāna, he should present five fire-offerings (*āhuti*). [118cd]During the libations to the Maṇḍala, the Vidyā [should be used], no doubt. [119]Then, uttering the Vidyā once, he should present [offerings] to Bhairava. Then he should present fire-offerings to Bhairava with the Praṇava. [120]And he should present [fire-offerings] to all [other deities], one for each, no doubt. To the Lokapālas and the Weapons (*astra*), the

---

Devīs with the first of the Dūtīs.

[112ab] This line may refer to those preliminary rituals that are described in SŚP 4.16 ff (BRUNNER 1963:240 ff).

[112cd–113] **sarva** → §2.1 [loss -m]; **°jña** → §35.5 [irreg. sandhi].

[114] **nāḍīsandhāna** "can refer to a manner of linking together different loci in which Śiva is installed (fire, water pots, *maṇḍala*, etc.) by imagining a connection of their central tubes (*nāḍī*)..." etc. (TAK 3 s.v.). Note that this verse is still rather enigmatic. On *nāḍīsandhāna*, see also BraYā 14.239cd–263ab.

[115] Bhairava's three eyes are connected here with the Three Śaktis by *nāḍīsandhāna*.

[116] The feminine endings in **°bhāgā, madhyamā** and **vāmakāḥ** are meant to pick up *āhutiṃ*; **vāmakāḥ** → §12 [pl. for sing.]/§10.5 [redund. cons.]; **yukto** → §33 [frozen sandhi].

[117–118ab] **tābhyāṃ** is meant to be locative (→ §22 [instr. etc. as loc.]; **°saṃyutam** → §18.2 [acc. for instr.]. **two**: these may refer to *nāḍīs* in the body.

[118cd] **vidyāyā** → §21 [ayā].

[119] **tata-m** → §31.1 [hiatus].

[120] **dātavyā ekaikā**: note the absence of *sandhi* (→ §32 [lack of *sandhi*]) and the fact that this probably picks up an implied *āhutiḥ*; **lokapālādi**: *lokapālādīnāṃ* is meant or rather **lokapālādi** and **astrāṇāṃ** are meant to form a compound; **°vidyāś** → §10.2 [redund. cons.]; **mṛtyujit**/*mṛtyuṃjaya* could be an individual mantra, the one taught at BraYā 23.167ff.

Kulavidyā, which conquers death, [should be recited]. [121]The Bhāgyārohaṇa [ritual] for the mantra is [to be performed] with the Bhairava root-mantra. Then he should present a Full Oblation (*pūrṇāhuti*) standing upright, with his feet parallel. [122]Then the Mantra Master should unite Realities (*tattva*) [of the deities?] of his heart, of the Maṇḍala and of Śiva's vase. [123]The Sādhaka should visualise the Śakti fibre (*śaktitantu*), which spans from Śiva to the earth, in concentration, by the methods of Sameness (*samarasatva*) etc. [124]He should then present a full oblation (*pūrṇāhuti*) and show *mudrās*, assuming the state of freedom from conventional practices (*nirācāra*). He should place it[?] down on the foot-place[?].

[The characteristics of flames]

[125]The Mantrin who knows the characteristics [of flames] should examine the flame[s] carefully. Moreover, to make distinctions between them [requires that he should be of] refined sight. [126][The types of flames are as follows.] [1] The smooth one that turns towards the auspicious direction; [2] the golden one; [3] the one resembling jasmine and vermilion; [4] that which is nice and white; [127][5] the yellow one; [6] the one with deep sound. Intensive

---

[121] **bhairave**: probably for the instrumental (→ §25.3 [loc. for other case]), alternatively for a vocative (*bhairavi*); **pūrṇāhuti**: it is to be performed at the end of a series of oblations with the officiant standing up, putting the small ritual ladle (*sruva*) on top of the *sruc* pouring a steady stream of clarified butter. See e.g. BRUNNER 1963:262–264 and TAK 3 s.v. *pūrṇāhuti*. **bhāgyārohaṇa** is probably a ritual for *puṣṭi*. It may involve the visualisation of a deity in a lotus, see JRY 2.16.246cd–249ab:

athātaḥ sampravakṣyāmi saubhāgyāroham uttamam ||
mahālakṣmīśvaratvaṃ ca sādhanaṃ ca nirākulam |
dhaneśvaradhvajāyās tu vidhānam idam adbhutam ||
parvatāgraṃ naro gatvā padmākaram athāpi vā |
tatrāṣṭadalake padme svarakte [read *surakte*] *susame* ⊔ *bhe* ||
yajeta dūtisaṃyuktaḥ sādhakaḥ parameśvarīm |

[122] My translation here is highly tentative. **tattvaikakaraṇo**: understand *tattvaikīkaraṇam* (→ §36 [gender]); **hṛsthānasthasya**: emended from *hṛsthāni sthasya* by HATLEY.

[123] **samarasādi°** → §28 [syncop.]; **prayogena** is always spelt thus in the BraYā, as opposed to the more standard *prayogeṇa*; **°tantu** → §2.1 [loss -m]; **vicintya 'thaḥ** → §35.1 [irreg. sandhi] and §10.5 [redund. cons.]. On the **śaktitantu**, see BraYā 12.1–29ab.

[124] **nirācāra**: On the **nirācāra** state, see HATLEY 2007:371 n. 5 and TAK 3 s.v.

[125] **°jña** → §1 [stem-form].

[126] The masculine endings pick up an implied *vahniḥ*; **°ābhās** → §12 [pl. for sing.]; **°prakhya** → §3.1.2 [loss -ḥ]/§1 [stem-form].

[127] **°prabhāś** → §12 [pl. for sing.]/§10.2 [redund. cons.]; **saṃhatā. . . jvālā** → §3.3 [loss -ḥ] or **śvetāś. . . smṛtāḥ** → §12 [pl. for sing.]/§10.2 [redund. cons.] and §10.5 [redund. cons.]. Note the *sandhi* '-ās' + 'ś-' in **śvetās śubhā**.

and crackling white flames are not considered auspicious, [128]whereas white flames with a sweet smell, with a good smell, are auspicious. Hear their consequences one by one with great attention.

[129][1] The smooth one that turns towards the auspicious direction is said to bestow liberation (*mukti*). If one desires enjoyment (*bhukti*), upon seeing this one must perform expiation (*prāyaścitta*). [130]By doing eight thousand fire-sacrifices and ten thousand recitations [as expiation], one who desires enjoyments is doubtlessly purified. [131][2] The one that looks like gold is said to bestow enjoyments (*bhukti*), no doubt. [3] The one resembling jasmine and vermilion is taught as bestowing all powers (*siddhi*). [132][4] A flame that is smooth and white gives inferior powers (*siddhi*). [5] The yellow one gives ordinary enjoyments (*bhukti*).

[133][1] Smoke-coloured and [2] smokeless and [3] of the colour of lapis lazuli, [4] resembling a feather from the tail of a parrot, [5] crackling, [6] emitting sparks, [134][7] harsh, dirty-coloured, turning left: [these kinds of flames] are inauspicious. [Also, if the flame is somewhat] smelly [or] of a sharp smell, it yields unwanted results. [135][1] The smokey[-coloured] one causes illness. [2] The one that emits smoke does likewise. [3] That which is of the colour of lapis lazuli causes injury by weapons. [136–137ab][4] That which resembles a feather from the tail of a parrot and [5] the one that crackles cause death to the Sādhaka, no doubt. [6] The one that emits sparks will destroy the powers (*siddhi*).

---

[128] **jvālā... śobhanā** → §3.3 [loss -ḥ] or **°gandhāḥ... sugandhāś... śvetās** → §12 [pl. for sing.]/§10.5 [redund. cons.]. **śṛṇudhvaṃ** is a plural second person imperative, perhaps betraying that the passage is an insertion.

[131] **prakīrtitāḥ... smṛtāḥ** → §10.5 [redund. cons.]

[132] **jvālā**: I consider *jālā* found in MS A as a minor scribal error, therefore I have emended it; **°pradāyakāḥ** → §10.5 [redund. cons.]; **sāmānyā bhuktidā**: understand *sāmānyabhuktidā*; **kṣudrasiddhi** is elaborated on in 45.296–305.

[133] **°varṇā-m-adhūmrā** → §31.1 [hiatus], or read *varṇā sadhūmrā*? Cf. 45.135b; **°āvartanibhās** → §10.1 [redund. cons.]; **°piñchanibhāś** → §10.2 [redund. cons.]; **visphuliṅgakāḥ** → §10.5 [redund. cons.].

[134] **°varṇāś... durgandhāś... cogragandhāś** → §10.2 [redund. cons.]; **aśobhanāḥ** → §10.5 [redund. cons.]

[135] **vyādhis** → §13.1.1 [nom. as acc.]; **sadhūmrāś** → §10.2 [redund. cons.]; probably read *adhūmrāś* ('smokless') Cf. 45.133a. **causes incision**: or perhaps 'will cause a weapon to fall [on the practitioner]' (Törzsök).

[136–137ab] **pradāyikāḥ** → §10.5 [redund. cons.].

[Expiation with regards to flames]

137cdI shall teach [you the rituals of] expiation for them [i.e. with regard to the flames] for the benefit of Sādhakas. 138[In the case of a flame] that causes diseases, he should recite the Mantra That Conquers Death (*mṛtyuṃjaya*). For him five hundred thousand [repetitions] are prescribed. By performing [that], he can reach happiness (*śreya*[*s*].) 139[In the case of a flame] that causes incisions, [the number of recitations to perform] will be twenty thousand, as taught in the ritual manual (*kalpa*), [. . .] of the Mantra That Conquers Death (*mṛtyuṃjaya*). 140[That] which destroys powers (*siddhi*) [requires] ten thousand [recitations of the mantra]. Although beautiful, it is inauspicious [for] him who desires supreme powers. 141The enjoyment-seeking Sādhaka should perform [everything that] is taught [in his] ritual manual (*kalpa*), no doubt. [That] which causes inferior [powers for him requires] fifty-thousand [recitations]. 142If one [encounters] the flame that causes contrary results after one has already begun pantheon-worship for some desired purpose (*kāmayāga*), then one should not [go on] performing what is prescribed by one's manual (*kalpa*) [for powers]. 143Furthermore, one should perform expiation (*prāyaścitta*) in that very case, no doubt. Then, starting another pantheon-worship (*yāga*), he should restart the rite to fulfil his desires.

144The Mantrin should then sit down and perform all the *mudrās*. Then he should pay homage [to the deities] (*arcana*). Then [he should apply] perfumes etc. in due order. 145He should then perform the Bhairava [worship] etc., and perform [worship for all the other deities] one by one. [He should perform] fire oblation (*āhuti*) [for the series of mantra deities] ending with the

---

[138] **yā**: for *yas* (→ §36.5 [gender]); **śreyam** → §27.4 [themat.]. The syntax of *pādas* a and b is odd.

[139] *Pāda* d is hypermetrical. **sparasya** is difficult to interpret. **causes incision**: or rather 'will cause a weapon to fall [on the practitioner]' (Törzsök).

[140] **uttamā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]; **icchatā**: for *icchataḥ* (→ §20.2 [instr. for gen.]).

[141] **nātra kārya vicāraṇāt** → §43.7 [misc.]; **bhukteccho**: *bhuktīccho* or rather *bhuktīcchaḥ* is meant (→ §33 [frozen sandhi]).

[142] **°yāge**: may perhaps stand for an accusative (→ §25.2 [loc. for other case]); **samārabdhe**: this is my (diagnostic) conjecture for *samāraɩndhɩo* (MS A) and *samārabdho* (MS B) based on 45.143c; **viparīta°**: B's reading is secured by the expression in 45.134d; **grahetavyaṃ** → §43.1 [misc.]. The syntax of this verse is very confusing; I owe thanks to Judit Törzsök, who proposed the interpretation of this verse and the next one.

[143] *Pāda* a is unmetrical.

[145] **kṛtvā-d** → §31.3 [hiatus] or §10.4 [redund. cons.]; **°āntā** → §2.4 [loss -m]/§13.1.2 [nom. as acc.].

Kula-vidyā, and then a full oblation (*pūrṇāhuti*). [146]Performing the *mudrās*, he should pay homage following the same sequence. He should prepare guest-offerings (*argha*), and should stand in front of the Devīs. [147]He should present the guest-offering (*argha*) [to them] and address them. He should arrange the besprinkled food offerings (*nivedya*), the extent of which is determined by his financial capacities (*yathāvibhavalabdha*).

[148]Then he should give the special (*vaiśeṣika*) [food offering], but only a little bit, to Bhairava. The Sādhaka must not give much out of greed for his own sake. [149]It is not to be abandoned or to be given [to others], and he should not throw it in the fire. The Mantrin should eat the left-overs for purification at the end of the pantheon [worship] before the deities are dismissed (*avisarjite*). [150]The water in the bowl for guest-offerings (*argha*) is to be consumed and consecration (*abhiṣeka*) is to be given. He should leave [the site of worship], sip water (*ācamana*), perform mantric installation (*nyāsa*), and return. [151]He should give food offerings, [...] and in Śiva's vase, and the Astravardhanikā. [152]The Mantrin should enter the fire-site, present guest-offering (*argha*), address the deity, and start the fire-ritual. [153]The Sādhaka should hold the conch[/skull], stand in the very same place [as before], in front of the Devīs, and perform mantra-satiation to the best of his abilities.

---

[146] **gacche** → §4.1 [loss -t]. **in front of the Devīs**: probably their position in the *maṇḍala* is meant.

[148] **īṣit°**: this is the common form of *īṣat* in the BraYā (→ §43.4 [misc.]); **special** (*vaiśeṣika*): tentative interpretation; **bhairave**: an Aiśa dative/genitive (→ §25.5 [loc. for other case]); it is unlikely to be a vocative; **bahuṃ**: → §36.1 [gender]; **sādhakena** → §20.1 [instr. for nom.].

[149] **tyajan**: probably *tyajanīyaṃ*/*tyājyan* is meant.

[151] I have not been able to reconstruct and interpret *pāda* b. **astravardhanikā**: a vase of the Astra, which is placed near Śiva's vase, and in which Astra is worshipped. See Hélène Brunner's article on *astravardhanī* in TAK 1: "Il s'agit d'une sorte de cruche munie d'un goulot, dans laquelle on adore Astra (plus exactement Pāśupatāstra), et que l'on place auprès d'un Vase un peu plus grand (le Śivakumbha) où l'on adore Śiva sous sa forme de Gardien du Sacrifice (Yāgeśvara). L'installation de ces deux vases, et les rites qui les utilisent, sont des traits caractèristiques du rituel concernant les Pavillons sacrificiels (*yāgamaṇḍapa*). Voir par ex. SP2 [i.e. SŚP vol. II], pp. 56–80 et Pl. I à IV."

[152] **vijñāpya to**: probably *vijñāpya tato* is what was meant (see the same problem in 45.365a, and cf. entries *to*/*tao*/*te* = *tatas* in the *Pāia-sadda-mahaṇṇavo*), or, alternatively, read *taṃ* for *to* (see 45.311a, which reads *devīṃ vijñāpya tāṃ mantrī*); **gatvā** is my emendation based on 33.225: *agnyāgāraṃ tato gatvā arghaṃ dattvā yathākramam*. **By fire-site** (*agnyāgāra*), probably the fire-section of the *maṇḍala* is meant (SE) or a small *maṇḍapa*.

[153] **saṃkhā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]. On the meaning of *saṃkhā* (and *saṃkhyā*) see my notes to 45.51c. **in front of the Devīs**: probably their position in the *maṇḍala* is meant.

[154]Then, while he is holding the rosary (*akṣasūtra*), the mantra is offered [to the deity.] He should move [the beads on the rosary] neither quickly nor slowly while he is performing fire-offerings (*hotavya*) [155]of bdellium (*guggula*) or rice pudding (*pāyasa*), sesamum seed mixed with ghee, rice (*śālya*), or Ṣaṣṭika-rice, as taught in [his] ritual manual (*kalpa*).

[156ab]The fire offering should be done in ten parts, [i.e. ten] recitations [per one *homa* should be performed] by the Sādhaka.[156cd]If the Mantrin abandons (*visarjayet*) the fire, he will not [...].[157]Should he abandon (*virame*[*t*]) [the fire], the purificatory (*saṃskāraka*) ritual (*vidhi*) [has to be performed] again. [Similarly,] if the inner part of the [fire-]pit has not been smeared, he has to perform the purification (*saṃskāra*).[158ab]Having lit the fire, he should perform the procedures of the Purification of Fire ritual (*agnisaṃskārako vidhiḥ*).

[158cd]He should perform those fire-offerings with the conch[/skull] (*saṃkhyā*) and thus make offerings to Bhairava.[159–160ab]The full [details] of the pantheon-worship (*yāga*) is taught in his ritual manual (*kalpa*) [...] Entering the state of freedom from conventional practices (*nirācāra*), his body is covered in the mantras of Avadhūtā. With his hand, he should make offerings to Bhairava, who is located in the void of his heart.

[The Vidyā-observances]

[160cd]He should perform the Vidyā-observances by the same method. [161]He should bathe three times [a day]. Eating [should be done] at night,

---

[154] **parikṛtvā**: probably understand *parivartya* ('cause to turn round').

[155] **tilāṃ vā ghṛtamiśrakām**: → §18.1 [acc. for nom.]; **śālyaṃ** → §27.3 [themat.].

[156ab] **ten parts**: I owe thanks to Judit Törzsök for pointing out that this interpretation is probably the one that conforms to the standard proceedings. See also entry *pūrvasevā* in TAK 3.

[156cd] **ciram āpayet**: the cruxed phrase may have read *śreyam āpnuyāt* ('reach bliss') and is left here untranslated; see 45.138d; alternatively it may refer to an additional mistake that the Sādhaka may make during the procedure.

[157] **virame** → §4.1 [loss -t]; alternatively understand it as standard locative ("in case [the fire] ceases"), as HATLEY has suggested; **saṃskāra** → §1 [stem-form]; see 45.112ab.

[158ab] **agni** → §1 [stem-form]; **jvālyan**: probably a causative gerund is intended (*jvālayitvā*, → §10.3 [redund. cons.] and §38.1 [lyap for ktvā]); **agnisaṃskārako vidhiḥ** → §13.1.1 [nom. as acc.].

[158cd] **saṃkhyā°**: on the meaning of *saṃkhyā* see my notes to 45.51c.

[159–160ab] **yāgapūrṇaṃ**: tentative interpretation, perhaps understand 'the finale of the pantheon-worship'? Or read *yāgapūrvaṃ*?; 45.159b is obscure to me and is left untranslated; **'rpita** must stand for *'rpīta* (for standard *samarpayet*); **°vyoman** → §7 [loss of 'i' in loc.]. On the **nirācāra** state, see HATLEY 2007:371 n. 5 and TAK 3 s.v.

[160cd] **same method**: perhaps refering to the *nirācāra* state mentioned in the previous verse. On the **Vidyā-observances** in more detail, see BraYā chapter 21 edited and trans-

he [should be] loyal to his guru, and his observance [should be] firm. He [should] always remain chaste (*brahmacaryarata*), and [should be] devoted to recitation (*japa*) and visualisation (*dhyāna*). [162]He should be constantly engaged in fire-offerings, and cultivate the post-initiatory rules (*samaya*) and follow proper conduct (*ācāra*). He should perform the morning rituals (*pūrvāhṇika*), and start wandering. [163]The noon ritual is to be perfomed [then], and the [rituals of] the third period of the day [i.e. evening]. Then the fire-offerings [should be performed] at night as taught. [164]He should eat, he should wander, and then at midnight he should wander about again. He should act thus every day, singing the Kulavidyā.

[165]He should pay homage to the Yoginīs, the Pūtanās etc. one by one (*punaḥ punaḥ*), at a crossroads and at solitary trees (*ekavṛkṣa*), in a cremation ground (*śmaśāna*), and on an ant-hill (*vālmika*), [166]reciting the Kulavidyā, and he should cast flowers. Only at these places [can he find] the Yoginīs and the Pūtanās etc. [167]The Mantrin should proceed after having greeted the Ulūka-owl and Piṅgalā-owl. When he hears [their] voices, other [kinds] of the creatures of the night are also to be greeted. [168]When

---

lated in this volume, and also Introduction p. 31. See the text's own reference to 'a previous chapter' in 45.170 (*pūrvasūtreṇa coditām*).

[162] **wandering:** these passages echo BraYā *paṭala* 21.

[163] **°savanaṃ-s** → §10.1 [redund. cons.].

[164] **punaḥ** → §33 [frozen sandhi]; **°giran** → §8 [ṃ for n]. The **Kulavidyā**-mantra is extracted at 14.72–89ab.

[165] **yoginyaḥ** → §19 [plur. acc. -*yaḥ*]; **catvāre-m** → §31.1 [hiatus]; **vālmike:** metri causa from *valmīke* (→ §29.1 [shortening]).

[166] **°vidyā** → §1 [stem-form]; **yoginyo** → §33 [frozen sandhi].

[167] **piṅgalās** → §12 [pl. for sing.]; **°kāryo** → §11 [sing. for plur.] & 33 [frozen sandhi] or **°kāryo anyāś** → §35.6 [irreg. sandhi]; **saṃdeho abhāgyo** → §35.6 [irreg. sandhi]; **°cāriṇām:** understand *°cāriṇaḥ*. I tend to think that Ulūka and Piṅgalā (both probably in the sense of 'an owl') are minor deities in a *maṇḍala* (see p. 29); on the other hand, Judit Törzsök's suggestion that it is about real creatures of the night is difficult to refute; she proposes (personal communication, August 2011) this interpretation: "if he hears the sound of an owl or the sound of a small owl, he should politely greet them, as well as other creatures of the night." I think that both approaches are valid. In a typically tantric way, the text actually speaks of a forest and the animals in it, who are at the same time considered and visualised by the Sādhaka as deities of the *maṇḍala*.

[168] **āhu... syu** → §3 [loss -ḥ]; **paśyate:** for *paśyante* metri causa (→ §29.1 [shortening]); **tantra guru:** I suppose that *tantrajño gurujñaś* might have been meant. **Let there be...:** this is tentative. See also Judit Törzsök's alternative interpretation (personal communication, August 2011): "[these night creatures] will say: It must be [the performance of] *vratas*, when a *samaya*-knower who respects his tantra, guru, and injunction is seen to act in such exemplary manner." Note that the seemingly parallel 9.8ab helps little: *evam āhu smare devyo lakṣarūpaiḥ samādhibhiḥ* ("Thus spake [the authorities]. He should visualise the Devīs with millions of forms with the help of *samādhi*.").

they see his proper conduct (*ācāra*), that he knows the post-initiatory rules, the Tantra, [that he is loyal to the] guru, and that he follows the rules, they speak thus, "Let there be observances!" [169]He should hide himself from them. He should show himself in front of them [only] in solitude. If he acts otherwise by mistake, he must perform expiatory rituals (*prāyaścitta*). [170]The best of Sādhakas should practise the Vidyā-observances for six months, or he should practise each of [the observances] taught in a previous chapter for one month.

[171]He will succeed only if he practises the Vidyā-observances, otherwise he will perish. [He must be] a knower of the post-initiatory rules (*samaya*), loyal to the Yogin[ī]s, zealous, bold, [172ab]shameless, pitiless, loyal to the guru, his senses controlled.

[172cd]He should first perform the Closing of the Directions (*digbandha*) and the Examination of the Site (*bhūparigraha*), [173]then the Release of the Weapons (*astramokṣa*). The Mantrin, the Great Hero, should perform the observance (*vrata*), the daily (*nitya*) observances and the wandering at night. [174]He should wear red or black silken clothes. [His] limbs [should be] smeared with fragrant perfumes [and he should be] adorned with garlands of flowers.

[175]The hero may be an ascetic (*vratin*) of the five bone ornaments (*mudrā*) or or he may keep his insignia secret. The Mantrin [of five bone ornaments] should carry a staff decorated with a skull (*khaṭvāṅga*) which is of a large size (*supramāṇa*) [and has] a trident (*śūla*) attached to it. [176]Alternatively, he can make [a *khaṭvāṅga*] of the size of the span of the thumb and forefinger [and he should] have a bow and arrow. He should perform the aus-

---

[169] Alternatively, as Judit Törzsök has suggested to me, "He should reveal himself only in solitude [i.e. not in front of them]," i.e. he should pretend that he is not performing *vratas*, to protect himself.

[170] **coditām**: I take this as a masculine plural accusative that picks up *°vratāni*. (→ §8 [ṃ for n] and §36.1 [gender]). **in a previous chapter**: in *paṭala* 21.

[171] **siddhe**: for *sidhyed* (class four verb, → §4.1 [loss -t] and it is regarded as a class one, 1P, verb), thus causing a hiatus; **yogi°** probably stands for *yoginī°* → §43.5 [misc.]; *pāda* c is a *ra-vipulā*, but it may have originally read *samayajño yoginībhaktaś*, with samaya° syncopating (→ §28 [syncop.], '*sam'ya°*'); **udyuktāḥ** → §12 [pl. for sing.].

[172ab] **nighṛṇas**: for *nirghṛṇas* → §6 [loss -r-].

[173] **°vratāṃ**: probably for *°vratāni* → §36.1 [gender] and §8 [ṃ for n].

[174] **raktā** → §36.6 [gender] and §2.4 [loss -m]/13.1.2 [nom. as acc.]; **kṛṣṇo** → §36.1 [gender]; **vāsam** → §27.4 [themat.].

[175] **supramāṇa**: probably *svapramāṇa* ('of his own size') is to be understood, see 21.75b. **five bone ornaments**: see notes at 21.7; **insignia secret** (*guptamudrā*): it might also be more general: "having no sectarian marks."

[176] **bow and arrow** (*°saṃyutam*) → §36.3 [gender] (for *°saṃyutaḥ*). See 21.73–87 for very similar instructions.

picious Vidyā-observances holding a sword (*khaḍga*) and a shield (*kheṭaka*). [177]The wise, the clever one, can perform [the observances] being either not endowed with powers (*asiddha*) or endowed with powers (*siddha*). He should utter the protective [mantras] (*kṛtarakṣa*), perform [the corresponding] mantric installation (*nyāsa*), should be intent on the Tattvas, should be concentrated, [178]and should start his observance in silence, in chastity, his anger under control, fearless, with a cheerful spirit, in the aforementioned places. [179]He should greet the Yoginīs, the Pūtanās etc. one by one (*punaḥ punaḥ*), and perform *samādhi* in the aforementioned places. [180]The great Mantrin, engaged in fire-offerings, should play his Ḍamaru-drum sometimes (*kvacid*). He should perform one hundred and eight recitations [of Bhairava's mantra], and make an offering to Bhairava. [181]He should recite the Rootvidyā a hundred and eight times, and present an offering during the daily ritual (*nityakarman*) to please the Yoginīs, greeting [them] again and again [i.e. one by one].

[182]Satisfied [with the Sādhaka], they appear, seeing that the Sādhaka is constantly engaged [in the performance of the proper daily rituals/observances]. He should show himself, O Goddess. He should never fear. [183–184ab]They will always protect the Sādhaka as their own son, there is

---

[177] **°prājño** → §33 [frozen sandhi]. **kṛtarakṣaḥ**: see Bhaṭṭa-Nārāyaṇakaṇṭha's commentary ad *Mṛgendra kriyāpāda* 2:25: [*kṛtarakṣe*] = *kavacāstrarakṣite*, i.e. the term *kṛtarakṣa* means 'protected by the Kavaca-mantra and the Astra-mantra'. **siddha, asiddha**: that these terms indeed refer to the existence and non-existence of magical powers (*siddhi*) can be inferred from passages such as BraYā 12.203cd–204ab: *evaṃ kālo neyatavyaṃ yathā siddhim avāpnuyāt || siddho 'pi na tyajed yāgaṃ homaṃ caiva mahāmati*: "This is how he should spend the time in order to reach the powers, but even when he has obtained them (*siddha*), he should not give up the performance of pantheon-worship and fire-offerings, O Mahāmatī!"

[178] For the **aforementioned** places, see 45.165.

[179] **samādhi**: presumably in the yogic sense ('absorption, meditation'). Cf. 45.188.

[180] **ḍamarukaṃ** → §28 [syncop.]; **kṛtvā**: perhaps corrupted from *hutvā*. Note the awkward syntax of *pāda* c.

[181] *Pāda* a is hypermetrical; **mūlavidyā** is my conjecure: A's reading (*śūlavidyā*) is difficult to interpret ('trident mantra'?), whereas *mūlavidyā* occurs at 12.64c, 22.13b etc.; **°āṣṭaśataṃ** is probably syncopated (*°āṣṭ'śataṃ*); **°karme** → §27.1 [themat.] (see 35d); **yoginyāṃ** is either meant to be plural genitive or accusative of *yoginī*.

[182] **darśaye** → §4.1 [loss -t]; **ti**: for *iti* (→ §35.14 [irreg. sandhi]); **°canaḥ** → §10.5 [redund. cons.]. **darśaye tās** is to be understood as *darśayanti tās* and it implies *ātmānaṃ* ('they show themselves'); *pāda* b is sligthly obscure.

[183–184ab] Note how extremely Aiśa this verse is; **niyukto**: for *niyuktā[ḥ]* → §11 [sing. for plur.] and §36.2 [gender]; **eva**: for *evaṃ* → §2 [loss -m]; **āpanno** → §33 [frozen sandhi]; **ādiṣṭaṃ**; for *ādiṣṭas* → §36.3 [gender]; **tair** → §36.2 [gender], i.e. for *tābhir*; compare 45.294: *anena vidhinā devi yoginyaḥ paśyate dhruvam | ādiṣṭas tābhyataḥ kuryāt siddhiyāgaṃ tu sādhakaḥ*.

no doubt. They are appointed by Bhairava himself for the benefit of the Sādhaka. Having thus received an encounter (*melaka*) [with the Yoginīs], he is instructed by them, O Varānanā.

[The Path of the Tālaka]

[184cd–185ab]The Sādhaka should commence the Tālaka Path when he has been purified. Alternatively, he may do so by the guru's command when he has been handed over [to the guru] by the Yoginīs.

[The characteristics of the Dūtī]

[185cd–186ab]When the Sādhaka has acquired a beautiful Dūtī [female partner], then, his body purified, he may commence the Tālaka Path.

[186cd–187][She can be characterised as one who] has received the guru's command, is brilliant, is endowed with the auspicious features, has mastered the sitting postures (*āsana*), of great spirit (*mahāsattva*), has been infused with the essence of the Tantra, is loyal to her guru, deity and husband, has conquered hunger, thirst and fatigue, [188]is always dwelling in non-duality, is undiscriminating (*nirvikalpa*), non-covetous, knows [how to reach] *samādhi*, knows *yoga*, conversant with scriptural knowledge (*jñānajña*), and practises ascetic observances (*vrata*). [189ab]The great sage who has acquired [a female partner like] her should practise that which is taught in his ritual manual (*kalpa*).

[The Tālaka's basic ritual]

[189cd]He should bathe three times a day thus and recall mantras mentally. [190]With his mantric installation (*nyāsa*) performed, the Master of Rituals

---

[184cd–185ab] **°mārga** → §1 [stem-form]/2.1 [loss -m]; **yogibhiś** (→ §43.5 [misc.]) could also be interpreted as a dative (→ §20 [instr. for other cases]) ("... when he has been offered to the Yoginīs by the guru", Hatley).

[185cd–186ab] **°kāya** → §1 [stem-form]. **śuddhakāya**: the purified body is probably the result of the individual being purified of past *karmans*. See Introduction pp. 36, 37 and 52.

[186cd–187] **guru-m-** → §31.1 [hiatus]; **jitāsanā** might mean "who has overcome the need for comfortable seats" (Hatley).

[188] **nirvikalpa** ('undiscriminating'): in the sense 'not hesitant with impure substances'.

[189ab] **avāpta** → §1 [stem-form]; **prājño-ḥ** → §10.5 [redund. cons.] (this redundant 'ḥ' is rather a correction of the frozen '-o' ending before 'k').

[189cd] *pāda* c is a *na-vipulā*. The function of **evaṃ** ('thus') here is slightly obscure to me. Perhaps it is to be connected to the end of the description of ritual bathing, at 45.12–39.

[190] **saridvayaṃ**: for *sariddvayaṃ* (→ §4.1.2 [loss -t]). See details on **devāgāra** not being a temple and on these deities in the Introduction (p. 27).

should proceed to the sanctuary (*devāgāra*). He should worship the two door-keepers, the two rivers and the bull, [191]Vighneśa [i.e. Gaṇeśa], Kṣetrapāla and the Cremation Grounds, the Kula-vidyā, the Yoginīs, the Pūtanās etc. [192]Then the Mantra Master should worship the Heroes (*vīra*), and Śivā and Mārjāri (*śivamārjāri*), the Ulūka-owl and Piṅgalā[-owl] one by one. [193ab]He should praise the Rudras and the lineage of gurus properly.

[193cd]He should install the Weapons (*astra*) in the directions, and also the Fire-wall. [194]Then he should apply the Kavaca[-mantra], and perform [the visualisation of] the Praṇava-throne. As the next step, he should sit down facing south. [195]He should perform [visualisation of] the pantheon (*yāga*) with the vase[s] etc. as prescribed. He should enter the fire-site, performing worship properly. [196]He should perform the Purification of Fire by the One-Tattva method (*ekatattvavidhi*), with a full oblation into the fire (*pūrṇāhuti*). Then he should stand in front of the Devīs. [197]The great Mantrin should sit down, embellished with the five bone ornaments, his hair dishevelled, naked, [his limbs] smeared with ashes from the forest [= cremation ground].

---

[191] **°vidyā** → §2.4 [loss -m]/§13.1.2 [nom. as acc.]; **yoginya** → §19 [plur. acc. -*yaḥ*]. For the **Cremation Grounds**, see the great *maṇḍala* of BraYā *paṭala* 3, which consists of nine smaller *maṇḍalas* (*śmaśānas*) and also p. 24. The **Kula-vidyā** is a mantra. It may be the central female mantra (i.e. *vidyā*) of the cult of the BraYā, the nine-syllable mantra of Caṇḍā Kāpālinī: OṂ CAṆḌE KĀPĀLINI SVĀHĀ, or the one taught in 14.72cd–89cd.

[192] **piṅgalā** → §2.4 [loss -m]/§2.6 [loss -m]/§13.1.2 [nom. as acc.]/§1 [stem-form]. Heroes (*vīrāś*): a masculine plural accusative may have been meant (*vīrāṃś*). **śivamārjāri** (for *śivāmārjārī*), **Ulūka, Piṅgalā**: probably goddesses of the *maṇḍala*, see Introduction pp. 27 ff. See also 45.167.

[193ab] **rudraś**: probably for *rudrāṃś* (→ §11 [sing. for plur.] and §13.1.1 [nom. as acc.]); **°paṅkti** → §2.4 [loss -m].

[193cd] **vinyase** → §4.1.2 [loss -t]; **dikṣu-r** → §10.6 [redund. cons.]/§31.2 [hiatus]. On the Weapons, see BraYā 3.63 ff.

[195] **°samanvitaḥ**: it may be correct to say that the Sādhaka has the instruments of worship such as the vase[s], but rather an accusative may have been meant to pick up **yāgaṃ** (→ §13.1.1 [nom. as acc.]), and this is what B reads. By **fire-site** (*agnyāgāra*), probably the fire-section of the *maṇḍala* is meant (SE).

[196] **cānale** is my emendation, the reading of MS A (*cālane*) being probably the result of metathesis; note also that probably a genitive is meant → §25.5 [loc. for other case], and that it is probably the *agnisaṃskāra* ritual (**Purification of Fire**) which is meant here (see 45.112, 158); **ekatattvavidhi°**: the Sādhaka probably fuses all the Tattvas into one for the *agnisaṃskāra* ritual as a quick version of it; **devyā°**: *devyā* is either meant to be a feminine stem-form of *devī* or rather the first vowel of **°āgrataḥ** has been lengthened (→ §30 [length.]); **in front of the Devīs**: probably their position in the *maṇḍala* is meant.

[197] **five bone ornaments**: see see notes at 21.7. **forest** (*vana*): most probably a *pitṛvana*, i.e. a cremation ground.

[198]He should place the Śakti in front [of himself] on her feet. [She should be] naked, [embellished] with the five bone ornaments, her hair dishevelled, her observance firm. [199]He should worship her Pīṭha [i.e. her genitalia, and besprinkle it] with water that has been empowered with the Astra[-mantra]. He should besmear [her Pīṭha] with fragrant substances. He should visualise the throne [for the deities] (*āsana*) there [on her Pīṭha]. [200]He should project the whole pantheon (*yāga*) there by the aforementioned method. He should make a throne (*āsana*) with a small seat on its top on the ground. [201]The Sādhaka should make [her] sit down there. He should start kissing and embracing her and stimulating her. He should collect the purifying [substance, i.e. the sexual fluids]. [202]Overjoyed, they should consume [the fluids]. He should besprinkle the materials (*dravya*) of pantheon-worship (*yāga*). He should then pay homage [to the deity]. He should present the food-offerings (*naivedya*). [203]He should sacrifice to the fire. He can start the fire-ritual. He should perform fire-offerings (*homa*) as instructed. He should give food-offerings to the Devīs. [204]He should make a special vow (*niyama*) concerning the number of recitations (*japa*) when addressing them. Sitting in front of the seat of the Śakti, he should insert his penis there [i.e. in her vagina]. [205]Then he should take the rosary [in his hand], and perform [recitation] as specified in his ritual manual (*kalpa*). Whenever he does his daily rite (*āhnika*) with the conch-shell[/skull], the wise one must recite the mantra one hundred thousand times. [206]Except for [communication with] the

---

[198] **°āmbarām** → §30 [length.]; **°saṃyuktaṃ** → §36.2 [gender]. **five bone ornaments**: see see notes at 21.7.

[199] **tu-m** → §31.1 [hiatus]; **ārcayet** → §30 [length.], but note that B's reading or correction (*saṃmārjayet*, 'should anoint') may well be what was intended by *tu-m-ārcayet*; **samanvitām** → §36.6 [gender].

[200] **seat** (*prastaraṇa*): Dominic Goodall has suggested the meaning 'blanket'. See also 45.246.

[201] **upaviśyāpayet** → §43.6 [misc.]; **cumbanādyāvagūhanam**: understand *cumbanāvagūhanādi*.

[202] **dāpayet** → §42 [caus. in non-c. sense]; **°dravyāṇi**: see also 45.251.

[203] **agneś ca yajanaṃ** ('sacrificing to the fire') is an uncommon expression.

[204] **kuryā** → §4.1 [loss -t]; **°āgrata** → §3.7 [loss -ḥ]. **°saṃkhyā°**: on the meaning of *saṃkhyā* in the BraYā in general, see my notes to 45.51c. Nevertheless, here *saṃkhyā* probably has its standard meaning 'number'; **niyama** seems to be a minor vow concerning *japa* (as in this verse), or the Sādhaka's diet (45.221, 233, 476, 503–504, 516).

[205] **saṃkhyāyā-d** → §21 [ayā] and §31.3 [hiatus]; **°saṃkhyā°**: on the meaning of *saṃkhyā* in the BraYā in general, see my notes to 45.51c; **kṛtvā-l** may have resulted from treating *kṛtvā* as an optative ('*kṛtvāt*'; → §10.4 [redund. cons.]).

[206] *Pāda* a is highly corrupted in the MSS. My emendations are based on 24.99ab (*dūtī muktvā na cānyatra na gacchet kāmamohitaḥ*). **dūtī** → §2.4 [loss -m]/13.1.2 [nom. as acc.]; **jitaśramaḥ** is my conjecture for *jitakramauḥ* (cf. 45.187d and 86.22d); Somadeva

Dūtī [i.e. the female partner], he must not break the silence. He must eat at night, [eat] little and conquer fatigue. [207]Such is the way to do recitations (*japa*), [authorities] say, if one follows the Tālaka path. After pantheon-worship (*yāga*), he should offer [his recitation] to Bhairava, O Varānanā.

[208]When he has offered his recitation, he should perform ten thousand fire-offerings (*homa*) of cow-flesh mixed with wine, [209]and of jackal- and goat-flesh, or he should perform fire-offerings with the flesh of the aforementioned animals. [210–211ab]With the flesh of pigeons, elephants, donkeys, humans, tortoises, camels, dogs, jackals, horses, etc. and the bodies of pigs: with the flesh of these.

[211cd]The Mantrin should offer [these kinds of meat] in the fire [after he has] soaked them in wine, or, if [wine] is unavailable, in clarified butter.

[212–213ab]And [the flesh of] the Great Animal (*mahāpaśu*) is also to be offered if one desires powers (*siddhi*). He should do so ten thousand times, [or as many times] as possible. After he has offered the Great Animal to the god, he can start the ritual (*karman*).

[Meat-consumption]

[213cd]Daily meat-consumption is recommended for those who follow the Path of the Tālaka. [214]Goat, pig, buffalo, horse, hare, peacock, quail, partridge and heathcock, [215]Vārtāka-quail, owl[?], [...], [...], curlew, crane, pigeon,

---

Vasudeva has suggested *jitaklamaḥ* for *jitaklamauḥ*, which is frequent in other texts.

[207] **evam āhur**: compare with 45.168a, where this set phrase seems to be used differently.

[209] **aforementioned animals**: see 45.64 or the upcoming section 45.213–231ab, which is not 'aforementioned' though.

[210–211ab] The syntax of this sentence is very odd; the instrumental, the locative and the nominative cases seem to be used in the same function. **phalguṇais**: understand *phalguṣais* ('fleshes'); see TAK 3.

[212–213ab] **kuryā** → §4.1 [loss -t]; **°paśuṃ** → §36.3 [gender]. **mahāpaśum**: since the prefix *mahā°* commonly conveys the idea of 'human' in tantric texts, *mahāpaśu* ('Great Animal') most probably means 'human flesh' here (see also 15.1–12, which describes the *mahāyāga*). **start the ritual**: this seems to connect to 45.244, ignoring the section on meat-consumption (45.213cd–243).

[214] **māhiṣya**: for *°māhiṣa°*; **vārāha māhiṣya** → §1 [stem-form]. Some of the following animal-names are obscure. The same applies here as in the case of names of vegetables in verses 45.59 ff: many of the following English equivalents are not more than intelligent guesses.

[215] **kullakāṃś** is suspicious, but it might stand for *ulūkāṃś* ('owls'); **vargeṭikāṃ** and **kamejakāṃ** must be obscure names for birds.

dove, [216]Bank Myna, Wattled Jacana, flying fox, Siddhika, wild fowl, water fowl, [217]cuckoo: these are edible. [Also are edible the following:] turtle, ram, [...], porcupine, [...], [218][...]: these are edible. White ant, [...], wild cat, wild sheep, [219]owl, sparrow, parrot, Myna, goose, [...], 'water-carrier's dog'[?] [220][and] all kinds of fish are to be consumed by the Tālaka, no doubt. The Tālaka should never eat if there is no meat. [221]He who takes a special vow (*niyama*) should mostly eat meat (*piśita*). If there is no meat available, he should recite [mantras] ten thousand times.

[222]But meat (*āmiṣa*) is not [always] possible for all Sādhakas. Even if he eats only a little bit of meat, he is considered as one who eats meat. [223]The Tālaka should eat meat regularly, O Mahādevī. If he does not eat meat, he should perform fire-sacrifices with a hundred and eight recitations.

[Food-offerings]

[224]He should give a small portion [of] his own part of the food offering (*naivedya*) to the Śakti [i.e. the female partner]. From then on, the Sādhaka should give [her] the same regular portion (*sādhāraṇa*) for [her] sustenance. [225]The wise one should eat his own portion also for bare maintenance. In case of much [food] having been given [to him] and he not being able to eat it, [226]he may store it and eat it later. He should not give the Śakti [any of the leftovers], unless the ritual manual (*kalpa*) states otherwise. O Devī,

---

[216] **flying fox**: read *mānthāla* or *māndhāla* for **maṭāla**; **hy eva** is my conjecture for *dve vai*; otherwise *dve* might indicate that *two* kinds of fowls (*kurkuṭa/kukkuṭa*) are meant (suggested by Dominic Goodall).

[217] **medraka**: understand *meḍhraka* ('ram', suggested by Judit Törzsök); the cruxed phrases are indicated by dots in the translation; Shaman Hatley has suggested *meṣakaṃ* ('ram') for *īsakaṃ*.

[218] **gaḍaraṃ**: understand *gardabhaṃ* ('donkey')?

[219] **kaḍamba**: understand *kādamba* ('goose').

[220] **°matsa°**: understand *°matsya°* ('fish'), or alternatively, understand this as *°māṃsa°* ('meat'); **kadācanaḥ** → §10.5 [redund. cons.].

[221] **niyamastho**: it is not clear whether this is an additional vow for a Tālaka or a vow for the other types of Sādhakas. I have (over)translated **viśeṣeṇa** as 'mostly' in order to make sense of the implied contrast between the Tālaka (220cd) and perhaps a Tālaka with a special vow (221ab). On **niyama**, see notes to 45.204.

[222] **sarvasya**: I have corrected *sarvasā* to *sarvasya*, because this kind of lengthening seems rare in Aiśa (see §30 [length.]); **°āmiṣāhāratvam aśnute** is HATLEY's emendation.

[223] **a hundred and eight**: probably a hundred and eight fire-sacrifices with the corresponding recitations are meant.

[224] **svāṃśikaṃ**: conjecture based on 45.229; **yaṃ**: for *yat* (→ §36 [gender]); **śaktyā**: probably for the genitive (*śaktyāḥ*, → §3 [loss -ḥ]).

[225] **syā** → §4.1 [loss -t]; **bahuṃ** → §36 [gender].

[226] **Without any regard**: highly tentative.

the Tālaka who is following the ritual rules (*vidhi*) [227]and is the only pure in the Guru's house[?], may eat the food-offering (*naivedya*) with[? others? …] The wise one should not hesitate with regards to any of them. [228]If he hesitates, O Devī, he should perform expiatory rituals (*prāyaścitta*). In the beginning, he should not let anyone in, my dear, [229][but later] he must eat together with anyone who enters, no doubt. His own [portion] should not be given to sons or brothers. [230]When he has eaten his own, he may eat the common [i.e. shared food?]. If he is not satisfied with it, that is a sin. [231ab]The supreme Sādhaka should not store up food-offerings (*naivedya*) out of greed.

[231cd]Laḍḍuka-sweetmeat etc. are to be eaten at the daily ritual, every day. [232]Any time he gets hungry, […], food-offerings cooked at home[?]. There is no sin in it. [233]If he has no special vows (*niyama*), O Goddess, he may eat the aforementioned foods. Even among those [foods], some that are [normally] not to be eaten can be eaten. [234]Māṣā [bean], Caraṇaka, Carmara,

---

[227] **kārayet** → §42 [caus. in non-c. sense]. This verse is difficult to interpret. Harunaga Isaacson has suggested that **mahān** should be emended to *saha*; this is what I attempt to translate.

[228] **let anyone in:** The context is obscure, but see the paraphrase in TĀ 28.383cd–384ab:

śrīmatpicumate coktam ādau yatnena rakṣayet ||
praveśaṃ sampraviṣṭasya na vicāraṃ tu kārayet |

("It is taught in the Śrīmat Picumata: in the beginning, he should supervise with care [who may] enter. He should not hesitate about the one who has entered.")

[229] **bhrātṛṇāṃ** (MS B): for *bhrātṝṇāṃ* metri causa (→ §29.1 [shortening]; A reads *bhātṛṇās*).

[230] **bhakṣaye-s** → §4.1 [loss -t] and §10.1 [redund. cons.].

[231ab] **pralobhe na tu naivedyaṃ**: what is meant is probably *pralobhena na naivedyaṃ*; this is what I translate, following Shaman Hatley's suggestion.

[231cd] **laḍukā°**: understand *laḍḍukā°*; **bhakṣāṇi** → §40 [loss -y]. Shaman Hatley suggests (personal communication, Oct 2014) that this sentence might state an exeption to the previous stipulation: the Sādhaka may store *laḍus* and other small, uncooked food items for use and consumption in daily ritual.

[232] I find this verse puzzling, especially *pāda* b ('the hollow or the fire-pit'). Literally, one should take *gartaḥ* and *kuṇḍa* as the subjects of the sentence ('When the hollow or the fire-pit get hungry'). **°bhaktā°** is Hatley's conjecture for *°bhakṣā°*.

[233] **abhakṣāṇi** → §40 [loss -y]; **niyama**: see notes to 45.204.

[234] In the following passages of lists of different kinds of foods and dishes, I have mostly chosen, similarly to 45.59cd ff, to give the Sanskrit word first that occurs in the text and then an attempt, if any, at identifying it in square brackets. Since many of these Sanskrit words seem to be hopelessly corrupt, difficult to reconstruct and define, and since many might be regional terms for regional plants etc., all my translations are to be taken with a pinch of salt. I note only the most striking Aiśa phenomena in a list of this kind. **jambira**: read *jambīra*.

Nāraga, Jambira [citron], Mātulaṅga [citron], Vakula [Bakula-tree], [235]Kaphala, Hiṃsala: he may eat many kinds [of these]. Ākoṭa [betel-nut], Māraka, Gaṅgeru [Hare Foot Uraria (Uraria lagopodioides)], Tenduka [ebony], [236]two kinds of Peṇḍārī [Trewia Nudiflora], Markaṭa-tenduka [a kind of ebony], Kapittha [Elephant apple/Monkey fruit], Karahāṭa [Vangueria Spinosa], Khādira [Acacia Catechu], Sākha [Mimosa Catechu], [237]Mālākaṇṭha [Achyranthes Aspera], Ikā[?], Sūraṇa [Telinga potato], Kanda [the bulbous root of Amorphophallus Campanulatus], Gosvodu[?], Varikā [beard grass?], Toṇḍīra [Cucumis utilissimus?], Pīluka, [238]Golphā, Guda, Vibhītaka [Terminalia Bellerica], Harītakī [yellow Myrobalan tree], Drākṣā [grape], Nārikera [cocoa-nut] the [...] of lotuses, [239]Mākṣīka [honey], Madhuka [Jonesia Asoka?], Madhu [honey], Yelān[?]: these, O Goddess, may be impure, but they are to be eaten all the same. [240]They are to be eaten by the Tālaka, no doubt about that. The kinds of meat that are not to be eaten are to be offered in the fire by the one who is established in the ritual rules (*vidhisthita*). [241]The Tālaka should not eat them without [the guru's] command. Neither should he drink the wines (*āsava*) and liquors (*madya*) [without permission]. [242]If he eats things that are not to be eaten or [drinks] things that are not to be drunk, he should perform expiatory rituals (*prāyaścitta*). He will have the powers (*siddhi*) in no other way. [243]Both [the Tālaka and his female partner] should eat in a lonely, secret place. If [he/they] act[s] otherwise, [he/they] should recite ten thousand times.

[Supreme power]

[244]He should present offerings in the way taught in the ritual manuals (*kalpa*). Then he may start the ritual. He may strive for inferior (*adhama*),

---

[235] **ākoṭa**: read *akoṭa*; **māraka**: for *mālaka*?; **tenduka**: read *tinduka*.

[236] **peṇḍārī**: read *piṇḍāra*; **tenduka**: read *tinduka*; **khādira**: read *khadira*; **sākha**: read *sakha*.

[237] **ikā caiva**: read *ikkaṭā ca*, *ikkaṭa* being perhaps 'a kind of reed' (MMW s.v.); **varikā**: perhaps *vāri*[*kā*] (a species of Andropogon, beard grass)?; **toṇḍīra**: read *tundila*?

[238] *Pāda* c is hypermetrical. **hiṣam** is difficult to interpret.

[239] **bhakṣayāṇi** (*bhakṣayāni* in MS A): for *bhakṣyāṇi* metri causa.

[240] **bhakṣāṇi** → §40 [loss -y]; **nātra kārya vicāraṇāt** → §43.7 [misc.]; **abhakṣāṇi** → §40 [loss -y]; **°sthite**: for *°sthitena* (→ §25.3 [loc. for other case]).

[241] **peyāni** is my emendation for *veyāni* based on the next verse.

[242] **abhakṣa** → §40 [loss -y]; **apeyāpi** stands for *apeya*[*pāne 'pi*] ('in the case of drinking things that are not to be drunk').

[244] **adhamā, madhyamā, uttamā** → §2.4 [loss -m]/§13.1.2 [nom. as acc.]/§1 [stem-form]; **icchatā** is treated as masculine nominative (→ §20.1 [instr. for nom.]). **start the ritual**: this seems to be connected to 45.213ab.

middling (*madhyama*) or supreme (*uttama*) powers (*siddhi*). [245][Supreme powers:] he should enter the sanctuary (*devāgāra*) by the aforementioned method. Naked, his hair dishevelled, his mantric installation rituals (*nyāsa*) definitely performed, [246]he should sit down on the Praṇava-throne after [the performance of the worship of] the pantheon in his heart (*hṛdyāga*) etc. Facing south, he should install a small seat. [247]He should construct a throne (*āsana*) there with mantras as the next step. The Mantra Master should make the Śakti sit down on that throne, O Mahādevī. [248]The excellent Sādhaka should purify her Pīṭha [i.e. her genitalia] with water that has been mantrified with the Astra[-mantra]. He should install his own pantheon there [i.e. on her genitalia] after the throne etc. [has been visualised there]. [249]He should kiss and embrace her, even [kiss her] Pīṭha, O Varānanā. He should insert his penis after the throne etc. [has been constructed for her]. [250]He should then unite the all-pervading with flowers and perfumes etc. He should then stimulate (*kṣobhayitvā*) the Śakti, collecting the fluids arising from her. [251]He should consume [some of] the fluids (*dravya*), turning it into guest-offering (*argha*). He should offer it [to the deities]. Then the Mantrin should besprinkle the materials [of pantheon-worship] (*dravya*) with water purified by the [sexual] fluids (*dravya*). [252]He should construct a small *maṇḍala*, O Goddess, with sandal-powder etc. [and] wine [and] distilled spirits mixed with cow-dung or menstrual blood that has been discharged previously. [253]Śiva's vase [should be] filled with wine properly, or with water purified by the fluids, my dear. [254]After [the placement of the] Astravardhanikā, the excellent Sādhaka should perform worship. Then, he should worship the pantheon on lotuses (*padmayāga*), following the rules. [255–256]The Mantrin should go to the fire-site (*agnyāgāra*) [and] present libations (*tarpaṇa*) etc. He should present libations (*tarpaṇa*) and secondary libations (*anutarpaṇa*) by the One-Tattva Method (*ekatattvavidhāna*), show *mudrā*s, give guest-offerings (*argha*) [to the deities] in due order, and stand in front of the Devīs, presenting the guest-offering (*argha*), O Mahādhipā. [257]The Master of Ritual should [again] show *mudrā*s, and present the food offerings (*naivedya*): [...], Pūrikā-balls, [A]pūpa-cakes, Pūrikā-cakes with ghee, [258]Laḍḍukā-cakes, Aśokavarti, and [other kinds of] foods made in a saucepan, as well as fragrant meat and fermented spirituous liquors. [259]He should then show *mudrā*s after the [worship of] the pantheon in his heart (*hṛdyāga*). He should give offerings to the god in order to [reach] the power (*siddhi*) taught in his ritual manual (*kalpa*). [260–261ab]The Mantra Master, the Mantrin, should present guest-offerings (*argha*) in order to [reach] the power that is taught in his ritual manual (*kalpa*). Then he should prostrate himself, holding the conch[/skull] as he likes, and after he has received permission [from the guru], he should move [the beads on] his rosary. [261cd]The Mantra Master should move [the beads of the rosary], perform [the worship of the pantheon] in his heart, and then go [262]in front of the Pīṭha [throne/genitalia] of the Śakti who is abiding with him. He must not move her, he should perform mantric installation on her. He shoud offer guest-offerings (*argha*). The Sādhaka [263]should kiss and embrace her, and insert his penis there [in her vagina]. He should cleanse that place as the next step, [and perform] pantheon-worship in his heart. The excellent Sādhaka, [264]the Mantrin, should then place it in his heart by the method of *samādhi*, [then place it] in the centre of *bindu* constructed with the pantheon etc. [265]Beholding the whole pantheon, his heart offered to Bhairava, he should do recitation, they say, as long as he can, concentrated.

---

[245] **devāgāra**: see details on *devāgāra* not being a temple, but probably the *maṇḍala*, in the Introduction (p. 27); **aforementioned method**: see the verses preceding 45.190.

[246] **°viṣṭau**: it is probably not meant to be a dual form, but has been corrupted from the frozen nominative form *°viṣṭo*, which would result in an irregular sandhi with ca; *pāda* a is syncopated (*praṇ'vāsano°*, → §28 [syncop.]). **hṛdyāga**: see 45.390–397; **prastaraṇa**: Dominic Goodall has suggested the meaning 'blanket' instead of 'a small seat'; see also 45.200.

[247] **saṃviśāpayet** is an Aiśa causative optative from *saṃ$\sqrt{}$viś* (→ §43.6 [misc.]).

[249] *Pāda* d may be the result of an eyeskip to the previous verse.

[250] *Pāda* a is unmetrical (two *laghus*). The meaning of the first half-verse is obscure to me. Judit Törzsök has suggested *yojya* be read as *pūjya* ("He should venerate the All-pervading with flowers and perfumes etc."), and that one should understand a *pūjā* of Bhairava here; Shaman Hatley has suggested *sarvagataṃ* to be understood as 'the whole pantheon' in contrast with *svayāga* in 45.248 c; it is perhaps *sarvayāgaṃ tato pūjya* that is intended here.

[251] **prāśayitvā** → §42 [caus. in non-c. sense]; **°odakaṃ** → §18.2 [acc. for instr.]. **materials [of pantheon-worship]**: see 45.202b; note the double meaning of **dravya** in this verse.

[252] **vimiśreṇa**: probably a plural form is intended, picking up *°āsavaiḥ* (→ §11 [sing. for plur.]); **rajo** → §18.2 [acc. for instr.] (*rajo vā* may have been corrupted from *rajasā*); **pātite** → §25.3 [loc. for other case].

---

[253] °**pūrṇa** → §1 [stem-form]; **vimiśritam** seems redundant. Note how 'impure' substances such as the (sexual) fluids can 'purify' so-called 'pure' substances such as 'water' in this context.

[254] °**vidhiḥ°** → §10.5 [redund. cons.]. **padmayāga**: see 4.299cd–302, the description of *padmayāga*, in which the Guhyakās and Dūtīs are placed on the petals of an eight-petalled lotus (in the *maṇḍala*); **astravardhanikā**: see notes at 45.151.

[255–256] **mudrā** → §13.1.2 [nom. as acc.]/§2.4 [loss -m]. **ekatattvavidhānena**: see 45.196 and also 3.213 and 3.217; **secondary libations** (*anutarpaṇa*): my translation is tentative; by **fire-site**, probably the fire-section of the *maṇḍala*/*maṇḍapa* is meant (SE); **in front of the Devīs**: probably their position in the *maṇḍala* is meant.

[257] **ghārikaif** (ending in an *upadhmānīya*): ? (perhaps *nārikeraiḥ*, 'cocoa-nut,' is meant?); **pūrikā** or *pūraka*: 'a ball of meal offered at the conclusion of the oblations to the Pitṛs' or just 'a sort of cake' (MMW); **pūpakā**: *apūpakaiḥ* may have been meant, *apūpaka* being a cake of flour (→ §13.2 [nom. instead of instr.]).

[258] **laḍukā°**: understand *laḍḍukā°*; *aśokavarti* may be the name of some sweets, cf. *Mañjuśriyamūlakalpa* 2.53: *aśokavartīkhaṇḍakhādyakādyāṃ sarvaṃ tathāgatebhyo niryātayet*; **kandu°**: consider emending this to *khaṇḍa°* ('sugar').

[259] **devāyā**: most probably *devāya* is meant; °**oktāya** → §36.2 [gender]. **hṛdyāga**: see 45.390–397.

[260–261ab] I suppose that the odd phrase **siddhe kalpoktakasya** stands for *siddhaye kalpoktakāyai*, similarly to **kalpoktāya prasiddhaye** in 45.259d. **siddhe** is perhaps the result of syncopation: *siddhaye* → *siddhye* → *siddhe*; **saṃkhyā** → §2.4 [loss -m]/13.1.2 [nom. as acc.], see 45.51c, but here **saṃkhyā** may stand for standard *saṃkhyāṃ* ('number'), and the phrase *saṃkhyā gṛhya* may mean: 'choosing a number [for his repetition] at pleasure'. °**ānujñā** → §36.5 [gender]: the final gender of this *bahuvrīhi* is either influenced by the original gender of *anujñā* or is the result of a correction from a frozen, Middle-Indic *-o*.

[266][He should perform] the morning ritual, in due order, [and] eat [only] at night. He should bathe three times [a day], and should always be concentrated. He should perform the [rituals] taught in his ritual manual (*kalpa*). [267]After the pantheon-worship (*yāga*), he should present offerings to Bhairava, no doubt. Then, [he should] perform a fire-ritual as described in the aforementioned ritual manual (*kalpa*).[268]Having done these, the Mantra

---

[261cd] **°jña** → §3.8 [loss -ḥ]; **hṛ°** → §43.2 [misc.].

[262] The translation of the whole verse is highly tentative.

[263] **tatra krameṇa** is suspicious; Shaman Hatley has suggested *tattvakrameṇa* ('[purifying himself?] through the sequence of Tattvas').

[264] **hṛ°** → §4 [loss -t]. The interpretation of this verse is problematic. Perhaps the whole pantheon is to be visualised as merged in one point (**bindu**, as suggested by Shaman Hatley); or perhaps it is transformed (**vikalpitam**) from the first syllables of the pantheon (**yāgādyais**, as suggested by Harunaga Isaacson), cf. 85.84:

> *varddhamānāntakā hy ete yāgādyākṣarasaṃyutā* |
> *dehalyādyantrapūrvveṇa bindunādasamanvitāḥ* ||

[265] **yāvaśakti**: for *yāvacchakti* (→ §4 [loss -t]); **evam āhur**: for this odd phrase, see 45.168 and 207.

[266] **trisnāyī**: for the more common *triḥsnāyī*; **always be concentrated** (*nityayukta*): Judit Törzsök has suggested an alternative interpretation: "engaged in the daily rituals (*nitya*)."

[268] **yoginyaḥ** → §19 [plur. acc. -*yaḥ*]; **siddhiyāga** is also the final stage of the upcoming *madhyamā siddhiḥ* section (270–296ab); *siddhiyāga* is mentioned in 4.686:

> *anena vidhinā caiva sarvayāgās* [read -*āṃs*] *tu pūjayet* |
> *siddhiyāgavidhāne tu smasāner* [-*air*] *aṣṭabhir vṛtāṃ* [-*ān*] ||
> *dīkṣākāle tathā caiva mūlāsanasamanvitāṃ* [-*ān*] |

"By this ritual, he should venerate the whole pantheon. In the *siddhiyāga* ritual, they are surrounded by the eight Cremation Grounds. At the time of initiation, they have the Root/Basic Throne."

Master will surely see the Yoginīs. Then, having performed a power[-aiming] Pantheon[-worship], he will reach the power of [his] desires, [269] [such as] the ability of Skywalking (*khecaratva*) accompanied by powers (*guṇa*) such as Minuteness (*aṇiman*), no doubt. He reaches the level of the disappearance of diseases (*amavināśa*)[?], O Goddess, no doubt.

[Middling power]

[270] If he desires middling [powers (*siddhi*),] he should go to the sanctuary (*devāgāra*) as [described] above. He should perform his mantric installation (*nyāsa*). His upper garment should [merely] be a yoga-strap (*yogapaṭṭa*). [271] Facing south, [he should be seated] on the Praṇava-throne. He should perform the pantheon-worship (*yāga*) in his heart etc. He should start the following ritual. [272] He should make the Śakti stand erect. He should besmear her Pīṭha [i.e. her genitalia]. He should perform the installation (*nyāsa*) taught in a previous chapter, in the [section on] private pantheon-worship (*svayāga*). [273] The excellent Sādhaka should place the throne (*āsana*) in the eastern corner, make the Śakti sit down there, and show her [the *maṇḍala*?]. [274] Then he should [perform] pantheon-worship (*yāga*) in the *maṇḍala*, executed with the help of vases etc. Then, entering the fire-site (*agnyāgāra*), he should present libations (*tarpaṇa*) etc. [275] Then he should give food-offerings (*naivedya*) and [perform] fire-offerings (*homa*), as [many as] he likes. Then, showing *mudrās*, giving guest-offerings (*argha*), the Sādhaka returns. [276] Giving guest-offering (*argha*) to the Devīs, showing *mudrās* in the proper order, he should address the pantheon, desiring the fulfilment

---

[269] Although **ama** is attested in MMW as 'disease L.,' Hatley's suggestion that the text may have read in an earlier phase *āpnoti-m-avināśaṃ tu* is very convincing.

[270] **madhyamā** → §2.4 [loss -m]/13.1.2 [nom. as acc.]; **icchato**: for *icchan*; **yaddha**: *yad dhi*? Or read *yadva*, which would be meant to be *yad vā*, both in the sense of *yo hi/vā*? **°nyāsau** etc.: masculine nominative singular (*-o*) is meant (Middle-Indic?).

[271] **°mukho**: *-o* in MS A looks like an *-o* in modern Devanāgarī. See p. 61.

[272] **pīṭha** → §1 [stem-form]/§2.2 [loss -m].

[273] The syntax of this verse is slightly confused: **śaktis** is either a secondary subject agreeing with **niveśī**, which is then an Aiśa feminine of *niveśin*, or *śaktis* is meant to be in the accusative and *niveśī* is an optative with the ending dropped (*niveśī*[*ta*]).

The translation of **pūrvāśrite** (for *pūrvāśritaṃ*?) is tentative. Perhaps it stands for *pūrvam astritaṃ*? See 45.282a and 308a.

[274] By fire-site, probably the fire-section of the *maṇḍala* is meant (SE).

[275] **dadyā** → §4.1.3 [loss -t]; **dattvā āgata**: note the absence of *sandhi* (→ §32 [lack of *sandhi*]) and the use of the stem-form (→ §1 [stem-form]).

[276] **kākṣiṇām**: for *kāṅkṣiṇā*, which in turn is used as a nominative (→ §20.1 [instr. for nom.]).

of the powers [taught] in the ritual manual (*kalpa*). [277]The Mantrin should take the conch[/skull] and the rosary and pour guest-offering water (*argha*) onto the Śakti's Pīṭha [i.e. sexual organs], and should kiss her. [278]He should insert his penis there [in the Śakti's Pīṭha]. The Mantrin should [then] start moving [it] slightly. He must not remove the Śakti from her seat, not even during the pantheon-worship and fire rituals. [279]His penis inserted there, he should start the ritual taught in the ritual manual (*kalpa*). The Mantrin should not leave the place (*apravāsin*), [and he should] eat [only] at night, out of [other people's] sight.

[280]Having performed the [rituals] taught in the ritual manual (*kalpa*), the Mantrin should start the pantheon-worship. [He should proceed to] the sanctuary (*devāgāra*) by the aforementioned method, O Goddess, O Varānanā. [281]He should perform pantheon-worship etc. in his heart (*hṛdyāga*) and mantric installation (*nyāsa*) by, no doubt, that [aforementioned method]. He should make [the Śakti] stand erect, and perform mantric installation on [her] Pīṭha. [282]He should empower the throne (*āsana*) with the Astra[-mantra]. He should then make [her] sit down. He must not move the Śakti from that seat (*prastaraṇa*). [283]He should complete the pantheon-worship alone, performed with the vases etc., [perform] libations etc., give food-offerings (*naivedya*), and [perform as many] fire-offerings as he wishes.

---

[277] **saṃkhyā** → §2.4 [loss -m]/13.1.2 [nom. as acc.], see 45.51c. This passage is exceptional in that it clearly states where the offering is aimed during a sexual ritual: it is to be offered to the deities visualised on the female partner's body.

[278] **śakti** → §1 [stem-form]/2.4 [loss -m].

[279] **praviṣṭaliṅgaṃ** → §18.1 [acc. for nom.]. **apravāsī**: read *apramādī*?; cf. 45.87cd: *adarśī cāpramādī ca vidhinānena sādhakāḥ*; **adarśī**: see 45.87. **kalpoktaṃ**: Judit Törzsök has suggested that this phrase may frequently be used elliptically to refer to the number of recitations to be offered: "He should recitite mantras as many times as prescribed in the ritual manual."

[280] This part of the ritual for middling powers is either an alternative version or the second part of a two-day ritual. Cf. 45.285.

[281] **°rūpaṃ** → §36.2 [gender]; **nyāsa** → §2.1 [loss -m]. **hṛdyāga**: see 45.390–397.

[282] **astrite** ('empowered with the Astra'?) is problematic and my transalation is tentative: *astrite* may stand for *āstṛte* ('scattered with sg.,' suggested by Törzsök) and it probably stands for an accusative (→ §25.2 [loc. for other case]); it might echo *prastaraṇa* found in 45.200 and 246; see also 45.308a: *astrite cāsanaṃ dattvā*. **tato** → §33 [frozen sandhi]; **tāva**: read *tāṃ ca* referring to the Śakti? **viśāpayet** is an Aiśa causative optative from √*viś* (→ §43.6 [misc.]); **śakti** → §2.4 [loss -m].

[283] **yāga** → §2.1 [loss -m]; **nirvatyaṃ**: understand *nirvartya* (→ §10.3 [redund. cons.] & 6 [loss -r-]); **sakalādivikalpitam** in MSS A and B is, as Harunaga Isaacson pointed out to me when he suggested his emendation, an interesting example of metathesis from **kalaśādivikalpitam**, cf. 45.355cd: *maṇḍale tu tato yāgaṃ kalaśādivikalpitam*; **ātha** → §30 [length.].

[284]He should perform pantheon-worship (*yāga*), present food-offerings, and start moving [his penis] slightly. Standing up, addressing the god, he should make offerings as described in his ritual manual (*kalpa*). [285]If the Mantrin performs the fire rituals (*homakarman*) on the same day, he should then grab the conch[/skull], and [perform] some moving [of his penis]. [286]The Mantrin should perform the previous fire-offerings (*homa*) as taught in his ritual manual (*kalpa*). With the same method, he should start the previous[ly taught] pantheon-worship. [287]He should then offer the fire-sacrifice (*homa*). He should then perform restraint (*avagraha*). The Sādhaka should bathe three times a day, [and] should start stimulating the Śakti during the daily ritual (*āhnika*). [288]The Mantra Master should perform recitation a hundred times or eight thousand times or five hundred times or two hundred times during the daily ritual. [289]He should perform the daily (*nitya*) and occasional rituals (*naimittika*) from day to day. The wise one should perform recitation in restraint (*avagraha*) united with his Śakti. [In this way

---

[284] **īṣic** → §43.4 [misc.]; 284c is a *ma-vipulā*.

[285] *Pāda* a is hypermetrical; **saṃkhyā** → §2.4 [loss -m]/13.1.2 [nom. as acc.], see 45.51c; **īṣit** → §43.4 [misc.]; **°karmaṇi**: is it meant to be a plural accusative? It is not clear how the first part of the sentence fits in here.

[286] **yāga**: instead of taking this as the first member of a compound, which yields an odd sense here, I suspect that this is a stem-form noun (→ §1 [stem-form]/§2.1 [loss -m]).

[287] **tato 'vagraham** is my emendation from *tato-k-āgraham*, which would otherwise show an unlikely occurrence of *-k-* as a hiatus-filler. Cf. *avagraha* in 45.289c. **trisnāyī**: for the more common *triḥsnāyī*. **avagraha**: see Hatley's suggestions (personal communication in 2009, a draft edition of BraYā chapter 40) and also my ideas on it below:

"The interpretation of *avagrahe* in 11b is uncertain. It seemed at first to mean, "in separation [from the *śakti*?]"; but this possibility seems unlikely in light of parallels such as BraYā 45.299 (below). My working hypothesis is that *avagraha* in this text refers to the period of observance immediately following the daily (*āhnika*) rites practiced at the junctures (*saṃdhyāḥ*) of morning, noon, evening, and sometimes midnight. The idea would be that during the *avagraha* period, one performs the mantra-recititation (*japa*) specific to the ritual context—normally regular, daily worship (*nityakarman*), but alternatively the procedures for occasional rites (*naimittika*) or elective rites with special aims (*kāmya*). Note BraYā 45.289: *nityanaimittikaṃ kṛtvā āhnikād* [conj.; *āhniko* A] *āhnikaṃ budhaḥ* | *avagrahe japaṃ kāryaṃ sidhyate śaktisaṃyutaḥ* || ("After performing the regular or occasional rites, *āhnika* after *āhnika*, during the *avagraha* one should practice *japa*; he attains *siddhi*, conjoined with [or along with?] the consort")."

One wonders if *avagraha* is not simply 'sexual restraint'. Pāṇini (3.3.51) defines *avagraha* as '*varṣapratibandhe*' ('used in the sense of stoppage of the flow of water = drought'). Perhaps it is in this sense, interpreted sexually ('retention of semen'), that *avagraha* is told repeatedly not to be abandoned by the chaste Carubhojin in 45.483a, 490c and 497a (*avagrahaṃ na moktavyaṃ*). See also p. 49.

[288] *Pāda* a is a *ma-vipulā*; **°jño** → §33 [frozen sandhi].

[289] **āhnikād** is my emendation. **kāryaṃ** is probably to be understood as a gerund (*kṛtvā/kārya*). **avagraha**: see 45.287 and p. 49.

he] succeeds. [290]Fire-offerings are to be performed by the Sādhaka of his own accord. When performing the daily (*nitya*) and occasional (*naimittika*) rites, this fire-ritual [is to be applied]. [291]The Mantrin offers the recitation taught in the ritual manual (*kalpa*) during this pantheon-worship. He may visualise the entirety of the fire-offering taught in the ritual manual (*kalpa*). [292]He should then perform another pantheon-worship by the same method. The wise one should move [his penis after] the Śakti [has been placed properly] etc. He should present a fire-offering. [293]He should stay in restraint (*avagraha*) and [should perform] the daily (*nitya*), occasional (*naimittika*) and optional (*kāma*) rites. He should constantly perform his daily ascetic observances (*nityavrata*). [294]He will definitely see the Yoginīs by this method, O Goddess. Instructed by them, the Sādhaka should perform the power[-targeting] pantheon-worship (*siddhiyāga*). [295–296ab]Having performed it, the Mantrin will succeed and he will get to know the Tradition (*sampradāya*). He will gain the ability of Skywalking (*khecaratva*). He will become an Eternal Hero deep in the hearts of the Yoginīs, if he sticks to the post-initiatory rules.

[Inferior power]

[296cd–297]If the excellent Sādhaka seeks inferior powers [because he is] after enjoyments (*bhoga*), he should perform this ritual. I shall definitely teach you [how]. He should bathe by the aforementioned method. He should go to the house of god (*devagṛha*). [298]He should perform mantric installation (*nyāsa*), enter [the sanctuary/*maṇḍala*], worship the guru etc. in due order.

---

[290] **homaṃ** → §36.3 [gender]; **°āpi ayaṃ**: note the irregular *sandhi*.

[291] **bhāvayet** ('visualise'): tentative interpretation in this context.

[292] **°cālanam**: probably it is not the Śakti that is moved, as the Sanskrit would suggest, but his penis, as in 45.278, 284 and 285.

[293] **°naimittikās** → §13.1 [nom. as acc.]; **kuryā°** → §4.1 [loss -t]. **avagraha**: see 45.287 and p. 49.

[294] **yoginyaḥ** → §19 [plur. acc. *-yaḥ*]; **tābhyataḥ**: for *tābhis*. See **ādiṣṭas** (*ādiṣṭaṃ*) in the same context in 45.183cd–184ab.

[295–296ab] **līnaḥ**: *°hṛdayellīnaḥ* in MS A is probably scribal, the scribe mistakenly treating **°hṛdaye** as an optative.

[296cd–297] **ayaṃ vidhis** → §13.1.1 [nom. as acc.]; **yayuḥ** is meant to be a singular optative. **house of god** (*devagṛha*): used as *devāgāra* above (45.33, 40, 190, 245, 270, 280), i.e. in the sense of *maṇḍala*, see p. 27.

[298] **gurvādīṃ** → §30 [length.]; **pūjyataḥ**: read *pūjya 'taḥ* ("then having worshipped"; → §35.1 [irreg. sandhi]); **kṛtvā āsana°**: note the lack of *sandhi* (→ §35.11 [irreg. sandhi]). **orgasm**: either for the Śakti, which may be hinted at in the similar 45.302ab, or for himself, which would then emphasise that this version of the ritual would be mainly for enjoyment. See 45.305.

First, he should bring about an orgasm, without [any] throne[-visualisation] or mantric installation (*nyāsa*). [299]Then the wise one should collect and consume [some of] the fluid and make a forehead dot (*tilaka*) [with it]. He should perform mantric installation (*nyāsa*) of the pantheon in his heart (*hṛdyāga*). He should perform pantheon-worship [externally] [300]with the Śiva-vase etc. method, with libations (*tarpaṇa*), offerings (*nivedana*) etc. And he should also perform fire-offerings (*homa*), as [many as] he can, and also pantheon-worship (*yāga*). He should enter [the *maṇḍala/yāgamaṇḍapa*?]. [301]The Sādhaka should present guest-offerings (*argha*) as taught in the ritual manual (*kalpa*), address the god, take the conch[/skull], and perform recitation separately [from the Śakti], no doubt. [302]After first having caused an orgasm, he should not stimulate the Śakti further. He should definitely perform recitation separately [if he] aims at enjoyment (*bhoga*). [303]He should perform pantheon-worship (*yāga*) and offer that which has been taught in his ritual manual (*kalpa*), no doubt. Then he should present a fire-offering. [304]By this method, the Mantrin will reach sovereignty, happiness, and all kinds of material goods. [305]The enjoyment-focused Sādhaka abandons the restraint (*avagraha*) of power-seeking (*siddhikāṅkṣin*) [Sādhakas] and reaches the power[s] when he takes the cause of powers[?] (*siddhihetu*).

[Subduing, attracting etc. magic]

[306]If the Mantrin wishes to perform Subduing (*vaśya*), Attracting (*ākarṣaṇa*), Piṇḍāhva, [or] the Protection of One's Own Army, he should perform

---

[299] **hṛdyāga**: see 45.390–397; for external mantric installation, see 45.398-408.

[300] **tarpaṇādinivedane** → §25.3 [loc. for other case]; I suppose that the element °ādi° is intended to be interpreted as though it came at the end of the compound; *pāda* a is a *na-vipulā*. **niveśayet** is suspicious: read *nivedayet*?; or should he re-install (*niveśayet*) the pantheon in his heart?

[301] **saṃkhyā** → §2.4 [loss -m]/13.1.2 [nom. as acc.], see 45.51c.

[302] **kuryā** → §4.1 [loss -t]; **pṛthagbhūtyā**: either *pṛthagbhūya* is meant or an uncommon *pṛthagbhūti* is declined in the instrumental, this time in the standard way.

[303] **samārpayet** → §30 [length.]; **homa** → §1 [stem-form]/§2.1 [loss -m]. **kalpoktaṃ**: see notes at 45.279."

[304] **rājya** → §1 [stem-form]; **vividhāś**: for the standard *vividhāṃś*. **rājya saubhāgyaṃ**: cf. *Matsyendrasaṃhitā* 1.83ab: *mahāsāmrājyasaubhāgyayogavṛddhipradāyine*.

[305] **°hetu** → §2.1 [loss -m]; **avagraha**: see p. 49 and 45.287, 289 and 293; **takes the cause of powers**: perhaps understand that the *kṣudrasiddhi*-seeking Sādhaka abandons seminal retention, and collects/consumes the bodily fluids, which are then the 'causes of powers.'

[306] The following sections on magical powers may belong to the group of *kṣudrasiddhis*. **kuryā** → §4.1.1 [loss -t]. **°piṇḍāhvaṃ**: probably the magical ritual of *piṇḍākarṣaṇa* is referred to here; *piṇḍākarṣaṇa* is mentioned in the BraYā at e.g. 5.112, 14.49 (as *piṇḍak°*), 17.581 and 20.25; for the similar *piṇḍākṛṣti*, see JRY 1.23.11; a *piṇḍākhyayantra* is men-

the following rites. [307]The bathing [procedure] is as it has been taught previously. So is the mantric installation (*nyāsa*). Then he should go to the sanctuary (*devāgāra*). Having honoured the guru etc., naked, the excellent Sādhaka [308]should face south, and make the Śakti stand erect [in front of him]. He should perform mantric installation (*nyāsa*) on her Pīṭha, and give [her] flowers etc., etc. [309]Having empowered the throne with the Astra[-mantra], he should make the Śakti sit down. He must not move the Śakti from the throne while the previous[ly taught] pantheon-worship [is going on], [310][the one] with vases etc., [the one that] ends with libations (*tarpaṇa*), no doubt. After the Sādhaka has performed that pantheon-worship (*yāga*) in the *maṇḍala*, O Goddess, [311]he should address that Goddess. The Mantrin should begin sexual stimulation. Having consumed that fluid after he has touched it, he should perform pantheon-worship again. [312–313]Then he should present food-offerings (*naivedya*) and start the fire-rituals. He must not move the Śakti from the seat. He should perform the fire-ritual (*agnikārya*) for the god as [many times as] he likes, and perform pantheon-worship (*yāga*), O Varānanā. Holding the conch[/skull] and the rosary, he should go up to the Śakti and worship [her]. [314]He should insert his penis in her Pīṭha [and then] start moving it slightly. With this method, with the conch[/skull] (*saṃkhyā*), he should perform [the number of recitations] prescribed in his manual for his

---

tioned in ŚT 24.52; this magical act might be similar to that Buddhist one in which a *piṇḍa* ('rice-ball') appears in the sky and the practitioner is given a magical sandal (the Indian equivalent of 'seven-league boots').

[307] **°okta** → §2.1 [loss -m]; **tan nyāso**: it should either be understood as *taṃ nyāsaṃ* (→ §13.1.1 [nom. as acc.]) or *tad* is used in the adverbial sense. **devāgāra**: see the Introduction (p. 27).

[308] **tatordhvakam**: probably *tata ūrdhvakām* is meant (→ §34 [double sandhi] and → §36.2 [gender]); **puṣpādyādīni**: probably *gandhapuṣpādi* is meant.

[309] **astrite**: see 45.282; my transalation is tentative; *astrite* may stand for *āstṛte* ('scattered with sg.') and it may stand for an accusative (→ §25.2 [loc. for other case]); it might echo *prastaraṇa* found in 45.200 and 246; **saṃviśāpayet** → §43.6 [misc.].

[310] **sādhakena**: subject in instrumental (→ §20.1 [instr. for nom.]).

[311] **tato** → §33 [frozen sandhi]; **kṣobha** can usually be interpreted as 'orgasm,' but here it is referred to as a process, something that the Sādhaka can *start*, thus my translation 'start producing an orgasm'; whether it is to be produced for the Śakti or for himself is not clear; see 45.298.

[312–313] **dadyā** → §4.1 [loss -t]; **°kārya** → §2.2 [loss -m]; **saṃkalpyā** → §30 [length.]; **saṃkhyā** → §2.4 [loss -m]/13.1.2 [nom. as acc.], see 45.51c; **°sūtraṃ ca** is my conjecture from *°sūtrasya*.

[314] **īṣic** is an emendation: I consider *niṣic* in MS A a scribal error for the Aiśa *īṣic* (→ §43.4 [misc.]); For parallels, see 45.284b and 285d; **saṃkhyā** is my correction from *saṃkṣā* in A (→ §2.4 [loss -m]/13.1.2 [nom. as acc.], see 45.51c), based on many parallel phrases (e.g. 45.313c, 301c etc.); **tato 'hnike** → §35.7 [irreg. sandhi].

daily duties, [315]and fill [the conch/skull with substances] taught in his ritual manual (*kalpa*). He should offer [the substances in the conch/skull to] the aforementioned pantheon. He should move his penis slightly and [perform] fire-offerings as taught. [316–317]After he has done so, and after pantheon-worship, he should make offerings to the god, no doubt. He should recite the mantra enclosed by the HRĪṂ-Śakti. It ends in NAMAḤ, and starts with the Praṇava [OṂ?]. It is followed by SVĀHĀ at the end [for] fire-offerings, no doubt. Having gone through the previous[ly described] procedure, he can start the ritual (*karman*) [for Subduing].

[318]He should make an offering and employ what is described in his ritual manual (*kalpa*) for the purpose of subjugation (*vaśya*). He should perform the [visual?] installation (*nyāsa*) of his private pantheon (*svayāga*) [and] its mantric installation (*mantranyāsa*) properly. [319]He should perform external installation on [his] body. He should perform external pantheon-worship. The Mantrin [should recite the mantra] taught in [his] Yantra, no doubt, enclosed by [the deities'] own [individual] seed[-mantras] (*svabīja*). [320]In the [magic rituals] Subduing (*vaśya*), Attracting (*ākarṣaṇa*) and Piṇḍāhva, the stimulation of the Śakti is [to be done] as previously. The engraving (*likhya*), the figurines (*ākṛti*) and the wrapping (*puṭa*) in Yantr[ic rituals should be done] after pantheon-worship (*yāga*). [321]Alternatively, he can make figurines (*kṛti*) out of clay as described in his own Yantra[-texts]. He should place many[?] on [his?] head, give *dharmacīrika*, [322]perform a pantheon-worship

---

[315] **yāgaṃ pūrvaṃ** is slightly suspicious; read *yāgapūrvaṃ samarpayet* ('he should make offerings after pantheon-worship')?; but compare 45.28; **īṣic** → §43.4 [misc.]; **kṛtvā agni°**: note the irregular *sandhi* (→ §35.10 [irreg. sandhi]).

[316–317] Understand the following pattern: OṂ HRĪṂ DEVĀYA NAMAḤ SVĀHĀ.

[319] **bahi°** → §3 [loss -ḥ]; **svabīja°** is slightly obscure: is it the Sādhaka's own *bīja*? **bahirnyāsa**: see 45.398-408; **yantroktaṃ**: see p. 49 on the special meaning of *yantra* in the BraYā (probably '[an object/text/ritual for] magic').

[320] **°piṇḍāhve**: on its meaning, see 45.306; **likhyākṛti°**: understand *lekhyākṛti°*; **°ādikāṃ** → §8 [ṃ for n]. **yantrāṇāṃ**: see note at previous verse.

[321] **kṛtayaḥ**: for *kṛtīḥ* (→ §19 [plur. acc. *-yaḥ*]); for *kṛti* as a synonym of *pratikṛti*, see entry *pratikṛti* in TAK 3; **mṛttikā** → §3.3 [loss -ḥ]; **mūdhnito** → §6 [loss -r-] (a mixture of the locative and the *-tas* ablative); **tvaṃ** is very likely to be corrupt, read perhaps *taṃ*; **dharmacīrika**: see parallels for the emendation, e.g. 5.80cd: *udakena samaṃ kṛtvā dattvā vai dharmacīrikam*; 17.678ab: *amukasya yā prabhavam ity evaṃ dharmacīrikā* etc. The meaning is obscure, but, according to MMW, *cīra* may be 'a strip, long narrow piece of bark or of cloth, rag, tatter, clothes'; perhaps it has some magical writing/mantra written on it in our case; this is what BraYā 17.778 might suggest: *amukasya yā prabhavam ity evaṃ dharmacīrikā* ("'X's birth[place]:' this is how the *dharmacīrikā* goes.") My interpretation of the ongoing ritual is highly tentative.

[322] **lekhaṃ**: either for *lekhāṃ* ('a drawing, likeness, figure, impression,' MMW) or rather *lekhyaṃ* ('writing'), i.e. a mantric syllable; **kṛtiṃ**: *ākṛtiṃ* is to be understood.

[on?] the Yantr[ic object], and engrave the writing (*lekha*) on it. Holding the figurine that is taught in his own Yantra[-text], he should perform the ritual on it. [323]Then, O Goddess, he should engrave the writing for the beloved one (*hṛdyalekhya*) on the Magic Yantra (*siddhayantra*). Then he should also engage in the application of other mantras. [324]In [magic rituals such as] Subduing (*vaśya*), Attracting (*ākarṣaṇa*) and Piṇḍāhva and the Protection of One's Own Army, he should perform pantheon-worship a thousand times, as taught in the Yantra[-texts], and recitation three times. [325]He should make offerings to the god in order to make his Yantra successful. He should perform eight thousand fire-offerings (*homa*) as taught in his Yantra[-text]. [326]He should offer [to the deity] any kind of meat he can obtain, mixed with the [bodily] fluids. Then he should perform fire-offerings and [make] Yantras, [327ab]and [perform] pantheon-worship (*yāga*). The wise one will [thus] inevitably succeed.

[Paralysing magic]

[327cd]He should enter [the sanctuary] by the aforementioned procedure. He should perform [that which is] taught in the worship of his private pantheon (*svayāga*). [328–329]The master of rituals [should] always [perform] the pantheon-worship in his heart (*hṛdyāga*) as well as mantric installation (*nyāsa*). After this, he should execute the external installation (*bahirnyāsa*), the one [with the mantras] enclosed by the syllable LA. The Mantrin should perform the installation without [pantheon-worship in his] heart if he is after the powers (*siddhi*) taught in the ritual manuals (*karmakalpa*). [It is to be performed] only with the worship of one's private pantheon (*svayāga*)

---

[323] **lekhya** → §1 [stem-form]; by 'writing,' probably a mantra-syllable is meant here; **cānyeṣu**: what looks like *cainyeśu* in MS A is probably rather a correction from *canyeṣu* to *cānyeṣu*; **kārayet** → §42 [caus. in non-c. sense].

[324] °**piṇḍāhve**: on its meaning, see 45.306; **yāgaṃ**. . . **sahasrasya**: probably *yāgānāṃ sahasraṃ* is meant; **yantrokta** → §1 [stem-form]; **trijapasya** is suspicious, and what is implied here is probably more than only three recitations to be performed.

[325] **yantrāsyaiva**: either *yantrasyaiva* or *yantro 'syaiva* is meant, i.e. *yantra* in this case is in stem-form (*yantra* + *asyaiva* → §1 [stem-form]).

[326] *Pāda* c is hypermetrical or rather **nivedayitvā** should be read as *nived'yitvā* (→ §28 [syncop.]); **homaṃ-s** → §10.1 [redund. cons.]; **kārayet** → §42 [caus. in non-c. sense]. **phalguṃ** ('meat'): see entry *phalguṣa* in TAK 3; **Yantras**: see p. 49 on the special meaning of *yantra* in the BraYā (probably '[an object/text/ritual for] magic').

[328–329] °**siddhaye**: my conjecture, see 45.259d; **ubhayor**: for an instrumental (→ §25.3 [loc. for other case]). **hṛdyāga**: see 45.390–397; **bahirnyāsa**: see 45.398-408; with both: perhaps "it must be done with one's own pantheon for both/all kinds of paralysing *siddhi*" (as suggested by Judit Törzsök)?

[then]. Paralysing [magic] (*stambhana*) is to be done with both [*svayāga* and *hṛdyāga*]. [330]He should make the Śakti stand erect and should cleanse her Pīṭha. He should perform mantric installation (*nyāsa*) properly. He should construct a throne. [331]He should quickly sit down there on the ground and [perform] mantric installation (*nyāsa*) again. The wise one should decorate [her] Pīṭha with flowers, and should perform installation. [332]He should insert his penis. The wise one should start moving it slightly. He should make the Śakti sit upright and he himself should also sit down. [333]The best of Sādhakas should then make her face downwards like an animal and should insert his penis and start stimulating (*kṣobha*) her. [334]He should consume that [sexual] fluid. He should worship the guest-water pot (*arghapātra*), the vases (*kalaśa*) etc. and [should perform] the worship of [mantra syllables of] the pantheon, [each] enclosed by LA syllables. [335]He should proceed to the fire-site (*agnyāgāra*). He should prepare the food-offerings etc. [Then,] by the very same method [as previously described], the Sādhaka should hold the conch[/skull], [336]and perform recitation separately [from the Śakti]. [Each mantra-syllable is to be] enclosed by LA. [The mantric utterance should] end with NAMAḤ, and start with the Praṇava [OṂ?]. He should eat [only] at night, no doubt. [337]He should perform fire-offerings (*homa*) properly after the pantheon-worship (*yāga*). All the paralysing Yantras will work, no doubt. [338]He should perform the pantheon-worship (*yāga*) properly, by the same method. Eight thousand fire offerings and recitations are [to be performed and] he should offer [food to the deities] (*nivedayet*). [339]This will

---

[330] **ūrdhva** → §1 [stem-form]; **śaktis** → §13.1.2 [nom. as acc.]; see also p. 76 on ligatures such as *-st-*; **tataḥ**: the metre requires this correction from *tata*; **sammārjya**: my correction; MS A has *sanmājya* (→ §6 [loss -r-]); **āsanaṃ**: my emendation for *asanaṃ*, see 45.385d.

[331] **vinyasyate** → §41 [pass. for act.].

[332] **īṣic** → §43.4 [misc.]; **upaviṣṭā** → §2.4 [loss -m]; **ātmano**: I suppose that this genitive/ablative stands for an accusative.

[333] **tato** → §33 [frozen sandhi].

[335] *Pāda* c is a *na-vipulā*; **saṃkhyā** → §2.4 [loss -m]/13.1.2 [nom. as acc.], see 45.51c; **kṛtvā**: *gatvā* is to be understood.

[336] The pattern then is e.g.: OṂ LAṂ HŪṂ LAṂ NAMAḤ.

[337] **sidhyate**: understand *sidhyante* (→ §11 [sing. for plur.]).

[338] It is possible that it is the recitation that is to be offered, not food.

[339] **stambhanā°**: understand *stambhanam*, which has lost its final *m* (→ §2.2 [loss -m]) and merged into the inital vowel of the next word with *sandhi* i.e. it is in stem-form (→ §1 [stem-form]); **parasainya**: a genitive form would work fine, but the text seem to prefer a stem-form, as if to be understood as the first element of the implied compound *parasainyastambhanam*; **darśe** might stand for *darśana*[*stambhanam*] (→ §25.1 [loc. for other case]) but some parallels rather suggest *darśanāt*/*darśanena*, in the sense 'with a glance' (→ §25.3 [loc. for other case]/§25.4 [loc. for other case]); see BraYā 5.57cd-

cause the Yantras to work [and he will be able to] immobilize [things such as] thunderbolts, the enemy's army, or water, with a glance, no doubt.

[Causing Enmity and Destruction etc.]

[340-341]He should bathe by the previously taught method. He should enter the house of gods (*devaveśman*). He should complete the worship of his private pantheon (*svayāga*), and make the Śakti stand erect in front of him. He should perform mantric installation (*nyāsa*) on her Pīṭha, and install there [the mantric syllables of] his private pantheon, each enclosed by the Wind[-syllable, i.e. YA] [joined] with an R and *visarga* [i.e. YRAḤ or RYAḤ]. [342]He should make the Śakti move [from her position]. He should make her sit down on his left. External mantric installation (*bahirnyāsa*) on his own body [is to be performed]. [343]Each [mantra deity should be] enclosed by the same [syllable, i.e. YRAḤ or RYAḤ], including the Dūtī[s], no doubt.

He should construct the throne on the ground enclosed [by the same syllable?]. He should make [her] sit down. [344]He should stimulate the Śakti. Then he should stand up, consume the fluids, no doubt, and perform the worship of the entire pantheon enclosed by that [syllable, YRAḤ or RYAḤ] with [the use of] the guest-water bowl (*arghapātra*) etc. [345-346]He should start reciting [mantric syllables] enclosed by that [syllable, i.e. YRAḤ or RYAḤ] by the same method. He should also perform fire offerings of meat mixed with [wine?], no doubt, in his own fire-pit. No doubt should arise [in this matter]. The Sādhaka should make offerings to the deity, and [should perform]

58ab: *stambhaye ca tathā vāyuṃ darśanāt sādhakottamaḥ || agniṃ ca stambhayec caiva darśanā[t] caiva suvrate.* ("The excellent Sādhaka can paralyse the wind with a glance and can also paralyse fire with a glance.")

[340-341] **snāto** → §33 [frozen sandhi]; **devaveśman**: used probably in the sense *devāgāra*, i.e. it is used in this *paṭala* for '*maṇḍala*'; see the Introduction (p. 27); **śakti** → §1 [stem-form]/§2.4 [loss -m]; **nyāse** → §25.2 [loc. for other case]; **sarephenānilena**: this is B's reading for A's *sarephena nilena*; in this way the phrase yields two mantric syllables, R (*repha*) and Y (*anila*); *pāda* c is a *na-vipulā*.

[342] **taṃ** → §36.2 [gender]; **upaviśyāpayet** → §43.6 [misc.]; **°dehakam** → §18.3 [acc. for loc.]. **bahirnyāsa**: see 45.398-408.

[343] **saha dūtyā** → §11 [sing. for plur.]; **puṭitaṃ** ('enclosed'): is it a mantric throne that is meant here?

[344] **śakti** → §1 [stem-form]/§2.4 [loss -m]; **tatotthāya** → §34 [double sandhi]; **°puṭam**: understand *puṭitam*.

[345-346] **°puṭam**: understand *puṭitam*; **sammiśre**: there may be some corruption here, a possibility made even more likely by the fact that this *pāda* is unmetrical, but the general meaning of the sentence is clear; **phālguṣam**: understand *phalguṣam* (→ §30 [length.], see TAK 3 s.v.). **svakuṇḍe** ('his[?] own fire-pit'): the exact meaning of this expression is obscure to me (understand 'his stomach'?). **nātra kārya...** → §43.7 [misc.].

recitation and fire-offerings. [347]When he has performed the offerings taught in his ritual manuals (*kalpa*), he should apply the following procedure. He should perform pantheon-worship on the Yantr[ic object] by the very same method. [348–349]He should perform eight thousand fire-offerings (*homa*) in the same fire as taught in his Yantra[-texts]. The Mantrin should perform recitation, enclosed by pantheon-worship on the Yantr[ic object] (*yantrayāga*), eight thousand times. He should present food-offerings to the deity [and] then start [reciting] mantras [or perform Yantras rather, i.e. magical rituals such as] [350][causing] enmity (*vidveṣa*), panic (*uccāṭana*) and mutilation (*aṅgahīnakaraṇa*), madness, fall of thunderbolts [and] frightening a hostile army. [351]These Yantras will definitely work in this world by this method, no doubt about it. Verily, I speak the truth!

[Killing and Infatuation]

[352]The Mantrin should enter [the sanctuary] after his bath and should perform the ritual of his private pantheon-worship (*svayāga*). Installation is for both [him and his female partner], as prescribed, and not otherwise. [353]The Mantrin, the excellent Sādhaka, should perform installation [of the pantheon] on the Śakti's Pīṭha [i.e. on the female partner's sexual organs] while she is standing. The wise one should install all [mantra-deities] as enclosed by HŪṂ and PHAṬ, and in the reverse direction. [354]Then he should start stim-

---

[347] **vidhiś** → §13.1.1 [nom. as acc.]; on the possibility that some of the *-śc-* for *-ṃc-* phenomena result from confusion of ligatures, see p. 76; **cāyaṃ** → §13.1.1 [nom. as acc.]. On **yantrayāga**, see 45.409ff.

[348–349] **mantraṃ**: perhaps read *yantraṃ* in the sense of 'magic.' On **yantra**, see p. 49.

[350] **aṅgahīnakaraṇam** is Judit Törzsök's conjecture for *taṅgahilīkaraṇam*; consider also *bahalīkaraṇam* ('making thick') and *khilīkaraṇam* ('turning a land to desert', *conj.* TÖRZSÖK). Note that *pāda* b is hypermetrical. *Pāda* c is my conjecture: see the apparatus.

[351] **sidhyate**: for *sidhyante* (→ §11 [sing. for plur.]); cf. a similar phrase in 370ab with *sidhyante*.

[352] **°vidhi** → §1 [stem-form]. **both**: my interpretation is tentative.

[353] **ūrdhvāyā**: understand *ūrdhvāyāḥ śaktyāḥ pīṭhe* (→ §3.7 [loss -ḥ]).

[354] **viparītarata**: this is probably simply coitus with the woman on top. Alternatively compare Mīnanātha's *Smaradīpikā* 124:

viparītarate nārīm ṛtusnātāṃ na gurviṇīm |
yojayet kāmaśāstrajñaḥ sadyobhuktavatīṃ tathā ||
bhage niḥkṣiptajihvāgro vilolaṃ cumbati priyaḥ |

"In the Reverse Enjoyment, the Knower of Kāmaśāstra should always use a woman who has bathed after her courses, and not a pregnant woman, and one who has just been satisfied. He should place the tip of his tongue on her vulva, move his tongue to and fro and kiss it."

Or is *viparīta* simply meant to convey the meaning 'transgressive'? **bahirnyāsa**: see 45.398-408.

CENTRE FOR SHAIVA STUDIES Puducherry

ulating [the Śakti] by the reverse enjoyment [method], and collect the fluid and consume it, and he should perform external installation (*bahirnyāsa*). [355] All [mantra-deities installed] in reverse [should be] enclosed by HŪṂ and PHAṬ. Then he should start the pantheon-worship with vases etc. [356] and the fire-offerings at the fire-site as taught above. He should present food-offerings to the god, holding the conch[/skull], and should recite [mantras]. [357] Holding the conch[/skull], the Mantrin [should] then [perform] recitation (*japa*) and fire-offerings (*homa*) as taught in his ritual manuals (*kalpa*) with the Astra[-mantra]. [The offered substances should be] mixed with the Yantric-fluids. [358] He should offer the recitation (*japa*) and fire-offerings (*homa*) by the same method again. He should prepare the Yantras exclusively after pantheon-worship (*yāga*), no doubt. [359] These Yantras will definitely work through this method in [rituals of] Killing (*māraṇa*), Infatuation (*mohana*), Destruction (*ucchāda*) and Quarrel (*kalaha*), O Varānanā.

[Averting evil etc.]

[360] The Mantrin should bathe and enter [the sanctuary] together with his Śakti. He should perform the installation of his private pantheon (*svayāga*) in his heart, and the taught installation, [361] and should perform installation on [her] Pīṭha, and [installation in which the mantra-deities are] enclosed by the Smaraṇa mantra, with mantras [that are installed] in the standard direction (*anuloma*), and also on the throne, no doubt. [362] He should construct the throne, and make the Śakti sit down. He should bring [her] to orgasm and consume the fluid. The Mantrin should perform installation again [363] of the pantheon on his heart (*hṛdyāga*) and also external installation (*bahirnyāsa*), [with all the mantra-deities] one by one enclosed by the

---

[355] Note that the mantric syllable HŪṂ is given here in MS A as HUṂ, as opposed to HŪṂ above in 45.353d.

[356] **saṃkhyā** → §1 [stem-form]; on its meaning, see 45.51c.

[357] **saṃkhyā** → §1 [stem-form]; on its meaning, see 45.51c. The Yantric fluids (*yantradravya*) are probably the sexual fluids he has just collected.

[358] **yantrāṇi**: see p. 49 on the probable meaning of *yantra* ('[an object/text/ritual for] magic') in the BraYā.

[359] **°occhāda**: read perhaps *°otsāde* (*utsāda*[*na*]) meaning 'destruction;' see 45.406.

[361] **°puṭite**: for *°puṭitais* (→ §25.3 [loc. for other case]); **smaraṇa°** is syncopated (*smar'ṇa°* → §28 [syncop.]). For Śiva's Smaraṇa-mantra (HAŪṂ), see 11.36–58 (and p. 326); **anuloma**: i.e. clockwise.

[362] **śaktiś** → §13.1.2 [nom. as acc.]; on the possibility that some of the *-śc-* for *-ṃc-* phenomena result from confusion of ligatures, see p. 76.

[363] **bahi°** → §6 [loss -r-]; **smaraṇa°** is syncopated (*smar'ṇa°* → §28 [syncop.]). **hṛdyāga**: see 45.390–397; **bahirnyāsa**: see 45.398-408.

Smaraṇa mantra. The guest-water bowl (*arghapātra*), the vase and the *maṇḍala* [should then be applied as described before]. [364]The Mantra Master [should go] to the Fire-site [and] present offerings [in the fire while reciting mantras that are] enclosed by the Smaraṇa mantra. He should then give food-offerings, and perform fire-offerings as prescribed. [365]The Mantrin should address the god, and should start stimulating [the Śakti] again. [When] the mass of fluids arises, he should touch it and offer it as guest-offering water (*argha*). [366–367]Holding the conch[/skull], the Mantrin [should perform] recitation [while being] next to the Śakti. He should then perform that which is taught in his ritual manual (*kalpa*). He should perform fire-offerings with her fluids, using his private pantheon. [Then] he should make offerings to Bhairava. Then he should perform Yantric pantheon-worship as prescribed. The Sādhaka [368][should perform] eight thousand recitations and eight thousand fire-offerings with her fluids and with the conch[/skull, and] he should make offerings to the goddesses. [369]The rituals of Averting evil (*śāntika*), Nourishing (*puṣṭika*) and Death-conquering (*mṛtyuṃjaya*) [can be performed thus]. [This is] also [applicable] in Anger-pacifying (*kopapraśamana*) and Fetter-breaking (*nigaḍabhañjana*) [magic]. [370ab]These Yantras will work by this method and not otherwise.

[Rise of Luck]

[370cd]The Mantrin should perform installation after his bath. The Sādhaka [should then go] to the house of god (*gṛhaṃ devasya*). [371–372]He should

---

[365] **vijñāpya to:** probably *vijñāpya tato* is what was meant (see the same problem in 45.152c, and cf. entries *to/tao/te* = *tatas* in the *Pāia-sadda-mahaṇṇavo*), or, alternatively, read *vijñāpya taṃ* (see 45.311a, which reads *devīṃ vijñāpya tāṃ mantrī*); **spṛṣṭvā argham:** note the irregular *sandhi* (→ §35.10 [irreg. sandhi]).

[366–367] **saṃkhyā** → §1 [stem-form]; on its meaning, see 45.51c.

[368] **saṃkhyāyā°** → §21 [ayā].

[369] **puṣṭikaṃ:** understand *pauṣṭikaṃ* (see the parallel 45.414cd–415ab). Understand **°vidhis** as also connected to *śāntikaṃ* and *puṣṭikaṃ*; **kopa°** is my emendation for *koṣa°*: see e.g. 415a. Perhaps all rituals should be in the locative here.

[370ab] **vidhinānena,** which is a common expression, is my emendation for the out-of-context *vidhinānyena*.

[370cd] This section gives an alternative version of the sexual ritual, one whose aim is the obscure *bhāgyārohaṇa* (see 45.382a); cf. SvT 2.246cd: *saubhāgyārohasiddhiṃ tu uttare homayet sadā* ("[If he wants] the power of the *saubhāgyāroha* [ritual], he should give fire-offerings in the eastern [mouth of the fire]"). **gṛhaṃ devasya:** a synonym for *devāgāra*, on which see p. 27.

[371–372] **ūrdhvā** → §1 [stem-form]/§2.4 [loss -m]; MS A actually reads *ūrdhnā*, evidently under the illusion that some inflected form of *mūrdhan* is meant; **°kāraputitaṃ:** **°kāraputitais** is meant; **mantra:** *mantraiḥ* is meant (→ §1 [stem-form], see 45.361);

perform pantheon-worship in his heart (*hṛdyāga*) as well as external installation (*bahirnyāsa*) of his private pantheon. Then he should make the Śakti stand erect. He should install the mantras on her Pīṭha in the standard direction [each] enclosed by HRĪṂ and PHAṬ. Then he should construct the throne with the [mantras, each] enclosed [by the same two syllables]. [373]The Mantra Master should make the Śakti sit down there, should kiss and embrace her, bring her to orgasm (*kṣobha*), and consume the fluid, O Varānane. [374][He should perform] pantheon-worship in his heart (*hṛdyāga*) and external installation (*bahirnyāsa*) [with all mantra-syllables] enclosed by the HRĪṂ-Śakti, [using] the guest-offering bowl (*arghapātra*), the vase and the *maṇḍala*. [375–376][He should proceed] to the fire-site, pour libations (*tarpya*), and present food-offerings (*naivedya*). He should perform fire-offerings (*homa*). The Mantra Master should make offerings to the god with the substances of the fire-offering and should circumabulate [the god] reverentially (*pradakṣiṇa*). He should prostrate himself [before Him] and address [Him]. The Sādhaka [377][and his partner are] dressed in lower garments made of red cloth and both of them [are] wearing red upper garments. Their bodies [are] besmeared with red powder. [They are] embellished with red garlands, [378]with many kinds of ornaments such as rubies. If gems and pearls are not available, [they can ornament themselves] with jewellery they can afford. [379]Then he should make the Śakti sit down. Both of them are still wearing the undergarments. He should bring the Śakti to orgasm properly, [and] both of them should consume and praise the fluids. [380]The Sādhaka should touch [the fluids] and

---

nyāsa: understand *nyasya*; **kārayet** → §42 [caus. in non-c. sense]; **puṭitaṃ-s**: corrupted from *puṭitais*. **hṛdyāga**: see 45.390–397; **bahirnyāsa**: see 45.398-408; 45.372 is either very corrupted or highly non-standard, but the meaning can be inferred from 45.361, the present verse being nothing but a clumsy attempt at saying the same.

[373] **taṃ**: probably meant to refer to the *āsana* (→ §36 [gender]); **viśāpya** → §43.6 [misc.].

[374] **hṛdyāga**: see 45.390–397; **bahirnyāsa**: see 45.398-408.

[375–376] **homadravyavimiśritam** is suspicous: read perhaps [. . .]*taddravyamiśritam* (as in 45.366d and 368b); **nivedayāgaṃ** is probably corrupt: read *nivedayitvā* or *nivedayīta*; this is what I translate; *pāda* a of 45.376 is a *ma-vipulā*. When the text has already repeatedly described a ritual procedure, it tends to become extremely elliptical, as seen here.

[377] **°parīdhāno** in meant to be dual; **°viliptāṅgau** is emended from **°viliptānāṃ** ('besmeared').

[378] **°ādibhi** → §3 [loss -ḥ]; alternatively, emend to *°ādivi°* (Hatley).

[379] **saṃviśāpya** → §43.6 [misc.]; **paridhānai** → §3 [loss -ḥ]; the syntax of this verse is slightly confused, but the meaning is clear.

[380] **saṃkhyā** → §1 [stem-form]; on its meaning, see 45.51c; **gṛhya 'tha** → §35.1 [irreg. sandhi]; **°samputaṃ**: for *°samputitaṃ*.

offer them as guest-offering (*argha*). He should hold the conch[/skull], and should perform recitation as taught in his ritual manual (*kalpa*) [with all mantra-syllables] enclosed by the HRĪṂ-Śakti. [381–383ab]And he should offer fire-offerings to Bhairava as prescribed. The Mantrin can make Yantra [magic] work by this method after he has performed pantheon-worship on Yantr[ic objects]. And the Sādhaka can make the Yantra [magic] of the Rise of Luck [ritual] (*bhāgyārohaṇa*) and the Yantra for military victory work by this method, no doubt about it.

[Miscellaneous instructions]

[383cd]In case of [rituals of] Averting Evil (*śāntika*) and Nourishing (*pauṣṭika*), white clothes and ointment [should be used]. [384]Both of them should wear white garlands and strings of pearls, necklaces and bracelets and [thus] should start the stimulation (*kṣobha*). [385]If they cannot have [these kinds of] clothes, because they cannot afford them, they should not worry. All [mantra-syllables should be] enclosed by [two] HRĪṂs. He should construct the throne. [386–387ab]He should worship the pantheon in the standard direction (*anuloma*) and [each mantra-deity should be] enclosed by [two] HRĪṂs. This is, undoubtedly, the method of pantheon-worship (*yāga*) that is taught in the ritual manual (*kalpa*) as regards the [magic rituals] Subduing (*vaśya*), Attracting (*ākarṣaṇa*) and Piṇḍāhva and the Protection of One's Own Army. [387cd–388]He should place the syllable HRĪṂ on the Praṇava properly. He should perform recitation as it is taught in his ritual manual (*kalpa*), with HRĪṂ and NAMAS, with all [mantra-deities of] the pantheon-installation enclosed by LA syllables, no doubt. [389]He should worship the pantheon in the standard direction (*anuloma*), as stated in the ritual manual (*kalpa*), no doubt about it. [All] mantra[s should be] enclosed by LA syllables and

---

[381–383ab] Although the details of **bhāgyārohaṇa** are not clear, the section 370cd–383ab is probably teaching magical rituals aiming for it. For the problematic meaning of yantra in this *paṭala*, see p. 49.

[383cd] **śāntikaṃ**: metri causa, instead of *śāntika°*, to avoid having both second and third syllables *laghu*.

[384] **śuklau**: understand *śukla°*.

[385] **°vāsānāṃ**: the locative or the instrumental would be more natural; note that an attempt is being made here to attach the usually independent clause **nātra kārya vicāraṇāt** (→ §43.7 [misc.]) to the preceding *pāda*; **°puṭam**: understand *°puṭitam*.

[386–387ab] 345.86 *pāda* a is hypermetrical/syncopated (*an'lomaṃ*). **anuloma**: i.e. clockwise. On **piṇḍāhva**, see 45.306.

[387cd–388] **praṇave**: perhaps understand *praṇavaṃ*, i.e. first a *praṇava*, then HRĪṂ etc.

[389] 45.389c is a *na-vipulā*; **anuloma**: i.e. clockwise.

end in NAMAS (*nuti*), and start with the Praṇava. [390ab]He should recite the mantra[s following] the standard direction (*anuloma*) in the [magical rituals] Paralysing etc.

[Mantric installation in internal pantheon-worship]

[390cd–391ab]He should install Bhairava on his feet with a *visarga* united with the Wind [YA] and a half-RA [HRYŪḤ?], no doubt. [391cd][The Guhyakās:] the Sādhaka should install Raktā on his knees and Karālī on his private parts. [392ab]He should install Caṇḍākṣī on his navel, Mahocchuṣmā in his heart. [392cd][The Dūtīs:] he should install Karālā on his neck, Danturā on his face. [393ab]Bhīmavaktrā is on his forehead, Mahābalā on his topknot. [393cd][The Yoginīs:] Kroṣṭukī on his left foot, Vijayā on his left knee, [394]Gajakarṇā on his hip, Mahāmukhī on his right foot, Cakravegā on his knees, Mahānāsā on his hip. [395][The Mātṛs:] having installed the Hero [i.e. Bhairava] on his feet and Māheśvarī on his shanks, he should install Brahmāṇī on his thighs and Vaiṣṇavī on his navel, [396]Skandī in [between] his navel and his heart, Vivasvatī on his neck, Māhendrī on his chin, Bhairavī on his eyes. [397]He

---

[390ab] **anuloma**: i.e. clockwise; **stambhanādiṃ** is meant to be either part of the implied compound *stambhanādisādhane*, or in the genitive (*stambhanādeś*) or locative (*stambhanādau*).

[390cd–391ab] **pādayo** → §3 [loss -ḥ]; **savisargeṇa**: pleonastic, understand *savisargaṃ*; perhaps Bhairava's seed-mantra, HŪṂ, is the mantra here to be modified by a *visarga* and RY: this is why I tentatively suggest HRYŪṂ in my translation. Note the somewhat surprising reverse hierarchy: Bhairava is located at the lowest level.

[391cd] **raktā** → §1 [stem-form]/§2.4 [loss -m]; **karālīṃ**: the second Guhyakā; this is my emendation for *karālāṃ*; see the members of the core pantheon on p. 18.

[392ab] **caṇḍākṣī, mahocchuṣmā** → §1 [stem-form].

[392cd] All deity-names are in the nominative (→ §1 [stem-form]/§13.1.2 [nom. as acc.]).

[393ab] All deity-names are in the nominative here and in the next half-verse, which is acceptable for there is no finite verb around that would require an accusative.

[393cd] **jānunī**: understand *jānuni*, locative.

[394] **°karṇās** looks a bit like *karṇṇyās* in MS A (→ §10.1 [redund. cons.]); on this kind of phenomenon (redundant *-s* after a stem-form noun), see p. 76; **°mukhī** → §13.1.2 [nom. as acc.]; **kaṭis**: for *kaṭyāṃ* (→ §13.4 [nom. for loc.]).

[395] **maheśvarī**: probably for *māheśvarī* metri causa (→ §29 [shortening]); all goddess-names are in the nominative (→ §13.1.2 [nom. as acc.]).

[396] All goddess names are in the nominative (→ §1 [stem-form]/§13.1.2 [nom. as acc.]); **°hṛdyās**: understand either *°hṛdyāṃ* from the hypothetical stem *hṛdi*, in the singular, or *°hṛdyos* for the correct *hṛdos*; **cipuke**: understand *cibuke* (as MS B does); **akṣṇau**: for *akṣṇi* or *akṣṇoś*, or, if treated as a standard i-stem noun, *akṣau*.

[397] **śaktis** → §13.1.2 [nom. as acc.]; **puṭitaṃ**: perhaps *sarvamantraṃ* is implied; **hṛdyāgena**: a locative is meant (→ §20.3 [instr. for loc.]), cf. *bahiryāge* in the next line.

should install the Supreme Śakti['s mantra] on his head as enclosed by the same [syllable; LA or HRYŪṂ?]. [This is] undoubtedly the installation to be performed in case of [internal] pantheon-worship in his heart (*hṛdyāga*).

[Mantric installation in external pantheon-worship]

[398]Listen [now] with great care to how the installation [should be performed] during external pantheon-worship (*bahiryāga*). [Bhairava and the Guhyakās:] he should install the god on the pericarp [of a lotus], Mahocchuṣmā in the eastern [direction], [399]Caṇḍākṣī in the south, Karālī in the west, Raktā in the north. [All mantras should be] enclosed by the same [syllable]. [400][He should install the Dūtīs:] Mahābalā in the Fire[-corner, i.e. SE], Bhīmavaktrā in the Nairṛta[-corner, i.e. SW], Danturā in the Wind[-corner, i.e. NW], Karālā in the Īśa[-corner, i.e. NE]. [401–403ab]He should install the god and [his] *bhogāṅga*s one by one on the pericarp [of a lotus] in the reverse direction (*viparīta*). Then he should install the Yoginīs on the pericarp in the reverse direction, starting from the east. He should also install all [mantras of] the Mātṛs as enclosed [within two mantric syllables] in the reverse direction starting in the east and ending in the Īśāna[-corner, i.e. NE], no doubt. [403cd]He should install the great Weapon[-mantra] called Pāśupata in the south. [404]The syllable ṬA is in the west, *visarga* in the North. He should install PHET in the east, HUṂ in the the Īśa[-corner, i.e. NE]. [405]He should install HRĪṂ in the Nairṛta[-corner, i.e. SW], and HUṂ

---

[398] **tāṃ**: the gender confusion (→ §36 [gender]) is probably induced by attraction to the feminine *samāhitā*; **mahocchuṣmā** → §1 [stem-form]/§2.4 [loss -m].

[399] **karālīṃ**: my emendation for *karālāṃ*, see 45.391; **raktā** → §1 [stem-form]/§2.4 [loss -m].

[400] **mahābalā... bhīmavaktrā** → §1 [stem-form]/§2.4 [loss -m].

[401–403ab] **viparītāni**: i.e. anti-clockwise; **°diśim** → §26 [ambiv. ending]; **yoginya** → §19 [plur. acc. -*yaḥ*] with the loss of the final -*ḥ* (for standard -*o*); **sarvas**: read *sarvās*, referring to the Mātṛs; **bhogāṅgāni**: Bhairava's 'limbs' (*aṅga*), i.e. *aṅgamantra*s not within him, but "arranged around him as an inner circle in his retinue" (GOODALL 2005:97; see also BRUNNER 1963:208 n. 1 and 1999:300 n. 232.)

[403cd] The **Pāśupata Astra mantra** is a special form of the Astra-mantra; one of its variants is OṂ ŚLĪṂ PAŚŪṂ HUṂ PHAṬ NAMAḤ; see more on it in TAK 3 (*pāśupatāstra*); I suppose that the next two verses would give us a similar form if corruptions had not entered the text. For the *pāśupatāstra* mantra in the BraYā, see 14.147–179.

[404] **syā** → §4.1 [loss -t]; **phet**: perhaps understand PHEṬ. **savisargakam**: either ṬAḤ is meant in contrast with ṬA*kāra*, which would naturally be interpreted as ṬAṂ, or alternatively only a *visarga* is meant by **savisargakam**.

[405] **huṃphaḍāntāni**: understand *°antāni* (→ §30 [length.]); **syu** → §3 [loss -ḥ]; **nātra kārya...** → §43.7 [misc.]. **huṃphaḍāntāni**: this expression is elliptical, ungrammatical and awkward, but the meaning can perhaps be recovered.

and PHAṬ in the remaining [corners, NW and SE]. [All mantras] should be enclosed by the[se?] same [syllable[s?]]. No doubt about it. [406][In the rituals of] causing enmity (*vidveṣa*), of driving away the enemy (*uccāṭana*), ruining the enemy (*vidviṣṭoccāṭana*), destruction (*ucchāda*) and fright (*trāsana*), of causing to fall (*pātana*) and of destruction (*dhvaṃsana*), [407]this is the pantheon-worship (*yāga*), without doubt, during Yantric rituals taught in one's ritual manual (*kalpa*). That [mantra] which is taught for each individual Yantra [should be] enclosed by the same seed[-mantra]. [408]In the case of these Yantras, the recitation taught for the given Yantra should be recited in the reverse/transgressive order (*viparītakrameṇa*). No doubt about it.

[Yantric Pantheon-worship]

[409]I shall teach [you] the pantheon-worship (*yāga*) for other Yantric rituals. Listen to it. This is [how] the mantric installation (*vinyāsa*) in [magic rituals] such as Killing (*māraṇa*) [is taught], not otherwise. [410]All [mantras] are enclosed by HUṂ and PHAṬ in the Yantra-rituals taught in one's ritual manual (*kalpa*). At the time of recitation, the mantra is enclosed by that [pair of syllables], no doubt. [411]Yantric pantheon-worship (*yantrayāga*) is to be performed again [with all mantra-syllables] enclosed by those seed[-mantras] which are taught in each individual Yantra, no doubt. [412]In the case of [magic rituals of] killing (*māraṇa*), infatuation (*mohana*), destruction (*uccheda*), destruction of the army of the enemy, and quarrel (*kalaha*), he should perform it as his efforts allow him to do, as before. [413]All [mantras] are enclosed by the Smaraṇa [mantra, and they should be applied] in the

---

[406] **ucchāde**: MS B is probably right in giving *utsāde* (*utsāda[na]* meaning 'destruction'), see 45.359. Note that my translation of these ritual names are somewhat tentative, and, judging from parallel passages in the BraYā, it is not unlikely that *vidveṣoccāṭana* is one single unit ('Destruction of Enmity').

[407] **bīje** → §25.3 [loc. for other case]. **yantric**: see my notes on *yantra* on p. 49.

[408] **mantra** → §1 [stem-form]; my decision not to take it as part of the compound is insecure. **nātra kārya...** → §43.7 [misc.]; Note how little there has been taught on *yantras* here in the standard sense of 'simple drawn diagram;' see p. 49.

[409] **tāṃ** → §36.5 [gender].

[410] It may seem that the same instruction is given here twice, but probably the first line refers to visualisation of mantras, in contrast with recitation.

[411] **yāge** → §25.1 [loc. for other case]; **kārya** → §1 [stem-form]; **nātra kārya** → §43.7 [misc.]. On the meaning of *yantra* in the BraYā, see p. 49.

[412] **yathāyatnena**: my conjecture, but *yathāyathena* might be a slightly less awkward form; alternatively, understand *yathā yantreṇa* [*pūrvavat*], "with Yantras, as before" (Hatley).

[413] **smaraṇa°** is syncopated (*smar'ṇa°*; → §28 [syncop.]). **anuloma**: i.e. clockwise; **nijayāga** is a synonym for *svayāga*.

standard direction (*anuloma*) in due order. It should also be performed in private worship (*nijayāga*), and then again installation (*nyāsaka*) on one's body [should be performed]. [414ab]He should make these Yantras work following the instructions for pantheon-worship (*yāga*) in his ritual manual (*kalpa*).

[414cd-415][Rituals of] averting evil (*śāntika*) and nourishing (*pauṣṭika*), death-conquering (*mṛtyuñjaya*), anger-pacification (*kopapraśamana*), chain-breaking (*nigaḍabhañjana*): these Yantras will work for the Mantrin [when applied together] with pantheon-worship [taught in] his ritual manual (*kalpa*). [416]He should perform the recitation taught in his ritual manual (*kalpa*) with [all] mantra[-syllables] enclosed by the Smaraṇa-mantra. He should apply it in pantheon-worship through [the application] of the seed[-mantras] of his own Yantras. [417]The mantra taught for a [given] Yantra is to be recited for that individual Yantra. All [mantras] are enclosed by the HRĪṂ-syllable and [are to be recited] in the standard direction (*anulomaṃ*). [418]He should perform the recitation [of mantras] enclosed by the HRĪṂ-Śakti [as] taught in his ritual manual (*kalpa*). He should apply it in pantheon-worship (*yāga*) through [the application] of the seed[-mantras] of his own Yantras. [419]The mantra taught for a [given] Yantra is to be recited for that individual Yantra. All [mantras] are enclosed by the HRĪṂ-syllable and [are to be recited] in the standard order (*anulomaṃ*). [420]He should perform the recitation of all [mantras] as enclosed by the HRĪṂ-Śakti [as] taught in his ritual manual (*kalpa*). The ritual (*karman*) taught with the Yantra seed mantra is for both Yantras, [421ab]for the luck-producing one and for the Yantra for military victory, not otherwise.

[421cd–422ab]These rituals have [now] been explained for the Sādhaka who treads on the Tālaka path, O Varānanā, for the benefit of [all] Sādhakas.

[414cd-415] **nigaḍa°** in 45.415b is syncopated (*nig'ḍa°*; → §28 [syncop.]); all nouns should be in the locative, but most of them are in the nominative/accusative (→ §13.4 [nom. for loc.]); **kopapraśamane caiva** is my emendation for *kopaḥ prasanenaiva* in A; note that the parallel verse 45.369 is similarly Aiśa.

[416] **smaraṇa°** is syncopated (*smar'ṇa°*; → §28 [syncop.]).

[417] **mantra** → §1 [stem-form] (my decision not to take this as part of the compound is insecure); **anuloma**: i.e. clockwise.

[419] **mantra** → §1 [stem-form]. My decision not to take this as part of the compound is insecure.

[420] Note that 45.418cd–420ab are identical with 45.416cd–418ab. Is this the result of a scribal eyeskip? 45.420cd is obscure.

[421ab] Obscure.

[421cd–422ab] The section on the Tālaka seems to end here, but the text adds eight more verses on the same topic.

[His duties after he has left the site of worship]

[422cd-423]When the Mantrin leaves the site because of his duties, he should recall and release the Weapons of the directions. When he has performed his mantric installation (*nyāsa*) and protective rituals (*kṛtarakṣa*), the Mantrin should perform recitation. [424ab]He meditates on the Tattvas/ Reality, no doubt, and then he will not be affected by any obstructing powers.

[Duties at night and in the morning]

[424cd]When the Mantrin wakes up at night and answers the call of nature, [425]the Mantra Master should perform mantric installation (*nyāsa*) and visualisation in his heart (*dhyāna*) as well as the release of Weapons etc., and should go outside and sip water, and perform installation as prescribed. [426-427]He should perform visualisation (*dhyāna*), O Mahādevī. The Mantrin should then return to [the sanctuary].

Getting up at dawn, the Mantrin, feeling well, his body fully covered in mantras (*sakalīkṛta*), his protective [mantric] rituals performed, should go [out and] wash his feet, etc. He should always praise the Pavitra when he produces fæces and urine [428]at dawn and in an abandoned place. Otherwise he will commit a sin. Having answered the call of nature, the Ritual Master should go [back?] to his own house etc. [429]He should have a bath after he has cleaned his teeth. The wise one should perform the [Bhairava-]*sandhānaka* by the aforementioned method. [430]After he has performed his protective rituals (*rakṣā*), the Mantrin should enter the sanctuary (*devāgāra*). The Tālaka should definitely perform [these rituals] in this way every day.

[422cd-423] **sthānā. . . °vaśā** → §4.3 [loss -t].

[424cd] **avaśyakam**: metri causa for *āvaśyakam* (→ §29.1 [shortening]).

[425] **°ādikaṃ-s** → §10.1 [redund. cons.].

[426-427] **sakalīkṛtavigrahaḥ** is a synonym for *nyastavigrahaḥ*, i.e. the Mantrin's body is fully covered with installed mantras; **pavitraṃ**: probably the urine itself, see 45.498c. Alternatively, translate the phrase as "He should always praise his urine as pure," (Hatley). See also 45.436.

[428] **nijane**: for *nirjane* (→ §6 [loss -r-]); **caiva** ('and'): emended from *naiva* ('not at all'), because the context makes it unlikely that he should *avoid* abandoned places; **avaśyeva**: for *avaśyaiva* (note the odd gerund from the noun *āvaśyaka*); **ātmāna**: for *ātmāno* (genitive).

[429] **sandhāna**[*ka*]: I doubt if this refers to *nāḍīsandhāna* (see 45.114–118); rather, it should refer back to the *bhairavī saṃdhyā* described in 45.36–37.

[430] **kuryā** → §4.1 [loss -t]. Note the mixed active-passive construction *kuryā tālakena*. On **devāgāra**, see p. 27.

[The Path of the Mixed Type Sādhaka]

[431]The Mixed-type Sādhaka (*miśraka*) should also perform [these rituals]. The very same ritual[s] should also be performed by the Mixed One in due order after [the praise] of the Pavitra etc. [432]He should follow the Pure Sādhaka's [i.e. the Tālaka's] conduct except for the tying of the topknot. The Mixed One should live by those [rules of] conduct like a Tālaka. [433]Considering what is available and what is not, and what he can afford, residing within the boundaries of ritual rules, he should perform the *pūrvasevā* preliminary rituals taught in his ritual manual (*kalpa*). [434–435ab]He should also perform other rituals taught in his ritual manual (*kalpa*), following the same path [i.e. the Tālaka's path]. He should always perform Yantric rituals etc. with the *pūrvasevā* preliminary rituals in chastity (*brahmacarya*), [but exactly] as the Tālaka [does]. [435cd]He may perform fire-offerings of alcohol etc. [including meat] without hesitation, [436]but he must not drink [spirituous liquors and] must not eat [meat] without [the guru's] command. The Mixed One should not perform the praise of the Pavitra [urine?] etc. [without a command]. [437]The rest is [given] in [the prescriptions for] the Tālaka, [but it should] definitely [be performed by the Mixed One] without a Śakti [i.e. without a female partner]. The regulations (*vidhi*) for him are [the same as those applied for the Tālaka] in cases where [the Śakti is] not available [for the Tālaka]. There is no prohibition as regards food. [438]The rituals of fire-offerings of human flesh (*mahāmāṃsa*) and the like, and of alcoholic drinks are no doubt [prescribed] for the Mixed One [to be] always [performed even]

---

[431] Note that I connect *pāda* a to the previous verse. The original is also very repetitive. pavitra: see 45.427.

[432] **tābhi** → §3 [loss -ḥ]; note that MS B's correction (*tābhir*) makes the *pāda* unmetrical; **tālakeva** → §34 [double sandhi]; **miśrake** → §25.1 [loc. for other case]. **topknot**: see 45.18.

[433] **kalpoktena**: this conjecture aims at making sense of this slighlty confused passage; **vidhiḥ°** → §10.5 [redund. cons.].

[434–435ab] **tālakeva** → §34 [double sandhi].

[435cd] **kartavyā-m** → §14 [neut. pl. -ā] + §31.1 [hiatus]; obviously, **homa** is treated as neuter here.

[436] **pavitrādi-ca-vandanam**: *ca* is my conjecture for *va*; **°vandanam** is an insecure (diagnostic) conjecture; that urine and fæces are to be praised by the Sādhakas is confirmed at various places, cf. 45.427cd: *pavitraṃ vandayen nityaṃ kṛtvā viṇmūtram eva ca* and 24.20cd: *viṇmūtrau tu sadā vandyau satataṃ sādhakena tu* and 24.21cd *āvaśyake sadā vande[n] nātra kārya vicāraṇāt*; that **pavitra** is a kind of bodily fluid is suggested in 45.201cd and 45.427, although it is not inconceivable that **pavitra** here has the standard meaning 'Brāhmaṇical cord' (*yajñopavīta*), and **°bandhanam** should be retained.

[437] **°varja** → §1 [stem-form]. My translation of *pāda*s cd is tentative.

[438] **vidhi** → §3.1 [loss -ḥ].

without his having a Śakti. [439]By the order [of the guru] he may enjoy [a woman], O Mahādevī, after he has repeatedly attracted her [by magical rituals]. The Mixed One may [then] perform all rituals together with his Śakti. [440–441ab]When one day the Mixed One becomes successful in the application of [magical rituals of] attraction (*ākarṣa*) etc., O Goddess, [then], when he has been purified by the constant application of rituals (*karman*), he reaches the path of the Tālaka. [441cd]The ritual procedures for the Mixed One (*miśraka*), [alias] the Pure and Impure (*śuddhāśuddha*) [Sādhaka], have been taught, O Śobhanā.

[The rituals of the Impure type of Sādhaka, the Caru-eater]

[442]I shall teach you the Impure [Sādhaka's] [conduct]. Listen with full attention. He should always perform all the [rituals taught in his] ritual manuals (*kalpa*) in chastity (*brahmacarya*). [443–444ab]He should perform all fire-offerings in all rituals without [using] meat. He should perform the fire-offerings that are [taught] in the clarified butter-related (*ājya*) ritual manuals (*kalpa*), together with the preliminary *pūrvasevā* rituals, as a daily ritual (*nityakarman*). [444cd]The Mantrin should not [even] touch alcohol. He should not apply it in food-offerings. [445ab]He should never engage in transgressive (*viparīta*) rituals. [445cd–446]Should the ignorant Sādhaka perform the fire-rituals and water-offerings otherwise [or] touch [impure substances], O Goddess, he should perform expiatory rituals (*prāyaścitta*). Ten thousand recitations are to be performed if meat etc. is offered as food-offering (*nivedana*). [447]Meat etc., no doubt, is thus [not to be included] in food-offerings. He should not have intercourse with women, not even mentally, O Varānanā. [448]Should he act otherwise out of folly, he will not have the fruits of the magical powers (*siddhi*). Diseases will arise for him as well as terrible poverty, [449]and the Mantrin will die, no doubt. O Suvratā, if he has sexual intercourse

---

[439] **attracted**: typically by the *ākarṣaṇa* ritual; see next verse.

[440–441ab] **siddhi** → §3.6 [loss -ḥ]; **°mārga** → §2.1 [loss -m]. **karmayogena**: perhaps understand "by the power of his *karmans*".

[442] **tāṃ**: understand *tāṃ ceṣṭāṃ*; **samāhitāḥ** → §10.5 [redund. cons.].

[443–444ab] The translation of 443cd–444ab is slightly tentative.

[445cd–446] **homam arghas** is B's reading and is also the conjecture I made before I consulted B; I take **arghas** as accusative (→ §13.1.1 [nom. as acc.]); **prāyaścitta** → §1 [stem-form].

[447] *Pādas* 45.447ab ('**Meat... food-offerings.**') seem redundant. Alternatively, emend **caiva** to *naiva*: this is what I suggest by 'not to be included.'

[448] **mohā** → §4.3 [loss -t]; **dāridrāṃ**: understand *dāridryaṃ*; **jāyeta** → §11 [sing. for plur.].

[449] **nātra kārya...** → §43.7 [misc.]; **nāribhi** → §3 [loss -ḥ].

with women unintentionally, [450]out of folly or if he is forced to do so, [he should recite mantras] fifty thousand times, no doubt. If he consumes meat or alcoholic drinks unintentionally, [451]he should definitely perform expiatory rituals (*prāyaścitta*): [the recitation of] a hundred thousand plus twenty-five thousand lines. But if he does so intentionally, there is no expiatory ritual [to be performed because nothing can set this mistake right]. [452]He will succeed [only] in his next life, no doubt about it. On that topic, O Devī, [see] the ritual manual (*kalpa*) taught in the previous sections. [453]He should always live following these rules to reach Śiva: he should remain chaste (*brahmacaryarata*), bathe three times a day, eat [vegetarian] Caru [454ab]always at night. Then he will succeed.

[Cooking the *caru*]

[454cd–456ab]At the third period of the day [i.e. in the evening,] the [Carubhojin-type] Sādhaka, in the sanctuary (*devāgāra*) as prescribed, should cleanse his golden or silver or copper or brass or three-metal alloy or clay *caru*-bowl with the Astra-mantra, and purify it with his own urine[?]. [456cd–457]He should construct a south-facing fire-place (*culli*) north of the deity. He should install a caldron and [mentally] a throne etc. in its centre. The Mantrin should worship his private pantheon (*svayāga*) [and should show] various Mudrās. [458]He should place the Weapons (*astra*) outside, [and he should] cover [the area] with the Kavaca mantra. Then the Sādhaka should cast flowers in the centre of the caldron.

---

[450] **pramādā... balā** → §4.3 [loss -t] (note that **atha** is in standard *sandhi* with the Aiśa form **pramādā**); **māṃsai** → §3 [loss -ḥ].

[451] **lakṣapādaṃ**: slightly suspicious, perhaps *lakṣavāraṃ* ('a hundred thousand times') was meant, or rather, as Hatley has suggested, it stands for *lakṣapādādhikaṃ* ('one and a quarter lakh'), and this is what I translate above. Cf. 45.567.

[452] **siddhiṃ** (*siddhin* in MS A) → §18.1 [acc. for nom.]. **next life**: see a reconstruction of the three paths a Sādhaka can go through in his previous and next births on pp. 35 ff; **previous section**: the text may refer to the beginning of our chapter or to the section on the Tālaka (45.184–430) because if a Carubhojin drinks alcohol intentionally, he might be on the way to become a Tālaka in his next life; see the above-mentioned introduction to the three types of Sādhakas (pp. 35 ff).

[453] **reach Śiva**: the primary aim of the Carubhojin seems to be *mukti* in contrast with the *siddhi*-seeking Tālaka's focus on *bhukti*. Alternatively, the phrase **śivam āpnuyāt** may mean: "he will attain peace."

[454cd–456abo] **vidhiḥ** → §10.5 [redund. cons.]; 45.455a is a *ra-vipulā*. On **devāgāra**, see p. 27; I have tentatively translated **śuddhi** as urine: cf. *pavitra* above (45.427) used probably in the same sense.

[456cd–457] **sthāliṃ**: for *sthālīṃ*.

[458] **sthāli°**: for *sthālī°* metri causa.

[459]He should pour water or milk into it as mentioned above. He should install the fire with the Astra[-mantra] and should praise [the deity]. [460]He should cover the fire-wood (*indhana*) with the Kavaca[-mantra] and sprinkle it while [reciting] the Astra[-mantra] and then cast them [in the fire-place] to set the fire ablaze. [461]The wise Mantrin, having recited the Root Mantra, should cast rice (*taṇḍula*) that has been purified by the Astra-mantra [in the fire] together with water filtered through cloth, my dear. [462]He should then stir it [i.e. the contents of the caldron] with a ladle (*dakṣi/darvī?*) purified with the Astra[-mantra]. He should pour sacred water brought from a pilgrimage place (*tīrthodaka*) or milk as mentioned above. [463]He should install the fire with the Astra[-mantra] and should praise [the deity]. The Mantrin should recite the Root Mantra and can perform any rituals. [464]The excellent Sādhaka should not throw away the froth (*maṇḍa*) from the *caru*. He should cook the *caru*, take [the caldron] off [the fire] and firmly place it [somewhere]. [465]Then, he should give food-offerings to the gods and goddesses and perform fire-offerings. The Mantrin should eat the remains [of the food] while sitting facing the god. [466]The Mantrin should definitely eat everything that remains from the oblation (*hutaśeṣa*). He should leave [the sanctuary], and sip water where people cannot see him. [467]Even his assistant should not see him, while the Sādhaka [...]. Taking then a water-jar, he should sip water

---

[459] **tatro°**: cf. 45.462c below; **astreṇa agni**: note the lack of *sandhi*; **agni** → §1 [stem-form] (B's correction to *agniṃ* makes the *pāda* a *ma-vipulā*); **saṃsthāpya-m** → §31.1 [hiatus]; **as mentioned above**: perhaps at 45.64b, where milk is mentioned in the list of animal-products.

[460] **°guṇṭhīta** → §30.1 [length.]; it is either in stem-form (→ §1 [stem-form]) or meant to be part of a *dvandva* compound without *sandhi* (*°guṇṭhīta-astra°*); *tato* → §33 [frozen sandhi].

[461] **°mantra** → §1 [stem-form]; **vastra°** is my conjecture, cf. 45.468d: *vastrapūtena toyena.*

[462] **dakṣyā** is suspicious; we need a word for 'ladle'; if the intended meaning were "to the right," **°kṣālitayā** would lack its referent; Harunaga Isaacson has suggested *darvyā, darvī* (a 'wooden ladle,') and this is probably what the original reading was. Note that the very similar 45.459ab lacks any reference to *tīrtha*s, the phrase *tatrodakaṃ* there being perhaps corrupted from *tīrthodakaṃ.*

[463] Note that 45.463ab = 456cd; **astreṇa agni**: note the lack of *sandhi* (→ §32 [lack of *sandhi*]); **agni** → §1 [stem-form]; **saṃsthāpya-m** → §31.1 [hiatus].

[464] 45.464c is a *ra-vipulā*; **°mūlaye** → §4.1 [loss -t]; **śrāvayitvā**: for *śrapayitvā*; **parimūlaye**: my translation of this word is highly tentative, but the last *pāda* seems to refer to the caldron, cf. 34.145ab: *parimūlayitvā tāṃ sthālīṃ carukaṃ tu vibhājayet.*

[466] **aśeṣa** → §1 [stem-form].

[467] **yāva** → §4.4 [loss -t]; **nāvātor** is difficult to emend or interpret, but consider Hatley's suggestion for emendation: *nāgato yāva[d]* ("until the Sādhaka has returned").

without hesitation. [468]The Sādhaka should fill a water-jar himself with water filtered through cloth. He should take it to a well or lotus pond, [469]and he should fill [the jar] with water that has been brought there by the assistant (*sakhāya*). The assistant must not touch [the jar], O Varānanā. [470]The Sādhaka has to reject it by all means if [the jar] has been touched [by his assistant], if he is to follow the rules. If it has been touched by a dog or a cat or by mice or mongooses, [471]then he should light the fire, cleanse [the jar] and then take it back. He should sip water following the rules, O Goddess, and install [the jar] in the sanctuary (*devāgāra*). [472–473ab]He must not place it outside [the sanctuary/*maṇḍala*] ever, O Suvratā. When he has discharged fæces and urine, he may sip water from his assistant's hand without any concern. This is not sinful. [473cd–474]Then the wise Mantrin should perform mantric installation (*nyāsa*) on the riverbank, at a tank or at a well, according to his disposition (*svabhāvatas*) and go to the sanctuary (*devāgāra*). He himself should take the leftovers (*uccheṣaka*), should add pulverised cowdung [475]and cast them in another hole [in the ground, not in the fire-pit] or in water, no doubt. [The left-overs of] the *caru*-food must not be cast in the middle of flowers disposed after rituals (*nirmālya*). [476]The Tālaka may cast it [there] only with a special vow (*niyama*), and he should not do so otherwise. If the Tālaka casts the left-overs (*uccheṣaka*) elsewhere, my dear, [477]he should recite [mantras] eight thousand times. Then he will be purified. Should the Caru-Eater cast it there in the middle of flowers disposed after rituals (*nirmālya*), [478ab]he should [also] recite [mantras] eight thousand times, no doubt about it. [478cd]He should cook rice (*taṇḍula*) etc. that has been taken away (*apanīta*) by the Sādhaka. [479]He should take [the rice etc.] after he has besprinkled it, and should place it in the proximity of the god. Even the assistant should not touch it. If it is touched, he will be purified [only] after it has been thrown away. [480]He himself should perform the scattering [of rice] with his own domestic things.[?] He should live on alms (*bhikṣā*). Caru-consumption should always be carried out with the help of begging. [481]He should besprinkle the food-offerings (*naivedya*) using the Astra[-mantra], and then give them [to the deities]. He can take [alms] after they have been empowered by mantras. Or he should live on Bhaikṣa-alms. [482]He may not accept gifts because of his vow of begging. He should not eat [the food of] one single [person], and he should bathe three times [a day], following the prescriptions.

---

[468] **svayatnena**: B might be right reading *svayaṃ tena* and A's *akṣaras* are slightly ambiguous; the meaning of these two different readings are very similar, if slightly obscure; **kartavyaṃ**: its wide-ranging meaning makes it difficult to interpret it securely, but 'to fill,' suggested by Dominic Goodall, fits the context well; **dadyā** → §4.1 [loss -t]; **va**: perhaps shortened from *vā* metri causa (→ §29.1 [shortening]); **poṣkare**: understand *pauṣkare*.

[471] **tato** → §33 [frozen sandhi]; **tāṃ**: probably referring to the *kamaṇḍalu* (→ §36 [gender]); **grahet**: is conjugated as a class 1P verb (Aiśa). On **devāgāra**, see p. 27.

[472–473ab] **bahi** → §3 [loss -ḥ]; *hastā-ś*: I consider this form a proof that the frequent confusion between *-ś c-* and *-ṃ c-* as well as between *-s t-* and *-ṃ t-* may well originate from the use of such stem-form nouns, or as in this case, forms that lost their endings, that were later "corrected", rather randomly and with little knowledge of the context, by diligent scribes. Here I suspect an original *hastā caivācamen* for the obvious ablative *hastāc caivācamen*, which was corrected carelessly by a scribe to *hastāś caivācamen*; see also p. 76.

[473cd–474] **nadyā** → §2 [loss -m]; *svabhāvataḥ*: my translation is tentative. On **devāgāra**, see p. 27.

[475] **kṣiptavya** → §2.2 [loss -m]; **carubhojanam** ('*caru*-food'): read *carubhojinā* ('by the Carubhojin')?

[476] **niyama**: see notes at 45.204.

[478ab] **nātra kārya. . .** → §43.7 [misc.].

[478cd] **nātra kārya. . .** → §43.7 [misc.]; **sādhakenāpanītāni. . .**: the exact significance of this sentence is obscure to me; perhaps emend to *sakhāyenopanītāni. . .*: "He should cook rice etc. that has been brought by the assistant;" cf. 45.469.

[479] **tā** → §14 [neut. pl. -ā].

[480] **vā svayaṃ . . . casvakaiḥ**: I have accepted B's readings because A yields even less sense; **gṛhyarthair**: probably for *gṛhyārthair* in an obscure sense; my translation is tentative; **carubhojanam** ('consumption of *caru*'): consider emending to *carubhojinā* ('the Carubhojin should live on alms' → §20.1 [instr. for nom.]).

[481] **gṛhṇīyā** → §4.1 [loss -t]; *pāda* d is hypermetrical or **athavā** is meant to be in *sandhi* with *gṛhṇīyā* or rather *athavā* is syncopated (*ath'vā*; → §28 [syncop.]). The last sentence is rather difficult to interpret unless we suppose that **bhikṣā** and **bhaikṣa** are two types of begging, the former perhaps implying that the Carubhojin goes begging himself, the latter that the assistant does the same for the Carubhojin; this was suggested by Dominic Goodall, who has pointed out that the NiśvGu might teach similar distinctions: *śākayāvakayo bhaktabhikṣāhāro 'tha bhaikṣyabhuk* (NiśvGu 3.14); that there are known types of begging in tantras, see Brunner 1963:300 and 312, where she cites sources that teach types called *sāntānikabhikṣā*, *svayaṃdattabhikṣā*, *mādhukārī bhikṣā* etc.

[482] **gṛhṇīyā** → §4.1 [loss -t]; *°sthitāṃ* → §36.5 [gender], §18.1 [acc. for nom.]; three times: this is tentative and based on a conjecture following the similar 45.519; previously I made a less than successful emendation (*trayānnaṃ*) from *trayānan/trayāṇān*, and tried to interpret the passage as follows: "He should not eat once/from one person but [at least] three times/from three people;" note that the term **ekānna** is traditionally interpreted in the sense I translated above ('eating the food of one person'), see e.g. *Mānavadharmaśāstra* 2.188ab: *bhaikṣeṇa vartayen nityaṃ naikānnādī bhaved vratī* ("He should always live on alms. The Vratin should not eat one [person's] food [exclusively]."); this is probably the meaning required also in 45.519 below; see also SŚP 1.9.30 (Brunner 1963:313): *ekānnaṃ tu na bhuñjīta* (Brunner's translation: "mais il ne faut à aucun prix manger d'un seul riz").

[483]Restraint (*avagraha/ograha*) should not be abandoned, unless the manual (*kalpa*) on rituals tells otherwise. Following the instructions of his ritual manual (*kalpa*), he should again practise restraint (*avagraha*). [484][As expiation,] he should recite a hundred or a thousand times in restraint (*āgraha/avagraha*). Or he should perform a hundred fire-sacrifices not counting the daily (*nitya*) and occasional (*naimittika*) rites. [485]This is the way, O Goddess, in which the Caru-Eater should live. The wise one should prepare the Caru in the aforementioned locations. [486–487]The wise Mantra Master of the Impure Way (*aśuddhavidhi*) [i.e. the Carubhojin/*aśuddhasādhaka*] should do so in cremation grounds etc. or in [Sacred] Fields, where Yoginīs gather, or in meritorious locations imaged (*vikalpa*) as Prayāga etc. [in the great *maṇḍala*]. The excellent Sādhaka must not prepare the *caru* in public (*pratyakṣam*). [488]Should he expose it foolishly, he should recite a hundred and eight mantras. He should perform the daily (*nitya*) and occasional (*naimittika*) pantheon-worship rites (*yāga*). He should not neglect them. [489]Otherwise he should definitely perform expiatory rituals (*prāyaścitta*) as much as he can. He should perform ten thousand [recitations] (*prāyaścitta*), not counting the daily (*nitya*) and occasional (*naimittika*) rites. [490]No other pantheon-worship is to be performed at [sacred] fields (*kṣetra*) out of desire to subdue [somebody]. Restraint (*avagraha*), the [Carubhojin-type] Mantrin's own central doctrine (*siddhānta*), is not to be given up.

[491]He should perform mantric installation (*nyāsa*) at dawn. The wise one should [then] go out. He should then answer the call of nature and clean his teeth. [492]He should chew [the tooth-stick]. The Mantrin should cast it nearby, and not too far. He should wash [his hair?] with water. He should tie

---

[483] **cograham**: I suppose that it stands for *ca-avagraham/cāvagraham* metri causa, repeating the word *avagraha* mentioned in *pāda* a; On the interpretation of **avagraha**, see p. 49 and 45.287, 289 and 293.

[484] **cāgrahe**: understand *cāvagrahe*. On the interpretation of **avagraha**, see p. 49 and 45.287, 289 and 293.

[486–487] **°jña** → §1 [stem-form]; note the lack of *sandhi* between *pādas* (→ §32 [lack of *sandhi*]) or rather an irregular *sandhi* (→ §35.5 [irreg. sandhi]); **in the great** *maṇḍala*: note that the centre of the *maṇḍala* taught in *paṭala* 3 is called the cremation ground of Prayāga, see 3.10 and p. 19.

[488] **pramādā** → §4.3 [loss -t]; **na vyatikramet** is my conjecture for an unmetrical *vairnātikramet*.

[489] **kuryā** → §4.1 [loss -t]; **nyatau** might stand for *'nyataḥ* in the sense that 45.484d (*nityamaimittikād ṛte*) suggests: "not counting the daily and occasional rites."

[490] On the interpretation of **avagraha**, see p. 49 and 45.287, 289 and 293.

[492] **kārayet** → §42 [caus. in non-c. sense]; *pāda* c is a *ma-vipulā*.

it. [493]To avert bad luck, the Master of Rituals should sip water (*ācamya*). He should perform mantric installation (*nyāsa*), take some clay, and perform his bath.

[494]He should do so every day, just as he should consume *caru*. The food-offering (*naivedya*) first offered to Bhairava (*bhairavīya*) is the one, as mentioned above, which is always to be eaten. [495]When he has eaten it, he should offer [some of] it as described above. He should not eat the sprouts of the Udumbara tree, the holy fig tree (*aśvattha*) and the Banyan tree (*baṭa*). [496]He should not eat the sprouts of the Vratin and the leaves of the Māṣa pulse. Also he, and even the Tālaka, should never eat sesamum leaves. [497]Restraint (*avagraha*) and fire-offerings (*agnikārya*) at night are not to be given up. The Caru-Eater will succeed by this method.

[Rituals for the Tālaka and the Mixed One]

[498]The Tālaka and the Mixed One should perform [their] rituals at dawn [as follows]. Both of them should praise the Pavitra [i.e. urine?]. [499]They should always praise [it] especially [when they are] together with their Śaktis.

---

[493] *Pāda* b is hypermetrical; perhaps originally an irregular *-o* + *ā-* = *-o- sandhi* was applied (*tato 'camya* → §35.7 [irreg. sandhi]). See e.g. 45.24c: *tato 'tmānaṃ*. On the method of performing the bath, see 45.13cd–39.

[494] **bhakṣyāṃ** → §36.6 [gender]; The translation of *pāda*s cd is slightly tentative.

[495] **hutvā** is Dominic Goodall's conjecture for *bhūtvā*. I analyse **pallavodumbaro...** as *pallava* (stem-form → §1 [stem-form] for the accusative) + *udumbaro 'śvattho baṭasya* as one compound (*udumbarāśvatthabaṭasya*).

[496] **vratīnāṃ** is suspicious, but I have not been able to improve upon it.

[497] **kārya** → §1 [stem-form]. On the interpretation of **avagraha**, see p. 49 and 45.287, 289 and 293.

[498] **°vandanaṃ** is my conjecture for *°bandhanaṃ*; since the meaning of **pavitra°** is also
insecure here, it is difficult come to a firm conclusion; that urine and fæces are to be praised
by the Sādhakas is confirmed at various places, cf. 45.427cd: *pavitraṃ vandayen nityaṃ*
kṛtvā viṇmūtram eva ca and 24.20cd: *viṇmūtrau tu sadā vandyau satataṃ sādhakena tu*
and 24.21cd *āvaśyake sadā vande' nātra kārya vicāraṇāt*; that **pavitra** is a kind of bodily
fluid is suggested in 45.201cd and 45.427; note also that the coming 45.499cd echoes
24.22ab (*pramādā vandanābhāve prāyaścittaṃ samācaret*), which supports *vandana* (by
reading *vandanābhāve*). On the other hand, *pavitrabandhana* might simply refer to the
regulation that the sacred cord (*upanayana*) should be fastened while one urinates, see
e.g. *Yājñavalkyasmṛti* 1.16ab: *divāsaṃdhyāsu karṇasthabrahmasūtrodaṅmukhaḥ | kuryān*
mūtrapurīṣe ca rātrau ced dakṣiṇāmukhaḥ. ("At the junctions of the day he should fix the
Brāhmaṇa-cord to his ear and should face north [when he urinates]. If he is voiding urine
and excrement at night, he should face south.") But note that this should apply also to
the Carubhojin. The above verse in the BraYā mentions only the two other classes of
Sādhakas, those who tend to engage in transgressive rituals.

[499] **praise** (*vandana*): on my reasons for this conjecture for *bandhanam*, see notes for previous verse.

If they act otherwise, there are expiatory rituals (*prāyaścitta*) for them, no doubt. [500]The Mantrin will be purified by eight thousand recitations of a mantra. The Tālaka can practise supreme magical practices (*sādhana*) anywhere, [501–502][whereas] the wise Mixed One should practise at a sacred Field (*kṣetra*). The sacred Fields have been taught above. The wise one, the Tālaka, and also the Miśraka, should practise all the rituals (*vidhi*) taught in the ritual manuals (*kalpa*) at those locations. Without a Śakti, chastity should always be [kept].

[503]Meat consumption should always be practised by [the Sādhaka] if he keeps a special vow (*niyama*) [to eat meat]. If he does not have a special vow (*niyama*) or meat is not available, [504]there is no need for him to perform expiatory rituals (*prāyaścitta*). He who does have a special vow (*niyama*) [of always eating meat] should [in this case] perform ten thousand recitations, no doubt. [505]Having repeatedly [and successfully] attracted a divine and beautiful girl [with magical rituals], he may enjoy her. The Mantrin should perform [the rituals] taught in his ritual manual (*kalpa*) with them [i.e. with her] in due order. [506]She who has been drawn [to the Sādhaka] by mantras will be his Śakti, no doubt. [This] should [also] be done by the Mixed Sādhaka (*miśraka*) without hesitation. [507]Alternatively, the Mixed One may live in constant chastity (*brahmacarya*). He will, no doubt, succeed if he establishes himself at sacred Fields (*kṣetra*), not otherwise. [508]Should he not enjoy [the Śakti who] has been drawn to him, he is to perform expiatory rituals (*prāyaścitta*). Ten thousand recitations should be done by the Mixed One. [509]He should not ignore the daily (*nitya*), the occasional (*naimittika*), and optional (*kāmya*) rituals or the restraint (*āgraha/avagraha*). Having performed the optional (*kāmya*) [rituals] prescribed in his ritual manual (*kalpa*), he should perform sexual restraint (*avagraha*) again. [510]The resolution (*niścaya*) made previously for the sake of magical powers (*siddhi*), my

---

[500] **°stha** → §1 [stem-form].

[501–502] **sarvān** → §12 [pl. for sing.]; **miśrako** → §33 [frozen sandhi]; **miśrakaiḥ** → §20.1 [instr. for nom.] & 12 [pl. for sing.]; **°carya** → §1 [stem-form]. **have been taught**: probably the nine cremation grounds of *paṭala* 3 are meant.

[503] On this vow, see 45.220cd–221 and notes to 45.204.

[505] **tābhi** → §3.7 [loss -ḥ], 12 [pl. for sing.]. **attracted**: that magical *ākarṣaṇa* rituals are meant here is confirmed in 45.439–440.

[506] **ya** should stand for *yā*, **sa** for *sā*, **śaktiṃ** for *śaktir* (→ §18.1 [acc. for nom.]); **mantrai** → §3.4.3 [loss -ḥ]. My decisions to separate **ākṛṣṭā** and **ya**, and **sa** and **śakti** are slightly tentative.

[507] **sadāḥ** → §10.5 [redund. cons.]. Note that the phrase "he will, no doubt, succeed" appears in 45.9a in the same context, but with regard to the Carubhojin.

[509] **punaḥ** → §33 [frozen sandhi]. On **avagraha**, see p. 49 and 45.287, 289 and 293.

dear, is to be definitely abandoned in pantheon-worship (*yāga*), recitation (*jāpya*) and fire-offerings (*homa*).[511] [The same is] evidently [true for] the three daily rituals (*āhnika*) [performed] at times taught in the ritual-related manuals (*kalpa*). The pantheon-worship (*yāga*) taught in ritual-related manuals (*kalpa*) is to be performed without hesitation. [512] Having abandoned the daily (*nitya*) and occasional (*naimittika*) rituals, the Mantrin should recite optional (*kāmya*) [mantras]. Having performed the [rituals] taught in the ritual-related manuals (*kalpa*), [and] the previous pantheon-worship (*yāga*), [he should resume] the restraint (*graha/avagraha*). [513] [Restraint] should be taken up for magical powers (*siddhi*), no doubt about it. In this [tradition] it is to be performed with power-aimed pantheon-worship rituals (*siddhiyāga*), near sacred fields (*kṣetra*). [514] The daily ascetic observances (*vrata*) are not to be abandoned except for the sake of performing rituals taught one's ritual manual (*kalpa*). The great sage should live on alms [that he himself collects by begging], or he may live on Bhaikṣa-alms. [515] He may eat the food of one single [person] (*ekānna*) or that which he himself has obtained (*svayamārjita*). If he eats in the house of an initiated person (*samayin*), there is no need for expiatory rituals (*prāyaścitta*) [in these cases]. [516] If he eats in somebody's house who has no authority [i.e. who is uninitiated], he will have to recite mantras a hundred and eight times. If he has a special vow (*niyama*), he must not eat at all [in any house]. [517] [In that case] he should always live alone, no doubt. The Mixed One should not eat in the public eye. [518–519ab] The Mantrin should eat what he himself has obtained and has purified by mantric rituals. [Food] received (*āśrita*) by the assistant (*sakhāya*) may be eaten and [that which was received] by a non-assistant. If he eats the food of one single [person, the expiatory ritual will be] ten thousand [recitations]. [519cd]He should bathe three times a day, engaged in the daily [rituals] (*nitya*). [That is how] he should always live. [520]He should bathe [only] when he is healthy bodily, and not when he is ill. He should bathe in ashes or with mantras [when he is ill]. [521ab]He should not touch anybody [when he is ill] or should do so always just very quickly.

---

[512] **mantriṇā** is Shaman Hatley's conjecture; **°yāge grahaṃ** is probably meant to include the stem-form *°yāga* (→ §1 [stem-form]) as well as *āgrahaṃ* for *avagraha* (*°yāgāgrahaṃ*). My translation in highly tentative; on avagraha, see p. 49 and 45.287, 289 and 293.

[513] **heto** → §3 [loss -ḥ]; **nātra kārya vicāraṇāt** → §43.7 [misc.].

[514] *Pāda* b is hypermetrical. **bhaikṣeṇa**: on the problem of different types of begging, see 45.481; **vartayet** → §42 [caus. in non-c. sense].

[515] **kuryā** → §4.1 [loss -t]; **°ārjitam**: for *°arjitam* (→ §30 [length.]); **samayināṃ** is syncopated (*sam'yināṃ*; → §28 [syncop.]). On **ekānna**, see 45.482.

[516] **°canaḥ** → §10.5 [redund. cons.].

[517] **°kāla** → §1 [stem-form]. **ekāntaṃ parivartayet** is suspicious; should we read *ekānnaṃ parivarjayet* ('should avoid eating the food of one single person')?

[518–519ab] If it is **asakhāyena** that we are to read (which makes the *pāda* hypermetrical), I suspect that **bhakṣye** was originally in stem-form (*bhakṣya*) and in *sandhi* with *asakhāyena* (*bhakṣyāsakhāyena*). *Pādas* cd are suspicious and my translation is tentative; on **ekānna**, see 45.482.

[521cd–522]Some day the Mixed One will reach, O Devī, the Path of the Tāla[ka] when he has been purified by [these] rituals [performed] daily. But the Path of the Tāla[ka] may only be practised by [the guru's/my] command, no doubt. [523–524]He should not start [the Tālaka-path] without the command [of the guru/Bhairava] even if he has been purified. He will recognise that the command has been given, when a beautiful Śakti appears by her own accord, sent by [Śiva's] Śakti. It will always [be a Śakti who] is having her period, which has its fruits, no doubt. [525]When an initiated (*samayin*), devoted [Śakti] appears, he should recognise my command, not otherwise. [526ab][My command] having been communicated thus [to him] by the Yoginīs, the Mantrin should then recognise [it/her].

[526cd]He should always eat the food offered (*naivedya*) to Bhairava, no doubt. [527][He should use] the guest-offering bowl (*arghapātra*) and eat food and sip water in order to purify himself and to protect himself as taught in the previous sections. [528]The Mixed One should live by this method, no doubt about it.

The characteristics, as well as the rights and duties (*adhikāra*) of the threefold [Sādhaka] have been taught. [529ab]The rituals by which only they can succeed have been taught.

[519cd] **vivartayet** (in the sense of *vartayet*: 'should live') is my conjecture for *vivarjayet* ('should avoid'), which lacks an object.

[520] **nāturo** → §33 [frozen sandhi]. **mantrasnānam** → §18.2 [acc. for instr.].

[521cd–522] **command**: see 45.525cd; **°mārge** → §25.1 [loc. for other case].

[523–524] **°ānvitaḥ**: understand a feminine nominative (*°ānvitā* → §36.2 [gender]); *upatiṣthe* → §4.1 [loss -t]. The interpretation of 524cd is insecure.

[525] **ādeśo**: an accusative would be more appropriate (→ §13.1 [nom. as acc.]); again I suspect an original stem-form (*ādeśa mama*) corrected by a scribe heedlessly (→ §1 [stem-form]).

[526cd] **yogibhir** → §43.5 [misc.] & 33 [frozen sandhi].

[527] **°ānna** → §1 [stem-form]; **rakṣārthe** is my conjecture for *raktārtha* in A.

[528] *Pāda* a is hypermetrical. For the threefold classification of Sādhakas and their [twofold] *adhikāra*, see the beginning of this *paṭala* as well as pp. 35 ff. and especially p. 41.

[Vision of One's Own Previous Lives]

[529cd][The rituals of the] Vision of One's Own Previous Lives (*svayonidarśana*) are to be performed by the Tālaka, no doubt about it. [530–531]I shall teach [you these rituals], O Goddess. Listen with a concentrated mind. Sometimes [the practitioner] does not succeed because of the fettering karma-bondage that he accumulated in his previous lives. In this case, he should perform this ritual. It may also be practised by such Mixed-type (*miśraka*) [Sādhakas who] wish to master supreme powers (*parasiddhi*). [532]Having repeatedly attracted a beautiful and divine girl by [magical rituals and] mantras, he should perform mantric installation (*nyāsa*) and enter [the sanctuary]. [533]He should perform worship of the entire pantheon (*sarvayāga*) with the vases etc. Then he should present libations (*tarpaṇa*) to the fire, and present food-offerings [to the deities] (*naivedya*). [534]He should again present libations (*tarpaṇa*) [to the fire] and also fire-offerings (*homa*) if he so wishes. He should sit on a Praṇava-throne in front of the Devīs. [535–536]Facing south, his hair dishevelled, naked, he should make the naked Śakti with dishevelled hair stand upright there in front [of him]. Then he should cleanse her Pīṭha [i.e. her sexual organs] with the Astra[-mantra]. He should besmear [her Pīṭha] with fragrant perfumes or other [substances] such as sandalwood. [537–538]The Mantrin should install the pantheon (*yāga*) on her Pīṭha after [the visualisation of] the throne etc. Then the Mantra Master should worship [the deities on her Pīṭha] with perfumes and flowers and scents in due order. He should show Mudrā[s] in due order, and perform *nāḍīsandhāna* during this pantheon-worship on the Pīṭha (*pīṭhayāga*), O Varānanā. [539]The Sādhaka should connect himself to That. He should be firm in his visuali-

---

[530–531] **śṛṇuṣvekāgra°** is extremely common for *śṛṇuṣvaikāgra°* (→ §35.3 [irreg. sandhi]); **anyajanmeṣu-v-arjitaiḥ** is a conjecture that presupposes the possibility of '-v-' as a *sandhi* bridge; consider also *anyajanmeṣu arjitaiḥ*; **°āyaṃ** → §13.1.1 [nom. as acc.]; **para°**: corrected from *paraṃ*, which may be an overcorrection (*paraṃ* as an adverb is unlikely here: '[who wish] extremely'); **jigīṣiṇām**: for *jigīṣuṇā*, see BraYā 3.206 (→ §10.3 [redund. cons.]).

[532] **°pūrvaḥ**: for *°pūrvaṃ*, perhaps corrected by a scribe from a stem-form *°pūrva*.

[534] **agrata** → §3.7 [loss -ḥ].

[535–536] **°keśī** is probably meant to describe the Śakti and thus should be in the accusative (→ §1 [stem-form]); **tasyā** → §3 [loss -ḥ].

[537–538] On **nāḍīsandhāna**[ka], see 45.114–118.

[539] **japaṃ** is normalised from *japan*; it may stand for *japaṃ kuryāt* or the original may be retained (for *japaṃs*, present participle). **That**: probably Bhairava, or the whole pantheon on the Śakti's Pīṭha, is meant.

sation, should take the rosary and recite, his mind fused with That. [540]He should assume any sitting posture he likes. There should be no moving. [This can be achived] by a strap[?] (*yantraṇa*). He should recite as long as he can and when he gets exhausted, [541]the wise and knowledgeable one should play music (*vādayet*) freely (*svatantra*) and read out hymns or play his Vīṇā to accompany his singing. [542]He should drive away his fatigue with [this] entertainment. The Mantrin should perform mantric installation (*nyāsa*) on her Pīṭha again and recite [mantras] after the pantheon-worship [performed] in his heart (*hṛdyāga*). [543]He should connect himself to That, with his eyes closed. He should, no doubt, perform recitation as long as he can. When he gets exhausted, he should stop [doing it]. [544]The call of nature is [to be dealt with] there, no doubt about it. He should entertain [himself and the Śakti] again [for some time with music etc.]. He should start the recitation over again. [545ab]When the wise man gets exhausted, he should drive away the fatigue [by entertainment] together with the Śakti.

[545cd–546]When it is time for the noon ritual (*madhyāhnika*), the Mantrin should besmear [the Śakti's Pīṭha], perform pantheon-worship again, and perform a few fire offerings. [He should recite] mantras a hundred and eight times before the fire offerings. [547]He should make [someone] look after food-offerings (*naivedya*), and he should send [out] someone [to get them]. The wise one who acts as the assistant, an initiated, should go out [to fetch food], abandoning [them]. [548]The messenger's task should be done without anyone seeing him. Then he should offer those [food-offerings]. [The Sādhaka] should perform the second daily ritual (*āhnika*) [at noon] following these instructions. [549]When it is time for the third [i.e. the evening] ritual, he should perform pantheon-worship (*yāga*) as prescribed. Having then presented food offerings (*naivedya*), he should recite a hundred and eight [mantras]. [550]He should perform a hundred and eight fire offerings (*homa*), sitting in front of the Devīs. He should perform pantheon-worship (*yāga*) on the Śakti's Pīṭha by the same method. [551]He should construct a throne on the ground. He should make the Śakti sit down [there]. He should start kissing her and embracing her, [kissing] especially her Pīṭha. [552]He should bring that Śakti to orgasm and taste the fluid (*dravya*), O Mahāmati. He should collect the fluid and touch it, and should worship the pantheon (*yāga*) again. [553]He should do recitation by the same method, no doubt. He should entertain [himself and the Śakti] again. He may sleep a little. [554]The dream he sees, and in case he does not have any dream [...] he should perform mantric installation (*nyāsa*), and visualise and recite [mantras]. [555]When midnight has arrived, he should start performing pantheon-worship (*yāga*) again. He should present food-offerings (*naivedya*) in all daily rituals (*āhnika*), no doubt about it. [556]The Sādhaka should spend three days thus, in great concentration. He should not miss[?] one single worship (*pūjā*), and he must not bathe. [557]The Mantrin should offer flowers to himself, to the gods, to the fire, to the vase, seated, no doubt. [558ab]He should not wash himself even after answering the call of nature [because] his soul is pure [anyway].

---

[540] **calane**: probably a nominative is meant (→ §25.1 [loc. for other case]); **yantraṇā**: probably for an ablative (→ §4 [loss -t]); its meaning is obscure and my translation is tentative; **chrāntaś** is my emendation based on 45.543d.

[541] **°tantra** → §1 [stem-form]; **vādaye** → §4.1 [loss -t]. **svatantra** might perhaps refer to a stringed instrument (*°tantrīṃ*?).

[543] **That**: see 45.539; **śrānto vimuñcati**: perhaps understand *śrāntaṃ vimuñcati* ('he leaves his fatigue behind'); cf. 45.545a.

[544] **āvaśyakāni** is my correction of *avaśyakāni*; **nātra kārya vicāraṇāt** → §43.7 [misc.]; **jāpya**: for *jāpyaṃ* (→ §1 [stem-form]).

[545abo] **dhiyaḥ**: for *°dhīḥ* (→ §27 [themat.]).

[545cd–546] **homa** → §1 [stem-form]. My translation of the phrase **pūrva homasya** as 'before the fire offerings' (for *pūrvaṃ homāt*) is tentative.

[547] *Pāda* a is unmetrical; **kaścit** → §13.1.1 [nom. as acc.]. The full meaning of this verse is obscure, but 24.18 (*samayī preṣayet kaścin naivedyādi dinatrayam*) gives some help in reconstructing its purport.

[548] **tā**: understand *tāni* [*naivedyāni*] (→ §14 [neut. pl. -ā]). The translation of *pādas* a and b is tentative.

[558cd]Having spent three days in this way, he will see a vision of himself, [559]of his [previous] births in [his previous] lives to the extent of three lives. He can catch a glimpse of his true self (*svarūpa*) in [this] vision of his own [previous] births. [560]Having seen [these visions], the Mantrin goes out and [performs] a bath with water etc. He should perform the noon ritual, and he may start eating. [561]He should start [performing] expiatory rituals

---

[549] **°vidhiḥ** → §10.5 [redund. cons.].

[550] **devyā°**: either *devyā* is meant to be a feminine stem form of *devī* or the first vowel of °*āgrataḥ* has been lengthened (→ §30 [length.]); **same method**: see above in 45.538. **in front of the Devīs**: probably their position in the *maṇḍala* is meant.

[551] **viśāpayet** is my conjecture for *vaisāpaṭhet* (see 45.247d, 282b, 309b, 343d, 362b).

[552] Note the lack of *sandhi* between *pādas* c and d (→ §32 [lack of *sandhi*]).

[553] **īṣit** → §43.4 [misc.]; **svapna** → §1 [stem-form].

[554] **yāni nidrā**: understand *yā nidrā*. Something has dropped out between the two halves of this verse.

[556] **pūjān napanayen** may stand for *pūjāṃ nāpanayen*: this is what I translate tentatively.

[557] **agne** → §3.8 [loss -ḥ]; **upaviṣṭā** → §36.5 [gender].

[559] **janme... trijanmamạ** → §27.1 [themat.]; **yāva** → §4.4 [loss -t].

[561] **tataḥ** → §33 [frozen sandhi].

(*prāyaścitta*) together with his Dūtī [i.e. Śakti, female partner], O Mahāmati, as prescribed above, alone, in an abandoned place, bathing three times [a day], eating [only] at night.

[562–563]Having got to know his own [previous] birth[s], he should start [performing] expiatory rituals (*prāyaścitta*) [to purify himself of his past *karmans*]. He should recite a hundred and eight times for all [of the following past lives]: birth as a deer, bird, cat as well as a cow, dog, jackal, rabbit, porcupine, iguana, wolf, turtle, crocodile etc. [564–566]He should recite eight thousand times for these and others: elephant, horse, donkey, rhinoceros, tiger, yak, the Gayal ox etc., lion, bear etc., serpent, monkey, Śarabha-deer, O Varānanā, camel, spotted snake (*citra*), Vijaka[-snake] etc., cow-nose snake (*gonāsa*), boa constrictor (*ajagara*), Dīpakā[?], [. . .]. [567]For [a previous life as] a Kṣatriya, [the number of recitations is] five thousand, no doubt. For [a previous life as] a Vaiśya, [the number of recitations is] ten thousand, for a Śūdra, fifteen thousand. [568]Fisherman, hunter, [. . .] [? Caṇḍāla?], shoemaker, cook[?] (*kandukā*), dog-cooker outcast (*śvapāka*), oil-miller, [. . .], night-soil-remover[?] (*śaucaka*), [569]deer-hunter, butcher, [. . .], barber, blacksmith, goldsmith, shepherd[?] (*chelaka*): in the case of a birth [in any of these sub-castes], [570]or in the case of being born [as a son of] a prostitute, he should recite ten thousand times. In the case of being born [as a son of a female] Caṇḍāla, Bukasa[?], Bhilla, [571]Śabara etc., Pulinda, Māla, he can purify himself by doing five thousand recitations.

[562–563] °**śṛgālayoḥ**: dual for plural; **śaśakaḥ**. . . : a genitive is to be understood for all members of this list; **śalyakaḥ** → §33 [frozen sandhi]; **vṛkāṇām** (‘of wolves’) is a conjecture for *vṛkṣāṇām* (‘of trees’) to fit this element in a list of animals.

[564–566] **ṛkṣādikām**: for *ṛkṣādikānām* (→ §24 [pl. gen. -ām for -ānām]); **vijakādiṣu** → §25.5 [loc. for other case]; **vijaka** must be a kind of snake because it seems to be included in a list of different kinds of snakes (may it be related to *jīvakā* (‘snake-catcher’)?); **vijakādiṣu** → §25.5 [loc. for other case]; while **ahi** is ‘snake,’ I have not been able to interpret **ahileṇḍukām**.

[567] **vaiśasya ayutaṃ**: I have altered the original standard *sandhi* to an Aiśa hiatus, because it restores the metre. I have translated *°āyutārdhakam* as ‘fifteen thousand’ (and not ‘five thousand’) to have an increasing number of recitations for the three *varṇas* (5000–10,000–15,000). Cf. 45.451.

[568] *Pāda* a is hypermetrical and I suppose that **lcāla** may have once read *caṇḍāla*, but note that it comes up in 45.570; **lobdhaka**: understand *lubdhaka*. **sinthakāraka** is difficult to reconstruct; one may read *rathakāraka* (‘a carriage-builder’) or *śilpakāraka* (‘an artisan’). On *jātis* such as those listed above, see O’Hanlon, Hidas, Kiss forthcoming.

[569] **nāpitānāṃ** is my conjecture.

[570] °**ādinām**: for *°ādīnām* (→ §29.1 [shortening]).

[572]When [the future Tālaka, who was, in his previous life,] purified by recitation and ascetic observances (*vrata*) and by the ritual of initiation (*dīkṣā*), having broken the post-initiatory rules (*samaya*), is born in a human womb, [573–574ab]he should definitely perform [those rituals] taught in his ritual manual (*kalpa*), knowing this [ritual of having a vision of his past lives]. I have taught [you], O Goddess, the ritual procedure of the Vision of One's Own Previous Lives (*svayonidarśana*), the range of which is three [past] lives. Listen now to [the ritual of] the Memory of Seven Lives (*saptajanmasmṛti*).

[Memory of Seven Lives]

[574cd–575]He should make the Śakti the first [i.e. the leader]. The rest are six other initiated women (*adhikāriṇī*). He should bathe together with them and go to the sanctuary (*devagṛha*). The [female] assistants [i.e. the six women] are dressed in red upper garments. He is surrounded by them, [576][by women] of that kind. The Mantra Master is sitting facing south. He should make the Śakti and the other [six women] stand up in a queue in front of him. [577]He should cleanse their Pīṭhas and besmear [them] with sandalwood [powder] etc., construct the throne[s] etc. in the proper way and make them sit down. [578]He should then perform pantheon-worship in the heart (*hṛdyāga*) etc. together with all of them. The Sādhaka should perform mantric installation (*nyāsa*) and [external] pantheon-worship (*yāga*) and arrange the vase[s] etc. [579]Then he should present libations (*tarpaṇaka*) and give food-offerings (*naivedya*) [to the deities]. He should again present libations (*tarpaṇaka*), and then perform fire-offerings (*homa*) together with the Śakti. [580]Having returned [from the fire site], he should address the god. He should offer pantheon-worship (*yāga*). After the offering to the god, he should return to face them [i.e. the women] again. [581]He should worship all of them with perfumes, flowers etc. one by one. He should perform pantheon-worship on [their] Pīṭha[s] (*pīṭhanyāsa*) properly, as described above. [582]He should then apply perfumes and incense and flowers, no doubt. Then he should worship [them] properly and make [them] stand up [one by one]. [583]The Mantrin is situated in front of his Śakti. Then he should start performing recitation (*japa*). Having done as much recitation as he can, he should bring the Śakti to orgasm (*kṣobhayet*). [584]The wise one should consume that fluid together with all the others, O Mahāmati. He should besprinkle the instruments of worship (*dravya*) with it, and perform pantheon-worship (*yāga*) again. [585]Having returned there again, he should perform recitation. Again, at noon he should besmear the [women's] Pīṭhas. [586]He should perform pantheon-worship (*yāga*) of that kind [i.e. on the women's Pīṭhas] and then the previous [kind of] worship (*pūjā*). He should position himself in front of them, and perform installation on [their] Pīṭhas (*pīṭhanyāsa*). [587]Positioned in front of the second [woman], he should perform recitation together with the Śakti. He should offer the recitation [to the deities], and then bring the second [woman] to orgasm. [588–589]The wise one should again consume the fluids and perform worship (*pūjā*), calmly in each case, again and again, and perform recitation (*japa*), from daily ritual to daily ritual (*āhnika*), bringing [all women present] to orgasm one by one (*paripāṭyā*), during the daily rituals, in due order. [590]While consuming thus the food offerings each night for seven days, he should drink painstakingly only a tiny bit of water when he is thirsty. [591]Constantly engaged [in rituals] with each one [of the women] during these seven days, he will have insight into his own [previous] birth[s] from the third day on. [592]When the wise one has seen [his previous births] up to the seventh birth, he should leave [the site of the ritual] and should perform the previously taught expiatory rituals (*prāyaścitta*). [593]The Sādhaka should perform [the rituals/recitations] taught in his ritual manual (*kalpa*) to achieve magical powers (*siddhi*), no doubt. He then should perform the pantheon-worship for powers (*siddhiyāga*), [but only] by [the guru's] command, not otherwise. [594]He must not perform the pantheon-worship for powers (*siddhiyāga*) without [the guru's] command. He should live as described in the previous sections (*sūtra*) by [performing] the daily (*nitya*), the occasional (*naimittika*) and [optional rites]. [595]The Mantra Master [should perform] pantheon-worship (*yāga*) during the optional rites (*kāmya*) until he reaches bliss (*śreyas*) in the [ritual of] Vision of One's Own Previous Lives (*svayonidarśana*), O Goddess, which is applicable by the Tāla[ka] and the Mixed One (*miśraka*). [596ab]By this [ritual], he will be purified by eliminating [his] old *karmans*.

---

[572] **mānuṣye**: I take this as an Aiśa masculine form for the expected feminine (*mānuṣyāyāṃ*, → §36.2 [gender]), and not as locative for nominative (*mānuṣyo*). Compare 45.6.

[573–574ab] **°smṛtiṃ**: I have corrected the unmetrical *°smṛti* although it may have been thought to be metrical with an Aiśa *śruṇu/śriṇu* following it.

[574cd–575] **ṣaṭ°**: for *ṣaṇ°*; **āditataḥ**: for *āditaḥ* or *ādi* (for *ādiṃ*) + *tataḥ*; **°nāryāṃś cāparāṃs**: probably plural nominative is meant (*°nāryaś cāparās*), to agree with *adhikāriṇyas*; **taiḥ** is meant to be feminine (→ §36.2 [gender]), similarly to what we see in 45.184b; **°ottarīyā... sakhāyā**: I take these as feminine plurals (→ §3 [loss -ḥ]). The six women probably represent the powers of the six Yoginīs Kroṣṭukī, Vijayā etc.; see p. 18; the seventh, the main Śakti represents the central goddess; **devagṛha**: see my notes on *devāgāra* on p. 27.

[576] *Pāda* c is hypometrical or rather read *purataḥ paṅktiāṃ kṛtvā*; **°vidhābhi** → §3 [loss -ḥ].

[577] **°ādiṣu** → §25.3 [loc. for other case]; **tān** → §36.2 [gender].

[579] **dāpayet** → §42 [caus. in non-c. sense].

[580] **deva** → §1 [stem-form] (*devaṃ* would turn the *pāda* into a *ma-vipulā*).

---

[581] **tāṃ sarvāṃ** → §11 [sing. for plur.] or understand *tān sarvān* (→ §36.2 [gender] & 8 [m for n]).

[582] *Pāda* a is a *na-vipulā*; **ūrdhva** → §1 [stem-form]. I had translated *puṇyāni* as '[other kinds of] pleasant [substances]' as if *dravyāṇi* were implied until Christian Ferstl suggested the simple and elegant emendation *puṣpāni*.

[584] **taṃ** → §36.1 [gender]; **taṃ dravyaṃ**: *taddravyaṃ* ('her bodily fluids') may have been meant; **sarvais** → §36.2 [gender].

[585] *Pāda* c is a *bha-vipulā*. **returned**: probably he had to leave the women behind to perform fire-offerings, as in 45.579.

[586] **°opari-s** → §10.1 [redund. cons.], **kārayet** → §42 [caus. in non-c. sense].

[587] **dvitīyāyāgrataḥ**: understand **dvitīyāyāḥ** + **agrataḥ** (→ §34 [double sandhi]); **kārayet** → §42 [caus. in non-c. sense]; **dvitīyā** → §2.4 [loss -m]. **śaktyātha** ('together with the Śakti'): should we understand *yathāśakti/yathāśaktyā* instead?

[588–589] **kṣobhyā**: understand either a gerund (*kṣobhya*), or rather a gerundive (*kṣobhyā[ḥ]*). Perhaps correct one of the **tathās** to *tayā*.

[590] **pīḍayā** ('painstakingly') is slightly obscure: should he not drink normal quantities of water even if he is very thirsty?

---

[591] **tṛtīyā divasā°** → §4.3 [loss -t]; note that this loss of the final 't' in *divasāt* is 'original' requiring a *sandhi* with *ārabhya*.

Note that the pattern of this seven-day ritual ensures that each of the women can be the central participant in one morning ritual, one noon ritual and one evening ritual (the numbers indicate the sequence number of the women):

time	day 1	day 2	day 3	day 4	day 5	day 6	day 7
morning	1	4	7	3	6	2	5
noon	2	5	1	4	7	3	6
evening	3	6	2	5	1	4	7

[592] **kārayet** → §42 [caus. in non-c. sense]. **previously:** see 45.561–574ab.

[593] **kuryā** → §4.1 [loss -t].

[594] **kārayet** → §42 [caus. in non-c. sense].

[595] Both **kāmye** and **yāgaś** may stand for the instrumental (→ §25.3 [loc. for other case] and 13.2 [nom. instead of instr.]) or the locative (→ §13.4 [nom. for loc.]), with **yāvad** used in a very weak sense; **-e-** is a rather unusual and redundant *sandhi*-bridge: some corruption may lie behind it; **tālamiśraka-m-āśritam** → §18.3 [acc. for loc.] (*tālamiśrakāśrite*). Note that the text refers back (or forth) to the *svayonidarśana* ritual in general instead of the topic of the present subsection, the *saptajanmasmṛti*, which is in fact a version of it.

[596ab] On *karmans* to be eliminated by the Sādhaka, see pp. 36, 37 and 52.

[Supreme Vision of One's Previous Lives]

[596cd]And [now] hear the supreme [level] in [the ritual called] the Vision of the Sādhaka's Own Previous Lives. [597][It is] applied by the Mixed [type of Sādhaka] and it bestows such fruits such as [the power of] Minuteness. He should recruit eight women. They are led by [his main] Śakti, and they should be devoted to loyalty [towards the Sādhaka], [598]have faith, they should be initiated, shameless and immodest.

He should cleanse an underground chamber (*bhūgṛha*) that has a room for bathing, [599]where the Mantrin can wash his feet etc. He should transport [a considerable quantity of] food [there], because of the six-month [period required for this ritual]. [600–601ab]Water should also be transported [to the underground chamber] for both bathing and foot[-washing] for six months. The pure Mantrin should also bring Buka flowers and flowers from the streets, used flowers (*nirmālya*) and flowers taken from corpses for worship (*pūjā*) [to be performed] all the time. [601cd]He should make golden or silver flowers, my dear. [602]The wise one should transport [these to the underground chamber] for [use in] worship (*pūjā*), no doubt. He should also transport perfumes such as sandal wood etc., O Suvratā. [603]The Very Pure [Sādhaka] should transport sweets to eat [such as] Laḍḍukas and Aśokavartis, because of the six-month[-long period required for this ritual]. [604]He should also transport couches [to the underground chamber] for a bit of sleep, O Suvratā. He should also provide seats that are stuffed with cotton, [605]soft, tender and high and beautiful ones. He should bring clarified butter and lamp-oil etc. in due order. [606]He should constantly burn a lamp. He should not allow it to go out. If the lamp stops burning, he should perform [the following] expiatory rituals (*prāyaścitta*): [607–608ab]the Mantrin should recite [mantras] a hundred and twenty-five thousand times, no doubt about it. He must not transport fire in there. He should transport the lamp after he has lit [it] once [outside], no doubt about it. That is why he should never allow it to go out.

---

[597] **°āṣṭaka** → §1 [stem-form]; **°vatsalā** → §3.3 [loss -ḥ]; **led by the Śakti:** there are altogether eight [plus one?] women in this ritual, probably manifesting the powers of the eight Mātṛs and/or the four Devīs (Guhyakās) and the four Dūtīs (Kiṅkarīs). It is not absolutely clear at this point if the Sādhaka's own Śakti is included in the eight or is she an extra one perhaps representing the central goddess. But later there indeed seem to be only eight women involved because the magical vision the Sādhaka can enjoy at the end of this ritual extends to *eight* births (see 45.632), a number that surely reflects the number of female participants similarly to what we see in 45.592.

[598] **śraddadhānā** → §1 [stem-form]; **°ādhikārī** → §11 [sing. for plur.] (*adhikārī* is treated here as a feminine form from *adhikārin*); **nighṛṇās:** for *nirghṛṇās* (→ §6 [loss -r-]). **bhūgṛha:** Somadeva Vasudeva takes it as an 'earthen hut' when translating *Mālinīvijayottaratantra* 12.6 (Vasudeva 2004:248); this is obviously possible, see e.g. the *Caryāmelāpakapradīpa* of Āryadeva, p. 83, where the *bhūgṛha* is said to have 'firm walls': *athavā bhūgṛhe dṛḍhaprākārādisamprayuktanānālaṅkāravajramayabhūbhāge*; on the other hand this is not conclusive; in *Kathāsaritsāgara* 21.20cd (= *Vetālapañcaviṃśatikā* 14.20cd), a robber's secret abode is described as: *vanāntardharaṇīkhātāntarvarti*, i.e. "being in a dug-out cavern in the ground in the forest" and six verses later the same location is refered to as *bhūgṛha*; I have chosen this meaning here because an instruction to construct an earthen hut big enough for nine adults to live in for a long period of time would probably require too much effort from the Sādhaka.

[599] **kārayen** → §42 [caus. in non-c. sense] **kāraṇā** → §4.3 [loss -t].

[600–601ab] **praveśyo** → §36.1 [gender] (note that the *sandhi* is irregular/frozen at the end of this word); 45.601a is hypermetrical.

[601cd] **golden or silver:** probably because after a few weeks real flowers transported to the chamber would eventually wither and rot away.

[602] **parveśaye** → §4.1 [loss -t]; **candanādiṣu:** here the locative have no real function (or → §25.2 [loc. for other case]); see this Aiśa phenomenon categorised in Goodall's

[608cd–609]The heroic Sādhaka should enter [the underground chamber] surrounded by [the eight women, whose] limbs are adorned with yoga-ribbons, [who are] naked, [but some of whom have] red scarves, [and whose] hair is dishevelled. [He himself should be of] a similar appearance, no doubt. [610]He should bathe by the previously taught method together with the women, O Varānanā. He should complete his mantric installation[-ritual] (*nyāsa*), no doubt. He is surrounded by the eight women.

---

forthcoming edition of the *Niśvāsatattvasaṃhitā* (GOODALL 2015 (forthcoming) p. 80): "frozen locative serving in lieu of various case-endings in the case of compounds ending in -*ādi*".

[603] **bhakṣāṇi** → §36.3 [gender]; **°sattva** → §1 [stem-form]; **kāraṇā** → §4.3 [loss -t]. **aśokavarti** may be the name of some sweets; see 45.258.

[604] *Pāda* a is syncopated (*prast'raṇāni*); **īṣit** → §43.4 [misc.].

[605] **sarpiṃ** is my slightly Aiśa conjecture for what seems to be *sampram* in MS A corrected to something illegible (for standard *sarpis*).

[607–608ab] **a hundred and twenty-five thousand**: I understand **lakṣapādaṃ** as if it read *sapādalakṣaṃ* (cf. 45.451 and 567); **nātra kārya...** → §43.7 [misc.]; **°āgni** → §1 [stem-form]; **sakṛ** stands for *sakṛj/sakṛt*. The instructions on the use of fire are somewhat obscure, but the Sādhaka is probably allowed to use only one lamp, and he should not bring in a torch to light it. Once he has lit it outside and brought it in, it should not go out, because he must not go out to look for any source of fire.

[608cd–609] **°aṅgābhi** → §3 [loss -ḥ]; **āvṛtāḥ**: understand *āvṛtaḥ* (→ §12 [pl. for sing.]).

[610] *Pāda* a is a *na-vipulā*.

[611] [The ritual should take place] in the centre of the underground chamber (*bhūgṛha*) or in [any] secret abode, or in the white upper storey of a house (*dhavalagṛha*), with the door locked, no doubt. [612] He should face south, sit down on the seat described before, and position [the women starting] with the Śakti[, whose place is] in the east. [613] [She is] the first one, facing him. The second one is in the south, the third one in the western direction, the fourth in the north. [614] He should place the fifth one in the Fire[-corner, i.e. SE], the sixth one in the Nirṛti[-corner, i.e. SW], the seventh in the direction of Wind [i.e. NW], the eighth in the Īśāna[-corner, i.e. NE]. [615] He should make them sit down on the seat[s] in the cardinal and intermediate points of the compass in this way. He should construct a small *maṇḍala* in front of himself, and perform pantheon-worship (*yāga*) on it [616] by the aforementioned method, after pantheon-worship performed in his own heart (*hṛdyāga*) etc., with the vase[s] etc., [but] without fire libations. [617] He should perform pantheon-worship (*yāga*) properly. The Sādhaka should give [the deities] food-offering, being always together with his own Śakti, as much as he can afford. [618] He should [show] *mudrā*[s] properly and give guest-offerings (*argha*). He should [then] perform installation on the Pīṭha [i.e. genitalia] (*pīṭhanyāsa*) of the [first woman] seated on the eastern seat. [619] He should then perform pantheon-worship on the Pīṭhas of all women with perfumes and flowers and incense in due order, and should start stimulating (*kṣobha*) them. [620] The wise one should produce orgasm (*kṣobha*) together with[?] the

---

[611] On **bhūgṛha**, see 45.598 above; **dhavala°** is syncopated (*dhav'la°*). My conjecture **dvāra[ṃ] rodhya** ('having locked the door') for *dvāratopya* is primarily based on the context and on the fact that *dhya* and *pya* are hardly distinguishable; *dvāra* is thus a stem-form noun (→ §1 [stem-form]).

[613] **facing him** (*sammukhā*): this may seem somewhat forced, but if *sammukhā* is translated as 'in front of him,' we have a problem: the Sādhaka is facing south (see previous verse), thus she must be in the south, but that direction belongs to the second woman.

[615] **vidikṣuś**: note the redundant *ś* (→ §10.2 [redund. cons.]), which is used here metri causa.

[616] **agnis**: this redundant final *s* (→ §10.1 [redund. cons.]) may be the result of a scribe's 'correction' of a form (*agni°*) that he took as a stem-form; alternatively the text may have read *agnes* at some point (see 45.533c). **without fire libations**: presumably it would be impractical and dangerous to light a big fire in an underground chamber.

[617] **pradāpayet** → §42 [caus. in non-c. sense].

[618] **pradāpayet** and **kārayet** → §42 [caus. in non-c. sense]; **niviṣṭānāṃ** stands for the singular *niviṣṭāyāḥ* (→ §12 [pl. for sing.]).

[620] **saṃsthāyā** → §21 [ayā]; **svaśaktyā**: if there are indeed only eight women here and not nine, then the first one in the east is the Sādhaka's main Śakti; thus in this sentence it should be in the same case as *saṃsthāyā*, probably instrumental; alternatively, both could be understood as genitives ('he should stimulate the one sitting in the east'); **sarvaiḥ** → §36.2 [gender]; I translate **samācaret** as 'consume' following the description

one sitting in the east, his own Śakti. He should consume her fluids joined by all the others. [621]He should touch it [i.e. the fluids], worship the pantheon again and give guest-offering (*argha*) in the proper order. The Mantra Master should offer food-offerings to the god, and address the pantheon: [622]"By this pantheon-worship of the gods, let me possess the miraculous power[s] (*siddhi*), O Faultless One!"

Then he should take his rosary, facing east, [623]unite himself with the [Śakti's] Pīṭha, with his eyes closed, no doubt. The Sādhaka should recite [mantras] as long as he can, in the way that has been previously [described]. [624]He should offer the recitation [to the deities], holding the conch[/skull] (*saṃkhyā*) as previously. The Mixed One (*miśraka*), the supreme Sādhaka, [should entertain the Śaktis and himself] with the previously mentioned entertainments. [625]He should perform mantric installation (*nyāsa*) again on the Pīṭhas [of the women] and on himself. He should recite again as long as he can and should again make offerings [with] the conch[/skull] (*saṃkhyā*). [626]At the second period of the day [i.e. at noon], he should start performing pantheon-worship (*yāga*) again after he has besmeared and cleansed the skull (*tūra*). [627–628]By the same method, he should stimulate the Śakti on the southern [seat]. The excellent Sādhaka should perform recitation as long as he can, and, after he has performed the evening rituals, stimulate the Śakti on the western [seat] by the same method, no doubt about it. [629]At midnight he should stimulate the [Śakti on] the northern [seat, and] perform recitation facing her. When [performing] visualisation [and] recitation, the

---

of the same procedure e.g. in 45.362, 379 etc.

[622] **deva°**: my conjecture primarily aims at restoring the metre, although the original *devā* is also acceptable metrically, producing a *ma-vipulā*; **bhavatu** is my conjecture for *bhavati* based on the parallel 46.40cd: *siddhir bhavatu te 'naghaḥ*. Note that now the Sādhaka is facing east and not south as in 45.612.

[623] **ātmāna** → §2 [loss -m]; *pāda* d is hypermetrical and **nimīlitākṣā** should refer to the Sādhaka (→ §36.5 [gender]); **kuryā** → §4.1 [loss -t].

[624] **miśrake** → §25.1 [loc. for other case]; **saṃkhyā°**: see 45.51c. On the **entertainments**, see 45.540ff.

[625] **ātmaneṣu** is probably meant to refer to the Sādhaka (→ §12 [pl. for sing.]); **saṃkhyā** here might mean the 'number' of recitations but I think that rather an instrumental or perhaps an accusative (→ §1 [stem-form]) is meant, see 45.51c.

[626] **punaḥ** → §33 [frozen sandhi]. **tūra** is a "Śaiva locus of worship made of a skull that has been decorated with incisions." (TAK 3 s.v.).

[627–628] **śakti** → §2.4 [loss -m]; **nātra kārya vicāraṇāt** → §43.7 [misc.]; **evening rituals**: or rather just "at the third period of the day [i.e. in the evening]…"

[629] **yā śakti** → §1 [stem-form].

Mantrin should [in each case] face that Śakti whom he is stimulating. [630]Next morning, the Mantrin should bring the [Śakti] in the Fire[-corner, i.e. SE] to orgasm, at noon the one in the Nirṛti[-corner, i.e. SW], in the evening the one in the direction of Wind [i.e. NW], at midnight the one in the Iśa[-corner, i.e. NE].

[631]While stimulating (*kṣobha*) [the women] in this order and performing the daily rituals, the Mantrin should eat only at night [and] should eat the food-offerings. [632][He should do so] definitely together with the women, in the very same place, following the instructions. The wise one will see a vision of his previous lives that extends as far as eight births. [633]He should then perform expiatory rituals (*prāyaścitta*) taught in his ritual manual (*kalpa*), or that which has come down [to him in the tradition]. The excellent Sādhaka should live in this way, [634]day by day, no doubt about it, for six months, and not in any other way. He may perform a [ritual] bath sometimes together [with the women] or alone, [635]but when he has discharged fæces or urine, no bathing [should be done by] the [Sādhaka if he is to] obey the rules. And those who are performing the ascetic observances wearing the five bone ornaments (*pañcamudrā*) should do it with the women. [636][Starting on] the fourth, the fifth or first [day] of the dark half of the month (*paścimaṃ-pakṣe*), terrible obstructing forces (*vighna*) will visit [the Sādhaka] for one month, O Suvratā.

---

[630] The ordinal numbers here are meant to be in the locative, the words referring to the Śaktis on their respective seats around the Sādhaka in the feminine accusative. **ṣaṣṭhe** is my conjecture for the out-of-context *aṣṭe* found in MS A. I translate **pañcamī**, i.e. *pañcame* [*savane*], tentatively as 'next morning', and so on, supposing that the text is still counting time in *savanas* (morning, noon, evening, midnight).

[631] **bhakṣaye** → §4.1 [loss -t].

[632] **tābhi** → §3 [loss -ḥ].

[633] **kalpa**: this may here refer to the way in which he should do **prāyaścitta** to destroy his past *karmans* given in 45.561–574ab. (Note that **vā** then separates *kalpoktaṃ* from *yad āgatam*.) See also pp. 36, 37 and 52.

[634] **pratyāhā**: for *pratyahaṃ* or perhaps *pratyahān* (ablative); **yāva** → §4.4 [loss -t]; **prakurvīta** is my emendation for *prakurvītaiḥ* in MS A, which may have been a result of the influence of *sārdham*.

[635] **śauca** → §1 [stem-form]; **°sthite** is either for an instrumental form (*°sthitena na kartavyaṃ śaucam*) or for a nominative (*°sthitaḥ na kurvīta śaucam*) → §25.3 [loc. for other case]/§25.1 [loc. for other case]; **°vratīnāṃ**: understand a nominative case or an elliptical structure: "[The rule] for those who...: he should not...". **pañcamudrā**: see notes at BraYā 21.7.

[636] **pañcamā prathamā** → §4.3 [loss -t]; **paścimaṃ**: probably metri causa for *paścima°* (→ §10.3.1 [redund. cons.]). **dark half of the month**: I suppose that *paścima* is used as a counterpart of *śukla*, instead of the common terms *kṛṣṇa* or *apara*.

[Obstructing forces]

[637]Seeing them, he should not fear even if his life is [throbbing] in his throat. He may see a terrifying, horrible snake that is about to devour [him]. [638]He will see a disfigured wild female cat with fangs. When he sees it, he should not fear and should not neglect the ritual. [639]He will also see very frightening rats as obstructing forces (*vighna*). They will destroy the worship (*pūjā*), take [the food], and jump on the [Sādhaka's] body. [640]He should not throw [them off], he should not fear, he should not get angry. [Somebody will] utter these words "Rise, rise up! I will eat [you]!" [641]Voices like these will arise. He should not be afraid of them. Then different kinds of sounds will arise outside, O Varānanā, [642]utterances [such as] "Kill, kill!" (*hana hana*), "Throw, take!" (*kṣipākṛṣya*), "You fool!", the terrible noise of horse-hooves, neighing of horses, horrible noises. [643]"Rise, stand up, you fool! Follow me! At the king's command!" Hearing these [words], he should not fear. His visualisation should not waver. [644]The Sādhaka [sees] terrible figures surrounding and licking him, and the Śakti and the other [women], voraciously with their tongues, just as elephants [touch things with their trunks], my dear. [645]Seeing these [figures], neither the Mantrin nor the women should have fear. He should give them [i.e. the horrifying figures] guest-offerings (*argha*) or mental worship. [646ab]They will disappear, no doubt, when they recognise the heroic spirit (*sattva*) in the Sādhaka.

---

[637] **paśye** → §4.1 [loss -t]; **khādayann** → §42 [caus. in non-c. sense]; **prāṇair** → §33 [frozen sandhi].

[638] **karma pramādayet**: the intended meaning should be: *karmaṇi pramādyet* ('should [not] be careless with regard to the ritual') → §42 [caus. in non-c. sense]; **draṃṣṭrā°**: for *daṃṣṭrāṃ* (→ §2.4 [loss -m]).

[639] **mūṣakāṃ... °ghorāṃ... °rūpiṇām**: these forms are meant to be masculine plural accusatives, with *rūpiṇa* as a thematised form of *rūpin* (→ §27 [themat.] & 8 [ṃ for n]).

[640] **rise up**: the Sādhaka may have been lying on his bed sleeping.

[641] **bahi** → §3 [loss -ḥ].

[642] **vyāharāṇi** probably stands for **vyāharaṇāni**; **durmati** → §17 [-i voc.] (cf. *durbuddhe* in 45.643a); **bhīma** → §1 [stem-form]; **śabdaḥ** → §11 [sing. for plur.]. The interpretation of *ākṛṣya* ('draw') is slightly tentative here.

[643] **nīya**: highly tentatively, I take it as an imperative of *nī* (*naya*) metri causa in the sense 'follow'; **tāṃ**: for *tān* (→ §8 [ṃ for n]); **°cintaṃ** → §36.2 [gender].

[644] The syntax of this verse is slightly confused; *vyāvṛtāni* should be understood as *āvṛtāni*.

[645] **tāṃ**: for *tān* (→ §8 [ṃ for n]); **tābhi** → §3.3 [loss -ḥ]; **mantriṇām**: for *mantriṇā* (→ §10.3 [redund. cons.]).

[Culmination of the ritual]

[646ab]If it is performed every day, proof (*pratyaya*) arises. [647]O Goddess, for him who desires the supreme power (*siddhi*) of invisibility, a [magical] wick (*varti*) that irradiates the three worlds will appear by [the goodwill of] the Siddhas. [648]Then, when six months have passed, the Goddesses [i.e. the Yoginīs] appear in front of his eyes in their terrifying forms. The Mantrin should not fear. [649]This is when sovereignty (*aiśvarya*) over powers (*guṇa*) such as Minuteness will arise for him. This is when the mantras will be subdued, O Goddess, no doubt. [650ab][By] merely [saying] HRĪ[Ṃ] KSA[Ṃ], he will see the three worlds in their entirety [by the use of the magic wick].

[Miscellaneous instructions on the ritual]

[650cd]The [ritual of] the Vision of One's Own Previous Lives is taught to be threefold. [651]This ritual has been proclaimed for the benefit of the Kings of Sādhakas, who seek to obtain [the miraculous power of] Skywalking (*khecaratva*) and who prostrate themselves [at the feet of the deities of] the whole pantheon. [652][The ritual] is divided into three [kinds], O Mahādevī, to correspond to the Sādhakas' wishes concerning the [desired] powers (*siddhi*). The Tālaka and the Mixed One (*miśraka*) should live by these ritual rules. [653]The Caru-Eater (*carubhojin*) must not perform [these sexual rituals, since he is] dwelling in eternal chastity (*brahmacarya*). The Tālaka and the Mixed One (*miśraka*) should never clean themselves (*na śaucaṃ kārayet*). [654]Should he [i.e. the Tālaka or the Miśraka] do it for the [convenience] of the group (*paṅkti*), he should not do it visibly. In the case of the Tālaka or the Mixed

---

[646ab] **kriyamāṇe**: understand a locative absolute: *kriyamāṇe karmaṇi* ('when the ritual is performed…').

[647] **antardhānādikā**: understand this as part of the compound in *pāda* b; **uttamā°** → §30.1 [length.] (to avoid two *laghu* syllables in second and third position); **°kāṅkṣiṇā**: perhaps this is to be taken as a plural genitive (*°kāṅkṣiṇām*) in singular sense, or the instrumental should be understood as genitive (→ §20.2 [instr. for gen.]); **pradṛśyeta-t-** → §31.3 [hiatus].

[648] **yayau**: for this perfect singular form understand a present tense plural verb (*yānti*), a word that appears in the next verse.

[649] **mantrā** → §3.2 [loss -ḥ].

[650cd] **°sthaḥ prakīrtitaḥ** → §36.1 [gender].

[651] **jigīṣiṇāṃ**: for *jigīṣūṇāṃ* (partly metri causa).

[652] **vidhinātra**: understand *vidhinānena*.

[653] **kuryā** → §4.1 [loss -t]; **kārayet** → §42 [caus. in non-c. sense].

[654] **kuryā… darśaye** → §4.1 [loss -t]; **taṃ**: the neuter *tat* would be more natural to refer to an action.

One (*miśraka*) eating alone is recommended. [655] Alternatively, he may enter a town or village at any time, [go out] to the highway, to town-gates (*gopura*) if he has run out of food[?]. This is not sinful.

[656] The [rituals that aim at gaining a] vision into one's previous lives can be practised by a group of four [women, instead of six or eight as above]. Surrounded by [four] beautiful women by the method described above, [657] he should perform the ritual aiming at the vision of one's previous lives. When he sees four [previous] births, he may start [the rituals] described in the previous section. [658] The miraculous power (*siddhi*) is achieved by the Sādhaka on the eighth [day]. The vision itself of his previous births starts on the seventh [day]. [659] On the eighth [day], wisdom is born. Attracting it [mentally] (*ākṛṣya*) every day, he will have the ability to assume the form of any being. [660–661ab] He will become a hero (*vīra*), O Goddess, being admitted in the circle of Yoginīs (*yoginīparivārita*). This fourfold Kaulika [Kaula/Kula] ritual that aims at visions of one's previous lives (*nijayonipradarśana*) has been taught by me, O Goddess, for the benefit of Sādhakas.

[661cd–662] The Tālaka and the Mixed One (*miśraka*) should practise [this ritual] by the Kula method, no doubt, O Goddess, with perseverance (*sthityā*), O Mahāmati. The Caru-Eater (*carubhojin*) must not perform this ritual that aims at visions of one's previous lives (*yonipradarśana*). [663] He is constantly dwelling in chastity (*brahmacarya*) from [the moment of] his birth. Also, he must not deviate from the rules of practice concerning food.

---

[655] I suppose that **bhakṣantaritaṃ** may be a scribal error for *bhakṣarahitas*, and this is what I supply in the translation; both the original **bhakṣantaritaṃ** and my conjecture *bhakṣarahitas* are syncopated. Alternatively, one may read *bhakṣāntaritaṃ*, which would mean that the Sādhaka should eat in a hidden (*antarita*) way, out of people's sight (*bhakṣitum antaritaṃ gacchet*). **gacche** → §4.1 [loss -t]; **tayo** could be a scribal error for *tatra* or *tasya*; **doṣā** → §36.5 [gender].

[656] The four women in this case probably manifest the powers of the four Devīs (Guhyakās) or the four Dūtīs (Kiṅkarīs).

[657] **catu°** → §6 [loss -r-]; **°odbhavāṃ** → §8 [ṃ for n]; **°janmodbhavāṃ** is pleonastic. **previous section**: this probably refers back to the *prāyaścitta* [to be performed] described in 45.561–574ab.

[658] I translate **kartavyā** as 'to be achieved' because the context does not really allow any other solution.

[659] **jñānasyotpatti** is unmetrical in *pāda* a, and **°otpatti** is a stem-form noun (→ §1 [stem-form]); it may have read *jñāna-utpatti* originally.

[660–661ab] **fourfold**: it is fourfold, and not threefold as in 45.652, because an additional version has been supplied in 45.656.

[661cd–662] **mahāmati** → §17 [-i voc.]; **kuryā** → §4.1 [loss -t] (it is 'original' Aiśa because it is in *sandhi* with *ayaṃ*); **°āyaṃ** → §13.1.1 [nom. as acc.]; **vidhi** → §1 [stem-form].

[663] **yoniśo**: the MSS read *yoniso*, which allows us to understand *yoniḥ so*: '[for] he is the Yoni,' but this is difficult to interpret; *yoniśo* may alternatively mean 'by birth'.

[664]Hear how the Sādhaka [i.e. primarily the Caru-Eater] should clean himself after he has answered the call of nature. Three [portions of] clay should be applied to his penis, nine to his anus, [665]twenty-four to his left hand, fourteen to both [hands]. This is the cleaning [after evacuation of excrement] (*śauca*), O Mahādevī, for the Impure [Sādhaka] (*aśuddha*) [= Caru-Eater], no doubt. [666]The Impure [Sādhaka] (*aśuddha*) must never abandon [this procedure], not even in the case of Left[-handed] pantheon-worship (*vāmayāga*). Also, he should never perform anything with his top-knot let loose. [667]Also, he should not perform pantheon-worship (*yāga*) without his sacred thread (*yajñopavīta*) [or] with remains of food in his mouth or hands (*ucchiṣṭa*) [because he has not washed his mouth and hands]. He, the pure-souled one, takes a bath three times [a day] or an ash-bath. [668]He should perform an ash-bath (*bhasmasnāna*) always after he has performed a mantra-bath. The one who is skilled in the subject (*viṣayapāṭava*) may also perform [these only] mentally, after learning it. [669]He should live [performing] ash-baths (*bhasmasnāna*), when he is not infested [with parasites] (*upahata*). If he gets infested, he should perform a water-bath (*jalasnāna*) and [only] then an ash-bath (*bhasmika*). [670]But mantra-baths (*mantrasnāna*) should be performed by the Sādhakas even if ash-baths (*bhasmasnāna*) are performed [by them]. When doing recitation or wind-practices, [671]the Caru-Eater (*carubhojin*) should not spit, [not even] mentally. He should perform the bath assuming a mental Reality beforehand. [672]The Sādhaka should perform the

---

[664] **yathā āvaśyake**: note the lack of *sandhi*; *Pāda*s cd can be reconstructed/paraphrased unmetrically as follows: *trayo mṛdbhāgā liṅge deyā nava caiva gude smṛtāḥ*.

[665] **°viṃśad**: for *°viṃśati*; **caturdaśaḥ** → §10.5 [redund. cons.]; **ubhau** → §13.4 [nom. for loc.].

[666] **vastu** in the sense 'anything' is slightly odd.

[667] *Pāda* a is hypermetrical; **-m-** → §31.1 [hiatus]; **ucchiṣṭo** is my conjecture for the problematic *ācchiṣṭo*; one may perhaps follow B: *nocchiṣṭo*.

The definition of the term **ucchiṣṭa** in MMW seems more or less appropriate here: "one who has still the remains of food in the mouth or hands, one who has not washed his hands and mouth and therefore is considered impure..."

[668] **kuryā** → §4.1 [loss -t]; **viṣaya** → §1 [stem-form]; **pāṭavā** → §36.5 [gender]. **mentally** may refer to an additional optional *mānasasnāna*.

[669] **upahatas** is syncopated (*up'hatas*).

[670] **wind-practices**: probably *prāṇāyāma* is meant.

[671] **carubhojinām**: understand a singular instrumental (→ §10.3 [redund. cons.]). The implications of *pāda*s c and d are obscure to me.

[672] **daṇḍakanyāsa** is obscure; is it perhaps a *nyāsa* on the spine?; see a *daṇḍanyāsa* in the *Kulasāra* (f. 83^v), where it culminates in the fusion [of the mantras] in one's own body (*ekīkṛtya svadehe tu*). It may be synonymous with *daṇḍabhaṅgi*: see TAK 3 s.v. Alternatively, it may refer to the way the Sādhaka should plunge into the water, see BraYā 45.24: *tīrtheṣu daṇḍavat plavet* ("he should throw himself into the bathing place

Staff Mantric Installation (*daṇḍakanyāsa*), and recite the mantras. [673]The ash-bath is always to be performed. The praise [of urine?] is to be performed by the Tālaka and the Mixed One (*miśraka*), who are engaged in rituals (*kriyā*) and desire powers (*siddhi*). [674]Ashes from a sacred field (*kṣetra*) are always praised [i.e. recommended for ritual bathing] for all three types of Sādhakas. [Ashes from] inside a fire-pit (*agnikuṇḍa*) are also praised [for the same purpose], or *kaubhārā*[?] depending on availability (*lābhatas*), [or ashes found] in a forest, [ashes] of sacrifices or ashes from the house[-hold sacrificial fire], no doubt.

Here ends chapter forty-five
of the Brahmayāmala Dvādaśasāhasraka
on the duties and rights (*adhikāra*) of the Sādhaka

---

like a stone [lit. like a stick]").

[673] **kriyāyute** may mean 'in myriads of rituals,' but by taking it as an instrumental (*kriyā-yutena*, → §25.3 [loc. for other case]), we arrive at a better sense; **°kāṅkṣiṇām:** for the instrumental *°kāṅkṣiṇā* (→ §10.3 [redund. cons.]).

[674] **°bhasmaṃ** → §27 [themat.]; **trividhe. . . sādhake:** understand genitives (→ §25.5 [loc. for other case]); **āraṇyake-t:** understand *araṇyake* or rather *araṇyakāt* (→ §25.4 [loc. for other case]); **forest:** this probably refers to a cremation ground, but note that *Niśvāsa Uttarasūtra* 2.2 allows the use of fire from a forest conflagration (*devāgni*) (Goodall); **°eṣṭāṇāṃ:** note that *iṣṭakā* is 'brick', and perhaps brick-powder is meant here; **kaubhārā:** perhaps read *kaubhāryaṃ* [*bhasma*], but the sense ('the ashes of a bad wife') is odd; *kaumbhakāraka* ('from a piece of pottery', suggested by S.A.S Sarma) may point in the right direction.

Appendices

1 Summary of Brahmayāmala 1–25

In the following, I summarise the contents of chapters 1–25 of the *Brahmayāmala*. These twenty-five chapters make up about a quarter of the whole text, which consists of 102 chapters (or 103/104 chapters, see p. 14 n. 7). Note that only three chapters (3, 21 and 45) have been critically edited and translated in the present volume.

Paṭala 1 (133 *śloka*s in HATLEY's edition, see HATLEY 2007:291–311): The Origin of the Teaching (*śāstrāvataraṇa*) or The Chapter on Connections (*sambandhapaṭala*, as in the colophon[11]). See HATLEY 2007:291–311 for a critical edition and HATLEY 2007:337–369 for an annotated translation of this chapter. See also pp. 258ff ibid.

1.1: *maṅgalaśloka*.

1.2–13: Devī/Aghorī has listened to the Root Tantra (*mūlatantra*), a Bhairava-tantra that comes from the Vimala/Ucchuṣma[-tantra]. Her questions are concerned with the following topics: the mass of knowledge (*jñānaugha*), Śiva and Śakti, divisions of the *bindu* and of the nine Śaktis [i.e. the four Guhyakās and four Dūtīs and the supreme Śakti], of creation, the Yoginīs, the worship (*yāga*) of the supreme Śakti, magical powers (*siddhi*).

1.14–19: Īśvara's answers follow. He expands on *śāstrāvataraṇa*. He worshipped Śrīkaṇṭha, who then taught him the scripture. Devī also learned it.

---

[11] When I mention 'the colophon' in this section, I mean that found at the end of the given *paṭala* in MS A.

1.20: Devī taught it to her attendants without authorization (*ādeśena vinā*).

1.21–33: As atonement for this sinful deed, she was commanded to take incarnation in the house of a Brahmin, in Kaṇavīra, near Prayāga, in the home of Meghadatta, under the name Sattikā.[12] She was later reunited with Bhairava. Now she is called Aghorī. She will be taught the tantra again.

1.34–45: The description of creation and further details of *śāstrāvataraṇa*.

1.46–120: Individuals that were taught the scripture by Devī, and who contracted it, are named.

1.121ff: The divisions of the Śakti.

1.130: Mention of Kuṇḍalinī Śakti.[13]

Paṭala 2 (18 *ślokas*): Aghorī's Worship (*aghoryarcana*) or The Chapter on the Extraction of Mantras (*mantroddhārapaṭala*, as in the colophon). See HATLEY 2007:313–315 for the critical edition and HATLEY 2007:370–377 for an annotated translation of this chapter.

2.1–10: Avadhūtā is the supreme Śakti, *nirācāra* is Śiva. The *mantroddhāra* of the seed-mantras (*bīja*) of the Guhyakās (Devīs), Dūtīs (Kiṅkarīs), the Mātṛs and Yoginīs, who are headed by Kapālīśabhairava, are given; the Vidyā-mantra of Aghorī is OṂ/HŪṂ CAṆḌE KĀPĀLINI SVĀHĀ.[14] The eight syllables CA-ṆḌE-KĀ-PĀ LI-NI-SVĀ-HĀ correspond to the four Guhyakās and four Dūtīs.

2.11–14: Modifications of the same mantra ending in NAMAḤ, SVĀHĀ, HŪṂ, VAUṢAṬ, VAṢAṬ, PHAṬ correspond to the six Yoginīs named Kroṣṭukī etc.

---

[12] On the possible connection of this with the provenance of the text, see p. 16.

[13] Is the first chapter later than the core, or rather most of the first part, of the text (*paṭalas* 2–50)? The fact that the concept of Kuṇḍalinī does occur in the BraYā, but mainly in chapters of the second part (*paṭalas* 51ff), may point to this. On the idea that *paṭalas* in the first half of the text are demonstrably earlier than the rest of the text, see HATLEY 2007:200ff, but note that his chapter numbering is slightly different from the present one.

[14] It is unclear at this point if the initial *praṇava* is the classical OṂ or HŪṂ, the syllable of Kapālīśa. I do not see any reason to think that it is not OṂ here. HATLEY 2007:374 n. 21 suggests the same. BraYā 11.11–58 clearly distinguishes between the two.

2.15–18: Correspondences for Kapālīśa (the *praṇava* syllable in the mantra), as well as for the eight Mātṛs, with the eight vowels of the mantra are given.[15] The eighth Mātṛ is the supreme Śakti herself.

Paṭala 3 (230 *ślokas*): The Maṇḍala of the Nine Cremation Grounds (*navaśmaśānamaṇḍala*) or The Chapter of the Great Pantheon-Worship (*mahāyāgapaṭala*, as in the colophon). See the edited text on pp. 93ff, the translation on pp. 175ff and more details on pp. 16ff.

3.1–4: A short overview of the nine types of domestic worship (*gṛhayāga*).[16] These possibly correspond in some way to the nine cremation grounds, which are the main topic of the chapter.

3.5–6: Introduction to the description of the *maṇḍala* of the nine cremation grounds.

3.7–12: A purified piece of ground will be the site for the cremation ground of Prayāga as the centre of the *maṇḍala*.

3.13–31: Measuring the *maṇḍala*: it is square and is nine *hasta*s wide. In the centre there is a one-*hasta*-wide lotus. Around the lotus, there are four pairs circumambulatory passages (*kramaṇavīthī*) and passages for worship (*yajanavīthī*), each passageway being half a *hasta* wide (eight times half a *hasta*, i.e. four *hastas*, on both sides of the *maṇḍala*, plus the one-*hasta*-wide lotus add up to nine *hasta*s). Each passageway has a gate. The gates open up to the east, south, west etc., respectively. See figure on p. 19.

3.32–50: These verses specify how the *maṇḍala* and the passageways in it are to be measured and traced with the help of threads and chalk.

3.51–64: Installation of the circuits (*āvaraṇa*). The first circuit contains Kapālin, the Guhyakās/Devīs, the Dūtīs/Kiṅkarīs, the six Yoginīs and the eight Mātṛs. In the other eight *āvaraṇa*s, there are the Mātṛs born from Caṇḍā, the Lokeśīs, the Vāgbhava goddesses, the Manodbhavās, the Yogajās, the Pūtanās, the quarters, and the Rudramātṛs, respectively. All around all these, twenty-four *yoginī*s are to be installed:

---

[15] They are given rather loosely, but the text should be interpreted using the more detailed and correct presentation found in *paṭala* 10.

[16] Namely of the 1 threshold (*dehalī*), 2 mortar (*kaṇḍanī*), 3 water-jar (*udakumbha*), 4 fireplace (*cullī*), 5 grind-stone (*peṣaṇī*), 6 mixing-bowl (*kañjinī*), 7 pestle (*mauṣalī*), 8 broom (*sehārikā*), 9 platter (*vardhamāna*).

Suprabhā, Devamātā etc. The four *dvārapālas* Gokarṇa, Śaktukarṇa, Hayagrīva and Rāvaṇa stand at the gates. Outside the *maṇḍala*, there are eight yoga-born trees.[17]

3.65–127: The description of the eight cremation grounds around the centre follows, including details such as *āyudhas*, trees, presiding deities, Rudras, Yoginīs etc.

3.128–131: Summary of the eight plus one cremation grounds. They are pervaded by the sixty-four Rudras (8 Rudras for each of the eight cremation grounds plus four Rudras in the centre).

3.132–158: List of the sixty-four Rudras plus the presiding deities (Mahādeva, Mahāghaṇṭa etc.) of the eight cremation grounds around the centre.

3.159–178: List of the one hundred Rudras. This list is similar to the list found in NiśGu 7.82ff.

3.179–230: The main application of the *maṇḍala* is during initiation (*dīkṣā*), image-installation (*pratiṣṭhā*) and Great Pantheon Worship (*mahāyāga*). A sketchy description of initiation follows.

Paṭala 4 (927 *ślokas*): Description of deity images (*pratimālakṣaṇa*) and other ritual objects.[18] This *paṭala* consists of two main parts:

I. 4.1–337: description of and measurements for images (*pratimākarman*). (See the measurements in tabulated form on p. 337.)

II. 4.338–end: description of ritual objects such as *ḍamarus*, *kapālas*, *khaṭvāṅgas*, and a section on image-installation (*pratiṣṭhā*).

I.

4.1–9: Basic divisions of divine beings:

1 'the more than divine ones' (*divyādhika*): Śakti, Sadāśiva, the three Śaktis, Śrīkaṇṭha, Devī, Umāpati

---

[17] See pp. 22ff.

[18] See Prabodh Candra Bagchi's summary of this chapter in BAGCHI 1939:102–104. As HATLEY (2007:23 n. 68) remarks: "His accounts of the BraYā are frequently inaccurate."

CENTRE FOR SHAIVA STUDIES Puducherry

2 'the divine ones' (*divya*): Yoginīs, Guhyakās, Mātṛs, Kiṅkarīs,[19] the partners of the Guhyakās, the Vīras, the 68 Rudras, the Yoginīs of the Kṣetras, the Lokapālas

3 'the half divine, half non-divine ones' (*divyādivya*): the 100 Rudras, the Lāmās, the Rākṣasas, Nandi, Mahākāla, the two Rivers (*sariddvaya*)

4.10–16: Definition of measurements such as *trasareṇu, aṅgula, yūkā* etc. See Appendix 2 on p. 337.

4.17–55: Proportions of male *divyādhika* figures.

4.56–86: Proportions of female *divyādhika* figures (*śakti*).

4.87–169: Proportions of *divya* figures.

4.170–181: *divyādhika*s are five-faced. Number of faces of the *divya*s:

- Guhyakās' male servants, Kiṅkarīs' male servants, husbands of Yoginīs and Mātṛs are five-faced
- Guhyakās are four-faced, Kiṅkarīs/Dūtīs are three-faced, Yoginīs are single-faced, Mātṛs are four-faced
- Both the *divyādhika*s and the *divya*s wear the five bone ornaments (*mudrā*),[20] and have four hands holding a *khaṭvāṅga*, a severed head (*muṇḍa*), the gesture of generosity (*varada*), a rosary (*akṣasūtra*), and a skull (*kapāla*), sitting on a throne of the great corpses [of deities] (*mahāpretāsana*)
- In the Solitary Hero Ritual (*ekavīravidhāna*), the Guhyakās and the Mātṛs are five-faced.

4.182–220ab: Proportions of *divyādivya* male figures.

4.220cd–236ab: Proportions for *divyādivya* female figures.

4.237–250: Colours and forms of the *divyādhika*s.

4.251–274: Colours and forms of the *divya*s (Guhyakās etc.).

---

[19] See 4.5cd: *yoginyo guhyakādyāś ca mātryās tāś ca sakiṅkarāḥ*, where *sakiṅkarāḥ* should be interpreted as 'with the Kiṅkarīs'.

[20] For a list of the five *mudrā*s, see 12.93cd–94ab: *kapālaṃ caiva khaṭvāṅgaṃ mālā caiva karaṅkiṇī || bhībhatsāc ca tathā proktā mudrāpañcakam uttamam*. See also notes ad 21.7 on p. 212.

4.275–284: Colours and forms of the *divyādivyas* (Rudras etc.).

4.285–291ab: Materials for ritual instruments.

4.291cd–293ab: *paṅktiyāga*.

4.293cd–299ab: Description of a second type of *paṅktiyāga*, in which the Guhyakās are paired with the Dūtīs.

4.299cd–302: Description of *padmayāga* in which the Guhyakās and Dūtīs are placed on the petals of an eight-petalled lotus.

4.303–328: Description of *tritattvayāga* and other *yāgas*. In a variant of *tritattvayāga*, three lotuses (of 8, 6, 8 petals) are visualised as containing the [1] Guhyakās and Dūtīs, [2] the Yoginīs and [3] the eight Mātṛs. On *tritattvayāga*, see also *paṭala* 12.

4.329–337: Closing instructions.

End of *pratimālakṣaṇa*-section.

II.

4.338–349: *ḍamarukalakṣaṇa*, the description of *ḍamaru*-drums.

4.350–356ab: *vināyakalakṣaṇa*, the description of the image of the elephant-headed Vināyaka.

4.356cd–497: *pratiṣṭhāvidhi*, the mode of image-installation. (See 4.452ff for details on the throne (*āsana*).)

4.498–739: *padmamālāvidhi*, a type of pantheon worship (*yāga*) in which the Sādhaka is to visualise nine lotuses in his body as containing the central deity, the four Guhyakās and four Dūtīs: Kapālīśa (on the head), Raktā (forehead), Karālī (neck), Caṇḍākṣī (navel), Mahocchuṣmā (knees), Karālā (mouth), Danturā (heart), Bhīmavaktrā (private parts), Mahābalā (feet).

4.740–779: *kapālalakṣaṇa*,[21] the description of skulls used in ritual.

---

[21] See this section being paraphrased by Abhinavagupta in his *Tantrāloka* at 27.29: *śrībrahmayāmale 'py uktaṃ pātraṃ gomukham uttamam | gajakūrmatalaṃ kumbhavṛttaśaktikajākṛti*. On this section in the TĀ, see SANDERSON 2007:98.

4.780–792: *khaṭvāṅgasthāpana*, the description of skull-topped staffs.

4.793–808: *akṣasūtralakṣaṇa*, the description of rosaries.

4.809–860: *akṣasūtravinyāsa*, the application of the rosary for magical purposes.

4.861–879: On bells (*ghaṇṭālakṣaṇa*) and flowers.

4.899ff: *sruksruvau*, the description of ritual ladles.

Paṭala 5 (140 *ślokas*): A chapter on magical rituals or, according to the colophon, on *yantrakarman*, which might be synonymous.[22] The term *yantra* may simply mean 'magical rite' here, as seems to be the case in *paṭala* 7. (See also p. 49.) This chapter describes rituals which result in magical powers such as invisibility, the ability to enter other beings' bodies, etc.

5.1–8: Only two *mudrās* [i.e. bone ornaments, of five] are to be used: the skull-topped staff (*khaṭvāṅga*) and the skull (*kapāla*). Elsewhere, in *pratiṣṭhā*-rituals, in *mahāyāga* and *dīkṣā*, all *mudrās* are used. Moreover, only two *mudrās* are to be used in the Solitary Hero (*ekavīra*) ritual.

5.9: The hairs of a jackal, dipped into mentrual blood(? *puṣpa*) are to be used in this fire-offering (*homa*).

5.10–23ab: Praise (*arcana*) is to be performed only mentally. This is a subjugation (*vaśīkaraṇa*) rite, using substances such as cow flesh.[23]

5.23cd–30: Magical rituals of *ākarṣaṇa*, *vidveṣaṇa*, *uccāṭana* etc. are touched upon, and menstrual blood is mentioned explicitly (*rajasvalāyā raktena*).

5.31–50: A figurine is to be made [of the target of the ritual, the *sādhya*]. It features in the rituals for *vaśīkaraṇa* etc. The name of the target is to be written on birch bark.

5.51–53: The magical ritual of *adreśīkaraṇa* (*adṛśya*° ?). An ointment is to be applied on one's own eyes. This makes one invisible.

---

[22] See more on *yantras* in early tantras in KISS 2015 (forthcoming).

[23] Some verses here are parallel with the Buddhist *Herukābhidhāna/Laghuśaṃvara*, see SANDERSON 2009:186–224.

5.54–56: The magical ritual of *dṛṣṭyapahāra*: an ointment is to be made to paint a *tilaka* with from the ashes of a man struck by lightning. This takes away people's sight.

5.57–60: The Sādhaka can immobilize the wind, fire etc. with a magical *tilaka* performing the *stambhana* ritual here described.

5.61–87ab: The rags of a man struck dead by lightning used in this magical rite gives the Sādhaka the *svacchandasiddhi*. He can assume any form.

5.87cd–140: This section gives instructions on how to enter others' bodies (*paradehapraveśa*) and goes on to describe the *siddhi*s these rituals produce.[24]

Paṭala 6 (22 *ślokas*): Description of deity images (*pratimālakṣaṇa*).

6.1–6.14: These verses give descriptions of the deities when worshipped during the nine kinds of domestic worship (*gṛhayāga*) *dehalī* etc. (see the beginnings of *paṭala*s 3 and 13). *vardhamāna*: 6.1cd–2ab, *sehārikā*: 6.2cd–3, *dehalī*: 6.4–5ab, *kaṇḍanī*: 6.5cd–6, *udakumbha*: 6.7, *peṣaṇī*: 6.8, *kañjanī*: 6.9, *cullī*: 6.10. (*mauṣalī* seems to be left out, *dehalī* being repeated instead.) In most of these rituals, the deities are to be visualised with animal-heads and in animal forms.

6.15–16: They are to be worshipped with incense etc.

6.17–22: List of their attributes (*āyudha*) in *māraṇa, stambhana* etc. rituals.

Paṭala 7 (11 *ślokas*): Visualisation of deities (*devatādhyāna*) in magical rituals.[25] The chapter gives details of the deities' colours and forms, characteristics, and the corresponding magical rites (*karman*). E.g. when the Sādhaka aims at attraction ([*ā*]*karṣaṇa*), the deities hold *kuśa* grass and are red; when the Sādhaka aims at destruction (*bhedana*), they hold pestles (*muṣala*) and are white etc. This is how the Devīs appear when mounted on

---

[24] See more details on this section in TAK 3 at *parakāyapraveśa*.

[25] The first line of this *paṭala* is rather unclear: *ataḥ paraṃ pravakṣyāmi svadhyānaṃ devatāni tu*, which probably means nothing more than "I shall now teach you the visualisation of deities".

yantras (*yantrārūḍhāḥ*).[26] They should be utilised in magical rites (*karman*). See also next chapter.

Paṭala 8 (39 *ślokas*): Rituals of *samādhiyojana* and *yantras*.[27] This chapter is similar in character to the previous one. It is basically a *ṣaṭkarman*-type chapter.

8.1–3: When magical rites (*karman*) fail, there is no *siddhi*. The yogin should contemplate with his body covered in Avadhūtā's mantras, in the *nirācāra* state of mind, and thus can accomplish wonderous acts.

8.4ff: Devīs should be linked to the threshold (*dehalī*), thus they dwell in the *bindu*, and they stupify the gods. When linked to one's body, they have the form of *nāda*, and they attract (*karṣayanti*). For pacification (*śānti*), they should be placed in the heart. For subjugation (*vaśya*), they should be linked to the *visarga*. Similar instructions follow for pacifying anger (*kopapraśamana*), destruction (*bhedana*), stupefaction (*saṃmoha*), frightening people off (*bhīṣaṇa*) etc. The target (*sādhya*) to be killed should be visualised as frightened, naked etc., and as being attacked by the Śaktis, who split his heart: this will kill him. Two or three more practices like the previous one follow. By these practices, the Mantrin can defeat his enemies.

Paṭala 9 (13 *ślokas*): The Varieties of Goals (*lakṣabheda*, as in colophon). The Devīs should be visualised in their pacified forms (*śāntarūpa*) when joined with Śiva. When joined with Śakti, they have brilliance-forms (*jyotis*), etc. These are the correspondences with reference to the Devīs presented in this chapter:

Joined with	Form	They give	State	Their nature
śiva	śānta	mokṣa	nirācāra	jñāna
śakti	jyotis	siddhi	avadhūta	smaraṇa
vidyā	yojana	karmajñāna	sācāra	nāda
māyā	sādhana	kriyā	prapañca	uccārya
bindu	viśvakarman	sarvakarman	jyotis	mantra

---

[26] Or simply: "When applied in magical rites (*yantra*)". See the summary of *paṭala* 5 above and Kiss 2015 (forthcoming).

[27] The exact meaning of *samādhiyojana* in this context is not clear to me, but it probably refers to visualisations in which the deities are 'linked' (*yojita*) to objects, body-parts etc. The usage of the word *yantra* may be similar here to that in *paṭala*s 5 and 7, i.e. it may simply mean 'magical rite'. (See also p. 49 and Kiss 2015 (forthcoming).)

These should be applied during visualisation (*dhyānakāle prayoktavyāḥ*, 9.10a). The five *lakṣas* here might be antecedents to the six *lakṣyas* as presented in the *Mālinīvijayottaratantra*'s *lakṣyabheda*: *vyoman, vigraha, bindu, arṇa, bhuvana, dhvani*, which are means to approach Śiva. See VASUDEVA 2004:253 ff. for more detail and for references to other sources on *lakṣyabheda*.

Paṭala 10 (219 *ślokas*): Mantras of the Devīs, i.e. Guhyakās (and the Dūtīs, Yoginīs and Mātṛs, *devīnāṃ mantroddhāra*[*ḥ*], as in colophon).

10.1: Other topics to touch on: *japa, agnikārya, dhyāna, yoga* of the Guhyakās.

10.2: In *nitya, naimittika, kāmya* rituals the mantra is: OṂ ... NAMAḤ.

10.3 ff: The ending in *agnikārya* is SVĀHĀ, in *śāntika* rituals VAUṢAṬ, in *dīpana* both *praṇavas* (OṂ and HUṂ?), etc.

10.24–106 give the *bījas* of the Guhyakās and the Dūtīs. These eight goddesses embody the eight syllables of the central *vidyā* CAṆḌE KĀPĀLINI SVĀHĀ (see *paṭala* 2). Note that each syllable of CA-ṆḌE KĀ-PĀ-LI-NI SVĀ-HĀ defines a *varga*, or consonant-class of the Sanskrit alphabet, and that this is what governs some of the mantric constructions below:

Devīs & Dūtīs	Syllable	Varga
Raktā	CA	ca
Karālī	ṆḌE	ṭa
Caṇḍākṣī	KĀ	ka
Mahocchuṣmā	PĀ	pa
Karālā	LI	ya
Danturā	NI	ta
Bhīmavaktrā	SVĀ	śa
Mahābalā	HĀ	ha

10.24–26: Raktā's five *vaktrabījas* (in decoded form: OṂ CAṂ CHAṂ JAṂ JHAṂ ÑAṂ NAMAḤ).

10.27–38: Raktā's five *netra*-mantras. In this fashion, Raktā's sixfold nature (*ātmaṣaṭka*) is given (*vaktra, netra, hṛdaya, śiras, śikhā, kavaca*).

10.39–51: The same for Karālī:[28] OṂ ḌE ṬAṂ ṬHAṂ ḌHAṂ ṆAṂ NAMAḤ.

10.52–61: The same for Caṇḍākṣī.

10.62–76: The same for Mahocchuṣmā.

10.77–106: The *ātmaṣaṭka* of the Dūtīs. The pattern here is slightly different from that of the Guhyakās.

10.107–111: These verses name the twelve faces of the Dūtīs (three per Dūtī):

Karālā: *vīrā, bhībhatsā, citrā*

Danturā: *kṣobhā, nandā, jayā*

Bhīmavaktrā: *pretamukhyā, vegā, balā*

Mahābalā: *nāsā, karṇā, vijayā*

10.112–180: *bīja*s of the six Yoginīs (Kroṣṭukī etc.).

10.181–198: The *ātmaṣaṭka* of the eight Mātṛs.

10.199–218: Vowels of the Mātṛs.

Paṭala 11 (230 *ślokas*): Mantras of various deities (*mantroddhāra*).

11.1–10: The *paṭala*'s first line mentions the sixfold nature of the Devīs, suggesting that it is a continuation of the previous chapter,[29] although it also asserts that it has been expounded after the *tritattvayāga* ritual, which does not seem to hold: it is the subject-matter of the next *paṭala*. Devī asks Bhairava about Śiva's and Bhairava's mantras as well as those of Bhairavī and the three Śaktis and of the throne (*āsana*). Devī's further enquiry concerns the rituals of installation (*vinyāsa*) on lotuses and the *nāḍī*s, the installation of the twenty-five *tattvas*,[30] the *maṇḍalas*, *yāga*, Śiva's essence (*svarūpa*) and the pervasion (*vyāpti*) of the Śakti.

---

[28] Karālā in MS A, which is a recurring mistake in the MSS.

[29] *devīnān tu mahādeva ṣaṣṭhabhedam udāhṛtaṃ.*

[30] Note that here only 25 *tattvas* are mentioned in contrast with other sections of the text and other tantric texts with much more, typically 36, *tattvas*. Compare with 11.147cd ff.

11.11–19: The syllable OṂ, without which all mantras are 'headless' (*a-muṇḍa*), is Śiva or *ātmavidyā*.

11.20–25ab: Bhairava's/Kapālīśa's sixfold nature: he has five faces (EṂ ĪṂ UṂ AṂ AUṂ),

11.25cd–27ab: he has three eyes (AṂ IṂ OṂ),

11.27cd–35: his *śiras, śikhā, kavaca, netra*, and *astra* mantras.

11.36–58: The Smaraṇa-mantra (HAŪṂ)[31] and its praise. Ū is Raktā, Karālī is H, A is Caṇḍākṣī, Ṃ is Mahocchuṣmā. It is considered to be a three-syllable mantra (*tryakṣara*). Among other things, it is the Smaraṇa that is used at the time of initiation to grab the *paśu*.[32]

11.59: Devī's question: if the Smaraṇa destroys all sins, why should the Mantrin need expiatory rituals (*prāyaścitta*)?

11.60–80: Bhairava's reply: killing a Brahmin etc. are great sins that require difficult observances (*vrata*) such as the *kapālin*, *vṛkṣamūlin* or the *kucailin*.[33] The text seems to say that only after having practised various methods of purification can the Sādhaka become sinless by the Smaraṇa-mantra. The term *siddhānta* occurs in 11.67b, referring perhaps to the Śaiva Siddhānta.[34] 'Smaraṇa' is a fusion [with Bhairava] through the attitude of suchness.[35]

11.81–108: The mantras of the three Śaktis Vāmā (81–95), Dakṣiṇā (96–102ab), Madhyamā[36] (102cd–108).

11.109–133: The seed-mantras (*bīja*) of the three Śaktis Jñānaśakti (109–118ab), Kriyāśakti (118cd–129ab) and Kāraṇā (129cd–133).

11.134–147ab: Mantras of the Yoginī[vīra?]s and the Mātṛs.

---

[31] BraYā 11.36–39ab (normalised): *striyo nityaṃ tathā śrāntavyādhitā uccaranti yam | haṃsākhyā satataṃ bījaṃ niṣkalaṃ tu samuccaret || ādyaśvaraṃ tathā caiva uccaren nātra saṃśayaḥ | ekīkṛtaṃ mahādevi HAkāraparikīrtitam || ṣaṣṭhaśvareṇa [Ū] saṃyuktaṃ kartavyaṃ tu maheśvari | ardhendubindukalayā [Ṃ] saṃyuktaṃ kārayet tataḥ || smaraṇaḥ saṃjñā samākhyātāḥ sarvamantreśvareśvaraḥ.*

[32] BraYā 11.58cd: *smaraṇenaiva kartavyo dīkṣākāle paśo*[r] *grahaḥ*.

[33] On *vratas*, see *paṭala* 21.

[34] *dīkṣāyā japahomaiś ca kalpoktaiś ca yathoditaiḥ || prāyaścittai*[r] *viśudhyante siddhāntes* [= °*aiś*] *caiva lokikaiḥ* [= *laukikaiḥ*].

[35] BraYā 11.70cd: *tanmayatvena bhāvena yojayaṃ* [*yojanaṃ?*] *smaraṇaṃ priye*.

[36] Or: Mohanī/Caṇḍā.

11.147cd–165: The three *tattvas* (*ātmatattva, vidyātattva, śivatattva*). 147cd–155 list the 25 *tattvas* of Sāṃkhya as in connection with *ātmatattva*. 157–158 list *kalā, kāla, rāga, vidyā, avyakta, māyā, vidyā* as in connection with *vidyātattva*. Verse 160 lists *śuddhamāyā*, [*śuddha*]*vidyā, īśvara, śakti, śiva* as connected with *śivatattva*.[37]

11.166–186: The mantric throne (*āsana*). Verse 168 lists the five *kalās*: *pratiṣṭhā, vidyā, śānti, nivṛtti, śāntyātītā*.[38]

11.187–189ab: Mantras of Gaṅgā and Yamunā.

11.189cd–193ab: Mantras of Nandi and Mahākāla.

11.193cd–202: Mantras of the *ḍamaruka*, and the *bali*-mantra.

11.203–213: The *potamudrā* and the *śavamudrā*.

11.214–218: The seed-mantras (*bīja*) of Dharma, Jñāna, Vairāgya, Aiśvarya, Adharma, Ajñāna, Avairāgya, Anaiśvairya (as parts of the throne).

11.219–230: The six *astra*-mantras.

Paṭala 12 (234 *ślokas*): The throne (*āsana*) and Three-Tattva Pantheon-Worship (*tritattvayāga*), and other *yāga* and *nyāsa*-rituals (the colophon mentions the *tritattvayāga* only).

12.1–29ab: The throne (*āsana*)[39] for deities and pantheon-worship is the main topic. In a *maṇḍala*, one should visualise a Śakti-fibre (*śaktitantu*), the *praṇava*, *kālāgni*, the five *kalās* (*pratiṣṭhā, vidyā, śānti, nivṛtti, śāntyātītā*),[40] the elements, the Three Śaktis, Ananta, the *siṃhāṣṭaka* (*dharma, jñāna* etc., see 11.214–218), etc.

12.29cd–44: *Bhairavanyāsa* and *śaktinyāsa*.

12.45-50: The installation (*nyāsa*) of the three Śaktis.

---

[37] Note the absence of *niyati* and other differences when compared with later lists of 36 *tattvas*. Compare with 11.1 ff.

[38] Written thus almost always for *śāntyatītā*.

[39] Cf. 4.452ff.

[40] Written thus almost always for *śāntyatītā*.

12.51–222: *tritattvayāga*: although its details are slightly obscure, the governing pattern of this long description of a way of worshipping the Devīs, the Dūtīs, the Yoginīs etc. is centered about the number three. See also *paṭala* 11 for the three *tattvas*.

12.223–234: Worship of the guru (*guruyāga/gurupūjā*).

Paṭala 13

(33 *ślokas*): The Nine-fold Pantheon-Worship (*navayāga*). On *navayāga*, see 3.1–4 and p. 16. The ritual taught here includes nine eight-petalled lotus-*maṇḍalas* with the four Guhyakās, four Dūtīs and Bhairavī installed on the petals and on the pericarps with their male partners. The eight goddesses plus the divine couple alternate in occupying the pericarps of the lotuses.

Paṭala 14

(271 *ślokas*): Chapter on the *khecarī-cakra*.

14.1–4ab: Devī speaks: the Yoginīs are "of very little intellect" (*svalpabuddhyās... svalpacittā*[*ḥ*]). What is their *siddhi*? How can it be reached? What is the *kulakrama*?

14.4cd–27ab: Bhairava starts explaining the Yoginīs' worship (*yāga*).

14.27cd–72ab: The *kulacakra*, the *cakra* of the clans of the Yoginīs.

14.72cd–120ab: Extraction of the *kulavidyā*. Another variant of the *kulavidyā*, and its application.

14.120cd–146: A third, superior form of the *vidyā* and worship.

14.147–179: The *pāśupatāstra* mantra.

14.180–204: The *samayavidyā* mantra.

14.205–219ab: Encounter with the Yoginīs: *haṭhamelaka*.

14.219cd–239ab: A ritual of black magic (*prayogaṃ māraṇātmakam*).

14.239cd–263ab: *cakrayāga* and *nāḍīsandhāna*.

14.263cd–271: Types of Yoginīs: the *jñānagarbha*, the *kulodbhava* and the *āgantuka*.

Paṭala 15 (64 *ślokas*): The Zombie Ritual (*vetālasādhana*, according to the colophon), but the *paṭala* touches on *mahāyāga* as well.

15.1–5: The chapter starts with Great Pantheon-Worship (*mahāyāga*), which is mentioned in *paṭala*s 3, 4, 5, 14, and also in later chapters. It will make the guru (*deśika*) 'perfected' and possess *siddhis* (*siddha*).[41] He should construct a *maṇḍala* with a lotus in its centre, and he should make some *caru*-offering.

15.6–10: He should initiate the pupils in the *maṇḍala* and consume the *caru*.

15.11: Definition of *mahāyāga*: "Pantheon-worship that is performed in a terrible cremation ground, my dear, and which includes the eight cremation grounds [i.e. sub-*maṇḍalas*] is called the Great Pantheon-Worship."[42]

15.12: A further definition: "Great Pantheon-Worship is taught [to be performed] with the subtances and offerings taught in the previous chapters, O Suvratā, and involves the use of great *paśus*."[43] Here the term 'great *paśu*' might refer to a corpse (*mahā°* is very commonly used as a code-word for 'human') or, less probably, to large cattle. Note that the chapter turns to the subject-matter of Zombie-rituals here, which may indicate that corpses are meant.

15.13–64: *mahāvetālasādhana*. It will produce eight kinds of *siddhis*: *khaḍga, rocana, pātāla, vidyādharapada, pādukā, añjana, uttiṣṭhā, antardhānaka*. The Sādhaka should obtain a corpse with specific characteristics. He should bathe it, and start the ritual, which takes place around and on the corpse. He should light a fire in the corpse's mouth. Terrible noise will arise. Magical powers will come to him, as well as celestial beings afflicted by love for the Sādhaka. They address and kiss him. The Sādhaka should remain silent to obtain the most desirable rewards.

---

[41] 15.1cd: *siddhas* [*siddhaṃ*?] *tu deśikaṃ kuryān mahāśiṣyahitāya vai.*

[42] *śmaśāne tu mahāghore yo yāgo kriyate priye | śmaśānair aṣṭabhir yukto mahāyāga sa ucyate.*

[43] *tai dravyai pūrvasūtroktair upahāraiś ca suvrate | mahāpaśuvidhānena mahāyāgas sa ucyate.*

Paṭala 16

(126 *ślokas*): On the use of flowers in rituals (colophon: *puṣpādhikārapaṭala*). Most of this chapter consists of lists of flowers to be used in rituals.

Paṭala 17

(1260 *ślokas*): The *vidyācakra*.

17.1–31: A complex *maṇḍala* is to be drawn. The vowels and consonants of the alphabet are to be installed in it.

17.32–564: 277 seed-mantras (*bīja*) are given.

17.564–1260: Rituals with the *vidyācakra*.

Paṭala 18

(80 *ślokas*): Modes of recitation (*japavidhi*, as in colophon).

18.1–6: Recitation should be performed in a whisper if the Sādhaka seeks middling powers.

18.7–15: The Nine-syllable Navākṣaravidyā (OṂ CAṆḌE KĀPĀLINI SVĀHĀ) can be used as a thirteen-syllable mantra thus: OṂ HŪṂ — OṂ CAṆḌE KĀPĀLINI SVĀHĀ — NAMAḤ. Mantras should not be used without a 'head', i.e. without the *praṇava*. (See 11.11–19.)

18.16–20: Locations for recitation: a cremation ground, a solitary place, banks of rivers etc.

18.21–56: The construction of a *maṇḍala*. A kind of *yāga* is described.

18.57–59: Devī asks Bhairava about the above-mentioned 'headless' mantras.

18.60–71: Bhairava's reply. If a mantra lacks the *praṇava*, it is 'headless'.[44] (See 11.11–19.) If it has the *praṇava* but lacks SVĀHĀ or NAMAḤ, it is 'footless'.[45]

18.72–80: Continuing the classification mentioned at the very beginning of the *paṭala*, Bhairava states that recitation is performed mentally by those striving for liberation (*mokṣa*), in a whisper by those who strive for middling powers, and aloud by those who strive for inferior powers. The Tritattva- and Padmamālā-rituals are touched upon.

---

[44] 18.61cd: *praṇavena vihīnā ye amuṇḍā iti kīrtitāḥ.*

[45] 18.62: *praṇavena samāyuktā svāhāntanutivivarjitāḥ | apādā iti vikhyātā mantravidyāś ca suvrate.*

Paṭala 19 (95 *ślokas*): The *bhautikacakra*.

19.1–22: Construction of the *bhautikacakra* and installation (*nyāsa*) of the alphabet on it.

19.23–30: Colours are given for elements of the *cakra/maṇḍala*.

19.31: Magical rituals (*vaśya*, *ākarṣaṇa* etc.) can be performed with this *cakra*.

19.32–39: The Guhyakās in the *cakra*.

19.40–49: The installation of the Nine-syllable mantra (*navākṣaravidyā*).

19.50–66: Visualisation of the throne (*āsana*) and *nyāsa*.

19.67–95: The application of the *bhautikacakra*: in *nitya*, *naimittika*, *kāmya* rites, and magical rituals such as *vaśya*, *ākarṣaṇa* etc.[46]

Paṭala 20 (41 *ślokas*): The fire-ritual (*agnikāryavidhi*, as in colophon).

20.1–23: The shapes of nine kinds of fire-pits (*agnikuṇḍa*).

20.24–41: Different kinds of fuel (*indhana*) and substances for fire offerings (*homa*). If human sacrifice is possible, it should definitely be performed to obtain *siddhi*.[47]

Paṭala 21 (146 *ślokas*): The chapter on observances (*vratapaṭala*, as in colophon). See the edited text of this chapter on pp. 115ff, the annotated translation on pp. 211ff and an analysis on pp. 31ff.

21.1–54: First the chapter enumerates, then gives details of, nine *vratas*: *nagna*, *kucailina*, *malina*, *unmattaka*, *kapāla*, *bhairava*, *bālaka*, *kravyāda*, *vardhamāna*.

---

[46] 19.70ab might confirm that the term *yantra* denotes any kind of magical ritual in the BraYā: *anyeṣu yantrakarmeṣu bhautikañ ca prapūjayet* ("He should also worship the Bhautika[cakra] in other Yantric rituals"). If a *yantra* were a specific visual design, another design would perhaps not be used simultaniously with it. See pp. 49, 321, 323, and Kiss 2015 (forthcoming).

[47] 20.41cd: *yathālābhaṃ nṛhoma syā kartavyā siddhim icchatā*.

21.55–95ab: Four observances of the four Guhyakās.

21.95cd–102ab: The Milk-Drinker's Observance (*kṣīrabhojivrata*).

21.102cd–123: The Bhairava or Great Observance.

21.124–146: Installation (*nyāsa*) of the Guhyakās etc.

Paṭala 22 (161 *ślokas*): The chapter on the secret nectar (*guhyāmṛta-paṭala*, as in colophon).

22.1–150: A long *nyāsa* section starts the *paṭala*. Its patterns are governed by the number six.

22.151–161: The method of obtaining the secret nectar of the female partner (*guhyāmṛtavidhi*). The Sādhaka should stimulate her sexually, consume the substances (the 'secret nectar'), etc.[48]

Paṭala 23 (183 *ślokas*): Extraction of mantras (*mantroddhāra*, colophon: *mṛtyuñjayavidhiḥ mantrodhārapaṭalaḥ*).

23.1–3ab: Devī asks Bhairava about mantras.

23.3cd–7: Bhairava gives a two-syllable mantra.

23.8–24: New combinations of the mantras of the Guhyakās and Dūtīs are given, based on pairs of mantras.

23.25–53: Mantra-installation based on patterns of seven and three.

23.53–90: Further variants of mantras.

23.91–99: Raktā's *ekavīravidhi*. One should add Raktā's seed-mantra (*bīja*) to the [Nine-syllable] Vidyā. This pattern is also to be followed for other Guhyakās.

---

[48] See a translation of parts of this passage in SANDERSON 2009:238 n. 544: "The Mantra-adept should arouse his consort and [as he does so] repeat the Vidyā 108 times. He should do the repetition of his Mantra as prescribed in the procedure for his set of deities. First he should swallow the substances. Then he should grind cow-flesh mixed with faeces and *suraṣṭhi* (urine?) into a ball, kneed it with the ejaculates, make it into the shape of a Liṅga, insert it into [his consort's] vagina, move it about for a short while and then compress it. The Mantra-adept should utter the Mantra 108 times, then withdraw the Liṅga, and make it into a pellet. The best of Sādhakas should always offer [this] when he performs the repetition of the Mantras and the act of worship."

23.100–103: The same for Dūtīs.

23.104–117: More on *ekavīravidhi*.

23.118–125: *Ekavīravidhi* for the Mātṛs.

23.126–134: On Dakṣiṇā's *bīja*.

23.135–142: *Yāgatraya* 1: Bhairava.

23.143–147: *Yāgatraya* 2: Śakti.

23.148–153: *Yāgatraya* 3. Śiva alone.

23.154–164: Mantras and *mudrā*s of the milk ocean (*kṣīroda*).

23.165–166: The same for *vṛṣabha*.

23.167–183: The Mṛtyuṃjaya-mantra.

Paṭala 24 (189 *ślokas*): Another chapter on the secret nectar (*guhyāmṛtapaṭala*, as in colophon).

24.1: how to obtain the 'secret nectar' (*guhyāmṛta*) from one's female partner (*śakti*). This ritual is only for the Tālaka-type Sādhaka (see *paṭala* 45).

24.2–8ab: A *cakra* is to be visualised on the Śākti's genitalia (*guhyāmṛtavibhāga*).[49]

24.8cd–20ab: The sexual ritual.

24.20cd–32ab: The Sādhaka shoud praise urine and should use it as guest-offering (*argha*). If he hesitates to do so, he must perform expiatory rituals.

24.32cd–36: On the Dūtī: she is one's mother, sister, daughter etc.[?]

24.37–55: *guhyayāga*.

24.56ab–58: For the *miśraka*- and [*a*?]*śuddha*-type Sādhakasaśuddha (see *paṭala* 45), *mukti* is optional[?].[50]

---

[49] This passage is translated by Teun Goudriaan in GOUDRIAAN 1981:43.

[50] This line (24.56ab) is obscure: *mukti-m-uktā mahādevi miśrāśuddhivikalpitām*.

24.59–88ab: Further instructions concerning the female partner and the sexual ritual.

24.88cd–129ab: The Tālaka should not perform rituals without his Śakti. The Tālaka is of two kinds: [1] possessing one single Śakti (*ekaśaktiparigrāhin*) [2] or many (*bahuśaktiparigrāhin*). Their descriptions follow.

24.129cd–189: A long enumeration and description of alcoholic drinks (*āsava*) to be used in rituals and the way to prepare them (*kalpanā*). See a list of them below:

1. *Surāḥ*
   (a) *gauḍī* (spirits distilled from molasses): *goḍaka*, *ikkaḍa*, *ḍabhaḍako*, *māsika*, *yūsikā*
   (b) *paiṣṭī* (spirituous liquor distilled from rice or other grain): *prasannā*, *valkalī*, *kāṣṭasurā*, *lodhrikā*, *mūlāvarttā*, *jīrāvalī*, *bhaṇḍa*, *parikarā*, *kaudravikā*,
   (c) *mādhavī* (made from honey)
2. *Pratyagrāsavāḥ*
   (a) *madhu*
      i. *drākṣī*
      ii. *khārjūrikā*
   (b) *tāla*
   (c) *phena*
   (d) *māṇḍavī*

Paṭala 25 (343 *ślokas*): Description of pantheon-worship (*yāganirṇaya*, as in colophon).

25.1–4: Devī asks Bhairava for a condensed teaching of pantheon-worship.

25.9–37: Worship and installation of the four Guhyakās, and Bhairava and Devī, on a three-petalled lotus and on the body: *catuṣkayāga*.

25.38–55ab: Worship and installation of the four Guhyakās, and Bhairava and Devī, on a four-petalled lotus or the *bhautikacakra* (see *paṭala* 19) as well as on one's body: *pañcakayāga*.

25.55cd–65: Worship and installation of the six Yoginīs (Kroṣṭukī etc.), and Bhairava and Devī, on a six-petalled lotus and on one's body: *ṣaṭkayāga*.

25.66–82: Visualisation of seven lotuses in one's own body and installation of the six Yoginīs and the divine couple thereon: *ṣaṭkayāga* on seven lotuses.

25.83–88ab: Worship and installation of the eight Mātṛs and the divine couple: *navakayāga*.

25.88cd–105ab: Mantras.

25.105cd–126: Installation on the body: *aṅganyāsa*.

25.127–144: An installation ritual called *haṃsa*.

25.145–153ab: Worship and installation of the Yoginīs and the divine couple: *saptakayāga*.

25.153cd–159ab: Installation and mantras of the Mātṛs: *mātṛbheda*.

25.159cd–171ab: General instructions.

25.171cd–188ab: Special rules for the Tālaka and the Miśraka. End of the description of *mūlayāga*.

25.188cd–199: *dvikaikavidhiyāga*. An installation of a fused form of the *praṇava* and Bhairavī, as well as of Bhairavī and Bhairava.

25.200–212ab: *dvikayāga*: installation of Kapālīśa and Bhairavī.

25.212cd–214ab: Devī's question: what are the effects of all these rituals?

25.214cd–220ab: Bhairava's reply includes five types of purification: of mantras, the *ātman*, *śivaśakti*, *piṇḍa*, and *svabhāva*.

25.220cd–240: An installation ritual called *dvikanyāsa* or *dvikayoga* (understand *dvikayāga*?).

25.241–325ab: An installation ritual called *trikanyāsa* or *trikayāga*.

25.325cd–333: *ekavīraśaktiyāga*.

25.334–338ab: Bhairava's worship (*bhairavayāga*).

25.338cd–343ab: Bhairava's exclusive worship (*bhairavayāga*). These [last?] three methods of pantheon-worship are for the liberation-seeking Sādhaka.

2 Measurements in BraYā 4.10–17ab

Sanskrit name	**English transl.**	**Unit(s)**	**Equals**	**Approx. cm**
rajas	particle of dust	1		0,0000053 cm
trasareṇu	mote of dust	3	3 *rajases*	0,000016 cm
paramāṇu	atom	9	3 *trasareṇus*	0,00005 cm
bālāgra	tip of hair	72	8 *paramāṇus*	0,0004 cm
rikṣā/likṣā	egg of a louse	576	8 *bālāgras*	0,003 cm
yūka	louse	4608	8 *rikṣās*	0,028 cm
yava	barley-corn	36864	8 *yūkas*	0,225 cm
aṅgula	finger	294912	8 *yavas*	1.8 cm
kalā/golaka	digit/pellet	589824	2 *aṅgulas*	3.6 cm
vitasti	span	3538944	6 *kalās*	21.6 cm
tālikā = *ratni* = *hasta*	palm/elbow hand	7077888	2 *vitastis*	43.2 cm
daṇḍaka	stick	42467328	6 *hastas*	259.2 cm

See GOODALL 2004:523 Appendix IV for similar charts for the *Parākhya*, *Mṛgendra*, *Mataṅga* etc. The chart above is based on the following passage in the BraYā (MS A, f. 11^{v} line 5 ff.):

> *lakṣaṇaṃ ca pramāṇaṃ ca kathayāmi yathā sthitam* ||4.10||
> *chāyāyāṃ guptadeśe tu sūryaraśmi yadā bhavet* |
> *utpatyamānā dṛśyante durvibhāvā svabhāvataḥ* ||4.11||
> *rajasaḥ śūkṣmarūpā yas tribhis tais trasareṇavaḥ* |
> *tribhiś ca trasareṇubhiḥ paramāṇu prakīrtitaḥ* ||4.12||
> *paramāṇubhis tathā caiva bālāgra-r-aṣṭabhir bhavet* |
> *bālāgrair aṣṭabhiś caiva rikṣā ca parikīrtitāḥ* ||4.13||
> *rikṣābhir aṣṭabhiś caiva yūkā vai samprakīrtitam* |
> *yūkābhir aṣṭabhiś caiva yavaṃ tu samprakīrtitam* ||4.14||
> *aṣṭabhis tu yavai devi aṅgulaṃ parikīrtitam* |
> *dvyaṅgulā tu kalā proktā golakasyaiva ucyate* ||4.15||
> *ṣaṭbhiḥ kalair vitasti syā dve vitastis tu <ratni>kā* |
> *ratnis tathocyate hasto saptahastaṃ tu daṇḍakaḥ* ||4.16||
> *evamādipramāṇāni vijñātavyā mahāny api* |

Abbreviations and Symbols

A, B, C, D = *Brahmayāmala* MSS A, B, C, D
^{ac} = *ante correctionem*
BhP = *Bhāgavatapurāṇa*
BHSD = EDGERTON vol. 2
BHSG = EDGERTON vol. 1
BraYā = *Brahmayāmala*[*tantra*]
em. (X) = emendation (by X)
conj. (X) = conjecture (by X)
corr. (X) = correction (by X)
EFEO = Ecole française d'Extrême-Orient
exp. = exposure (number of MS A)
f. = folio
GOML = Government Oriental Manuscripts Library, Madras
IFP = Institut Français de Pondichéry/French Institute of Pondicherry
JRY = *Jayadrathayāmala*
MLBD = Motilal Banarsidass
MMW = Monier Monier-Williams' *Sanskrit-English Dictionary*
MS(S) = manuscript(s)

NAK = National Archives Kathmandu

NGMPP = Nepal-German Manuscript Preservation Project

Niśv = *Niśvāsatattvasaṃhitā*

NiśvGu = *Niśvāsatattvasaṃhitā* Guhyasūtra

NiśvMū = *Niśvāsatattvasaṃhitā* Mūlasūtra

NiśvNaya = *Niśvāsatattvasaṃhitā* Nayasūtra

^{pc} = *post correctionem*

PSM = *Pāia-sadda-mahaṇṇavo*

^{r} = *recto* side of a manuscript leaf

SŚP = *Somaśambhupaddhati*

SŚP 1, SŚP 2, etc. = *Somaśambhupaddhati* volume 1, volume 2, etc.

ŚT = *Śāradātilakatantra*

s.v. = *sub voce*

SvT = *Svacchandatantra*

SYM = *Siddhayogeśvarīmata*

TAK = *Tāntrikābhidhānakośa*

TAK 1, 2, 3 = *Tāntrikābhidhānakośa* volumes 1, 2, 3

TĀ = *Tantrāloka*

unmetr. = unmetrical

^{v} = *verso* side of a manuscript leaf

* stands for an illegible *akṣara*

⊔ = a gap in the text of the MS indicated by the scribe (mostly by a horizontal line)

†...† enclose corrupted text in MSS

≀...≀ enclose unclear *akṣaras*

‘≈’ joins similar parallel passages

‘=’ joins exactly matching parallel passages

Works consulted

MANUSCRIPTS, TRANSCRIPTS AND EDITIONS OF PRIMARY SOURCES

Agnipurāṇa. Agni Puranam By Shrimanmaharshi Vedavyas. Gurumandal Series No. XVII. Calcutta: 5, Clive Row, 1957.

Aṣṭādhyāyī. The Ashṭādhyāyī of Pāṇini. 2 vols. ed. and tr. Śrīśa Chandra Vasu. Delhi etc.: MLBD, 1988.

Āśvalāyanagṛhyasūtra. Āśvalāyana gṛhyasūtram with Sanskrit Commentary of Nārāyaṇa, English Translation, Introduction and Index. Ed. Narendra Nath Sharma. Delhi: Eastern Book Linkers, 1976.

Bhāgavatapurāṇa. The Bhāgavata. [Śrīmad Bhāgavata Mahāpurāṇa]. 6 vols. Critically edited by H. G. Shastri. Ahmedabad: B. J. Institute of Learning and Research, 1996. [Previous editions referred to in this critical edition: K. (Kumbhakonam), G. (Gorakhpur), N. (Nadiad).]

Brahmayāmala. I am using the following four manuscripts to establish the text. A: NAK 3-370, B: NAK 5-1929, C: NAK 1-143, D: NAK 1-286. Whenever I do not give the alternative readings of MSS B, C, D, I am using only A. I have also made extensive use of Shaman Hatley's transcript of MS A, which he kindly made available to me.

Caryāmelāpakapradīpa of Āryadeva. E-text Typed by Ryugen Tanemura, based on the edition *Caryāmelāpakapradīpam of Ācārya Āryadeva.* Sārnāth, Vārāṇasī: Rare Buddhist Texts Research Project, Central Institute of Higher Tibetan Studies, 2000.

Devyāmata. See ŚLĄCZKA 2011.

Harṣacarita. Śrīharṣacaritamahākāvyam Bâṇabhaṭṭa's biography of King Harshavardhana of Sthâṇvîśvara with Śaṅkara's commentary, Saṅketa.

ed. A. A. Führer. Bombay Sanskrit and Prakrit Series, No. LXVI. Bombay: Governmental Central Press, 1909.

Īśānaśivagurudevapaddhati of Īśānaśivagurudeva, ed. T. Gaṇapati Sāstrī, 4 Vols. Delhi: Bharatiya Vidya Prakashan, 1990. (Reprinted, with a new introduction dated to 1987 by N. P. Unni, from Trivandrum Sanskrit Series Nos. 69, 72, 77 and 83, Trivandrum, 1920, 1921, 1922, 1925.)

Jayadrathayāmala. I have been using Olga Serbaeva's transcript of the NGMPP MS No. 5–4650, Reel No. B 122/7, which she kindly shared with me. I also checked her readings of the cited passages against the MS.

Jayākhyasaṃhitā. ed. Embar Krishnamacharya. Gaekwad's Oriental Series 54. Baroda, 1931.

Kathāsaritsāgara. The Kathâsaritsâgara of Somadevabhatta. ed. Pandit Durgâprasâd and Kâśînâth Pândurang Parab. Revised by Wâsudev Laxmaṇ Śâstrî Paṇśîkar. Bombay: Pândurang Jâwajî, 1930.

Kaulajñānanirṇaya. See BAGCHI 1934 and MS NGMPP MS A 48/13.

Kauśikasūtra. The Kauśika Sūtra of Atharva Veda with extracts from the commentaries of Dārila and Keśava. ed. Maurice Bloomfield. Delhi: MLBD, 1972.

Kiraṇatantra. see GOODALL 1988.

———. See also *Kiraṇatantra, śrīmatkiraṇāgamamahātantram śrīgaruḍopaśrutam* etc. ed. Ti. Rā. Pañcāpageśaśivācārya. Śivāgamasiddhāntaparipālanasaṅghaprakāśitasaṅkhyā 16. Devakōṭṭai, 1932.

Kubjikāmatatantra. See GOUDRIAAN & SCHOTERMAN 1988.

Kulasāra. MS NGMPP 4–137, palm-leaf, early Nāgarī script. I have been using Somadeva Vasudeva's transcript.

Liṅgapurāṇa. E-text based on the edition published in Bombay by the Venkatesvara Press in 1906, and revised and corrected by Oliver Hellwig according to the ed. Calcutta, 1960 (Gurumandal Series No. XV).

Mālinīvijayottaratantra. Sri Mālinivijayottara Tantram, ed. Madhusūdan Kaul Śāstrī. KSTS 37. Bombay and Srinagar: The Research Department Jammu and Kashmir State, 1922.

———. See also VASUDEVA 2004.

Mañjuśriyamūlakalpa. The Âryamanjusrîmûlakalpa, ed. T. Gaṇapati Sâstrî. 3 volumes. Trivandrum Sanskrit Series LXX, LXXVI, and LXXXIV. Trivandrum, 1920, 1922, and 1925.

Manusmṛti/Mānavadharmaśāstra. Mānava-Dharma Śāstra [Institutes of Manu] with the Commentaries of Medhātithi, Sarvajñanārāyaṇa, Kullūka, Rāghavānanda, Nandana, and Rāmachandra and an Appendix by Vishvanāth Nārāyan Mandlik with a foreword by Prof. Albrecht Wezler. Delhi: Munshiram Manoharlal, 1992 (first edition 1886).

Mṛgendrāgama. The Śrī Mṛgendra Tantram (Vidyāpāda & Yogapāda), with the Commentary of Nārāyaṇakaṇṭha. Ed. with Preface and Intr. by Madhusūdan Kaul Shāstrī. KSTS 50. Bombay 1930.

———. *Mṛgendrāgama (Kriyāpāda et Caryāpāda) avec le commentaire de Bhaṭṭa-Nārāyaṇakaṇṭha*, ed. N. R. BHATT. Publications de l'IFI No. 23. Pondicherry: IFI, 1962.

———. See also BRUNNER 1985.

Niśvāsakārikā. E-text, typed principally by S. A. S. Sarma and Nibedita Rout (both of the EFEO), barring a few pages typed by Dominic Goodall and Nirajan Kafle, from Transcript No. 17 of the French Institute of Pondicherry.

Niśvāsatattvasaṃhitā. E-text transcribed by Dominic Goodall (and, for chapters 2 and 3, by Dominic Goodall and Peter Bisschop) from NAK MS No. 1-227, NGMPP A 41/14, palm-leaf, early Nepalese 'Licchavi' script, and from apographs NAK MS 5-2401, NGMPP Reel No. A 159/18, and Wellcome Institute for the History of Medicine, London, Sanskrit MS I.33. Diwakar Acharya, Peter Bisschop and Nirajan Kafle helped Goodall to produce the first complete transcription.

———. See also GOODALL 2015 (forthcoming).

Netratantra. Netra Tantram with commentary by Kshemarāja. ed. Madhusudan Kaul Shāstrī. KSTS XLVI, LXI. Bombay, 1926 and 1939.

Pañcāvaraṇastava. See GOODALL 2005.

Parākhyatantra. See GOODALL 2004.

Puraścaryārṇava. 2 vols. Compiled by H. H. the Maharājā Pratāpa Śiṃha Sāha Bahādura of Nepaul. Ed. Śrī Paṇḍita Muralidhara Jhā. Banaras: Prabhakari & Co. Banaras, 1901.

Śatakas of Bhartṛhari. See KOSAMBI.

Śāṅkhāyanagṛhyasūtra. *Das Çānkhāyanagṛihyam*. Ed. Hermann Oldenberg. Series: Indische Studien 15. Leipzig: Brockhaus, 1878.

Śāradātilakatantra. *Śāradā-tilaka-tantram*. ed. Arthur Avalon. Delhi: MLBD, 1982 [1933 in the Tantrik Text Series, vol. XVII].

Sarvajñānottara. E-text based on NAK MS 1-1692. NGMPP Reel No. A 43/12. Palm-leaf, early Nepalese 'Licchavi' script and GOML R 16829, GOML MS D 5550 and IFP T. Nos. 334, 760, paper transcripts in Devanāgarī. The verse and chapter numeration used is that of Goodall's edition in progress.

Siddhayogeśvarīmata. See TÖRZSÖK 1999.

Smaradīpikā. In: *Kāmakuñjalatā*. Benares: The Chowkhamba Sanskrit Series Office, 1967.

Somaśambhupaddhati. Texte, trad. et notes par Hélène Brunner-Lachaux. 4 parties. (Publications de l'Institut français d'Indologie ; Publications du Département d'Indologie 25). Pondichéry 1963–1998.

Svacchandatantra. *The Svacchanda Tantram, with Commentary by Kshemarāja*. Ed. with notes by Madhusūdan Kaul Shāstrī. 6 vols. (Kashmir Series of Texts and Studies 31, 38, 44, 48, 51 [vol. V A], 53 [vol. V B], 56). Bombay 1921–1935.

Svāyambhuvasūtrasaṅgraha. *Śaivāgame Svāyaṃbhuvasūtrasaṃgrahaḥ*. ed. Veṅkaṭasubrahmaṇyaśāstrī Mysore, 1937.

Tantrasadbhāva. electronic edition by Mark Dyczkowski based on three manuscripts (NGMPP Reel Nos. A 188/22, A 44/1, and A 44/2) published on the website of the Muktabodha Indological Research Institute: http://www.muktabodha.org.

Tantrāloka of Abhinavagupta with commentary (*-viveka*) of Rājānaka Jayaratha. *The Tantraloka of Abhinava=Gupta. With Commentary by Rājānaka Jayaratha*, ed. Madhusūdan Kaul Śāstrī. KSTS 23, 28, 30, 35, 29, 41, 47, 59, 52, 57 and 58. Bombay and Srinagar, 1918–38.

Uttarakāraṇāgama. E-text, typed in by Anil Kumar Acharya (IFP) from the following edition: Śivaśrī Li. Ku. *Civajñānacelvakkurukkaḷ, kiḻakkilaṅkai āticaiva pirāmaṇar caṅkat talaivar, akkaraippaṟṟu, ilaṅkai*, 2002. Printed by: Śrī Arcanā Priṇṭars, 2A, Vellippillayarkovil, Cuddalore–607003, Tamilnadu, India.

Vārāhagṛhyasūtra with short extracts from the *paddhati* ed. R. Vira. New Delhi: Meharchand Lachmandas, 1982.

Yājñavalkyasmṛti with the commentary of Aparārka. *Aparārkāparābhidhāparādityaviracitaṭīkāsametā yājñavalkyasmṛtiḥ*, ed. Pandits of the Ānandāśrama. Ānandāśramasaṃskṛtagranthāvaliḥ 46. Pune: Ānandāśramamudraṇālaya, 1903.

Yoginīsaṃcāra: the Śaiva *Yoginīsaṃcāraprakaraṇa* incorporated in the third Ṣaṭka of the *Jayadrathayāmala*.

STUDIES, ARTICLES, TRANSLATIONS AND DICTIONARIES

BAGCHI, Prabodh Candra ed. 1934: *Kaulajñānanirṇaya and Some Minor Texts of the School of Matsyendranātha*. [Including *Akulavīratantra* A+B, *Kulānandatantra, Jñānakārikā*] Calcutta Sanskrit Series, No.3. Calcutta: Metropolitan.

———. 1939: *Studies in the Tantras, Part I*. Kolkata: University of Calcutta.

BRUNNER, Hélène 1963: see *Somaśambhupaddhati* vol. 1.

———. 1963–1998: see *Somaśambhupaddhati*.

———. 1985: *Mṛgendrāgama Section des rites et section du comportement avec la vṛtti de Bhaṭṭanārāyaṇakaṇṭha*. trans. Hélène Brunner. Publications de l'IFI No. 69. Pondicherry: IFI.

———. 1986: "Maṇḍala et yantra dans le śivaïsme āgamique. Definition, description, usage rituel." In: *Mantras et diagrammes rituels dans l'hindouisme*. ed. André Padoux. Paris: Éditions du Centre National de la recherche scientifique.

———. 1999: 'Le Parārthanityapūjāvidhi. Règle pour le culte quotidien dans un temple' in L'HERNAULT, Françoise and REINICHE, Marie-Louise, with a supplement by Brunner, Hélène. *Tiruvannamalai. Un lieu saint śivaïte du Sud de l'Inde. 3. Rites et fêtes. Supplement : Le Parārthanityapūjāvidhi. Règle pour le culte quotidien dans un temple.* Publications de l'EFEO 156.3. Paris: EFEO.

BÜHNEMANN, Gudrun et al. 2003: *Maṇḍalas and Yantras in the Hindu Traditions.* Leiden, Boston: Brill.

EDGERTON, Franklin 1985. *Buddhist Hybrid Sanskrit Grammar and Dictionary..* 2 vols. Kyoto: Rinsen Book. [1953]

GOODALL, Dominic 1998: *Kiraṇavṛtti. Bhaṭṭarāmakaṇṭhaviracitā Kiraṇavṛttiḥ. Bhaṭṭa Rāmakaṇṭha's Commentary on the Kiraṇatantra.* Vol. 1, ch. 1–6, critical edition and annotated translation by Dominic Goodall. (Publications de l'Institut français d'Indologie ; Publications du Département d'Indologie 86.1). Pondichéry.

———. 2004: *The Parākhyatantra. A Scripture of the Śaiva Siddhānta. A critical edition and annotated translation by D. G.* Pondicherry: Institut Français de Pondichéry, Ecole française d'Extrême-Orient.

———. 2005: *Pañcāvaraṇastava of Aghoraśiva: A Twelfth Century South Indian Prescription for the Visualisation of Sadāśiva and his Retinue.* by Dominic Goodall, Nibedita Rout, R. Sathyanarayanan, S. A. S. Sarma, T. Ganesan and S. Sambandhasivacarya. Pondicherry: IFP.

———. 2015 (forthcoming): *The Niśvāsatattvasaṃhitā, the earliest surviving Śaiva tantra, volume 1. A critical edition & annotated translation of the Mūlasūtra, Uttarasūtra & Nayasūtra edited by Dominic Goodall in collaboration with Alexis Sanderson & Harunaga Isaacson with contributions of Nirajan Kafle, Diwakar Acharya & others.* École française d'extrême-orient, Nepal Research Centre, French Institute of Pondicherry, forthcoming in 2015.

GOUDRIAAN, Teun & GUPTA, Sanjukta 1981: *Hindu Tantric and Śākta Literature.* Wiesbaden: Harrasowitz. In: *A history of Indian literature.* Ed. by Jan Gonda. Vol. 2. Epics and Sanskrit Religious literature. Fasc. 2.

GOUDRIAAN, Teun & SCHOTERMAN, Jan 1988: *Kubjikāmatatantra. The Kulālikāmnāya version.* Critical edition by T. Goudriaan and J. Schoterman. Leiden: E.J. Brill.

HATLEY, Shaman 2007. *The Brahmayāmalatantra and Early Śaiva Cult of Yoginīs.* Ph.D. dissertation, University of Pennsylvania, 2007.

KISS, Csaba 2010: *Matsyendranātha's Compendium. A critical edition and annotated translation of Matsyendrasaṃhitā 1–13 and 55 with analysis.* D.Phil. thesis, Balliol College, Oxford University, 2009.

———. 2015 (forthcoming): 'On *yantras* in early Śaiva Tantras'. Cracow Indological Studies.

KOSAMBI, D. D. 2000: *The Epigrams Attributed to Bhartṛhari. Including the Three Centuries for the first time collected and critically edited...* New Delhi: Munshiram Manoharlal Publishers.

MONIER-WILLIAMS, Monier. *Sanskṛit-English Dictionary.* Oxford: Clarendon Press, 1899.

OBERLIES, Thomas 2003: *A Grammar of Epic Sanskrit.* Indian Philology and South Asian Studies Volume 5. Berlin/New York: De Gruyter.

O'HANLON, Rosalind – HIDAS, Gergely – KISS, Csaba (forthcoming): 'Discourses of caste over the longue durée: Gopīnātha and social classification in India, ca. 1400–1900'. In: *South Asian History and Culture.* Routledge, 2015.

Pāia-sadda-mahaṇṇavo. A comprehensive Prakrit-Hindī dictionary, with Sanskrit equivalents, quotations and complete references. 4 Vols. Edited by Haragovindadāsa Trikamacanda Seṭha. Hargovind Das. T. Sheth, 1923.

SANDERSON, Alexis 1986: "Maṇḍala and āgamic identity." In: *Mantras et diagrammes rituels dans l'hindouisme.* ed. André Padoux. Paris: Éditions du Centre National de la recherche scientifique.

———. 1988: "Śaivism and the Tantric Traditions." In: The World's Religions/Religions of Asia. Ed. Friedhelm Hardy. London: Routledge. [Reprint: 1990.]

———. 2001: "History through Textual Criticism in the Study of Śaivism, the Pañcarātra and the Buddhist Yoginītantras." In: *Les Sources et le Temps. Sources and Time.* A Colloquium. Pondicherry 11-13 January 1997, edited by François Grimal, pp. 1–47. Pondicherry: Institut Français de Pondichéry, École française d'Extrême-Orient, 2002.

———. 2006: "The Lākulas: New evidence of a system intermediate between Pāñcārthika Pāśupatism and Āgamic Śaivism." *The Indian Philosophical Annual* 24 (2003–2005), pp. 143–217.

———. 2007: "Swami Lakshman Joo and His Place in the Kashmirian Śaiva Tradition." In: *Samvidullāsaḥ*, edited by Bettina Bäumer and Sarla Kumar, New Delhi: D.K. Printworld, pp. 93–126.

———. 2009: 'The Śaiva Age—The Rise and Dominance of Śaivism in the Early Medieval Period.' in: *The Genesis and Development of Tantrism*, ed. Shingo Einoo: Tokyo: Institute of Oriental Culture, University of Tokyo, pp. 41–349.

ŚLĄCZKA, Anna 2011: "The iconography of the Hindu deities in the *Devyāmata*, an early Saiva *pratiṣṭhātantra*." In: *Interrelations of Indian Literature and Arts*. Ed. Lidia Sudyka, pp. 181–261. Cracow: Ksiegarnia Akademicka.

SATHYANARAYANAN, R. 2015: *Śaiva Rites of Expiation. The first edition and translation of Trilocanaśiva's twelfth-century Prāyaścittasamuccaya.* With an introduction by Dominic Goodall. Collection Indologie 127. Institut français de Pondichéry / École française d'extrême-orient, 2015 (in press).

Tāntrikābhidhānakośa I, 2000. *Tāntrikābhidhānakośa I. Dictionnaire des termes techniques de la littérature hindoue tantrique. A Dictionary of Technical Terms from Hindu Tantric Literature. Wörterbuch zur Terminologie hinduistischer Tantren, sous la direction de H. Brunner, G. Oberhammer et A. Padoux.* Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse, Sitzungsberichte, 681. Band. Beiträge zur Kultur- und Geistesgeschichte Asiens Nr. 35. Vienna: Verlag der Österreichischen Akademie der Wissenschaften.

Tāntrikābhidhānakośa II, 2004. *Tāntrikābhidhānakośa II. Dictionnaire des termes techniques de la littérature hindoue tantrique. A Dictionary of Technical Terms from Hindu Tantric Literature. Wörterbuch zur Terminologie hinduistischer Tantren, sous la direction de H. Brunner, G. Oberhammer et A. Padoux.* Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse, Sitzungsberichte, 714. Band. Beiträge zur Kultur- und Geistesgeschichte Asiens 44. Vienna: Verlag der Österreichischen Akademie der Wissenschaften.

Tāntrikābhidhānakośa III, 2013. *Tāntrikābhidhānakośa III. Ṭ–PH. Dictionnaire des termes techniques de la littérature hindoue tantrique. A Dictionary of Technical Terms from Hindu Tantric Literature. Wörterbuch zur Terminologie hinduistischer Tantren. Fondé sous la direction de Hélène Brunner, Gerhard Oberhammer et André Padoux. Direction éditoriale du troisième volume : Dominic Goodall et Marion Rastelli.* Philosophisch-historische Klasse Sitzungsberichte, 839. Band. Beiträge zur Kultur- und Geistesgeschichte Asiens Nr. 76. Vienna: Verlag der Österreichische Akademie der Wissenschaften.

TÖRZSÖK, Judit 1999: *The Doctrine of Magic Female Spirits. A critical edition of selected chapters of the* Siddhayogeśvarīmata(tantra) *with annotated translation and analysis.* D.Phil. thesis submitted at Merton College, Oxford University, in 1999.

———. 2003: "Icons of inclusivism. Maṇḍalas in some early Śaiva Tantras." In: *Maṇḍalas and Yantras in the Hindu Traditions.* ed. Gudrun Bühnemann. Brill's Indological Library Vol. 18. Leiden: Brill.

———. 2011: "Kāpālikas" In: *Brill's Encyclopedia of Hinduism.* Edited by: Knut A. Jacobsen, Helene Basu, Angelika Malinar, Vasudha Narayanan.

———. 2013: "Yoginī and goddess possession in early Śaiva tantras." In: *'Yoginī' in South Asia. Interdisciplinary approaches.* ed. István Keul. Abingdon: Routledge, 2013

VASUDEVA, Somadeva 2004: *The Yoga of the Mālinīvijayottaratantra: Chapters 1–4, 7–11, 11–17.* Pondichéry, Institut Français de Pondichéry : École française d'Extrême-Orient.

WALLIS, Christopher 2008: *The Descent of Power: Possession, Mysticism and Initiation in the Śaiva Theology of Abhinavagupta.* Journal of Indian Philosophy 36, pp. 247–295.

Index

In the Index, the surnames of modern authors, as well as mantra-syllables, are typeset in SMALL CAPITALS, Sanskrit words in general in *italics*, names of deities and Sanskrit authors in non-italic normal typeface with capital initial letters, English words in non-italic normal typeface, and titles of works in *slanted font*.

Abhinavagupta, 13, 32
abhiṣeka, 211, 251
ācamana, 251
ācāra, 43, 202, 231, 253
ācārya, 13, 35, 209, 220, 224
ācāryavrata, 51
ACHARYA, Diwakar, 35
ACRI, Andrea, 175
adhama, 262
adhikāra, 41, 42, 233, 296, 313
adhikāriṇī, 301
ādityadina, 57
ādraka, 242
adreśīkaraṇa, 321
adṛśya, 321
advaitācāra, 36, 37
āgantuka, 328
aghorapura, 20
Aghorī, 14, 18, 20, 234
aghorīpura, 20
aghoryarcana, 316
agni, 306
agnikārya, 45, 205, 244, 271, 293, 324
agnikuṇḍa, 313, 331
Agnipurāṇa, 27, 198, 207
agnisaṃskāra, 247, 252, 257
agnyāgāra, 251, 257, 264, 266, 274
āgraha, 292, 294 → *avagraha*
āhnika, 49, 214–217, 239, 258, 268, 272, 295, 298, 299, 302
āhnikakrama, 213
āhuti, 246, 247, 250

Aiśa, 20
Aiśa [1], 80, 179, 186–190, 192–194, 196–201, 203, 206, 209–214, 216, 219, 220, 222–226, 228–230, 233–238, 241, 243, 244, 246, 248, 252, 253, 256, 257, 259, 262, 264, 266–268, 270, 273–279, 281–284, 286, 287, 289, 292–299, 301, 302, 304–309, 311, 312
Aiśa [1.1], 205
Aiśa [2], 179, 229, 255, 290, 307
Aiśa [2.1], 187, 235, 238, 239, 244, 245, 247, 248, 256, 267, 268, 270, 271, 287
Aiśa [2.2], 231, 241, 242, 266, 271, 274, 290
Aiśa [2.3], 177, 235, 236, 246
Aiśa [2.4], 81, 187–190, 205, 207,

209, 231, 233, 237–239, 244, 246, 250, 251, 254, 257, 258, 262, 264, 266–268, 270, 271, 274, 275, 278, 281, 282, 302, 307, 309
Aiśa [2.5], 80, 234
Aiśa [2.6], 257
Aiśa [3], 175, 176, 178–180, 183, 185, 188–191, 193, 194, 199–201, 204, 213, 217, 223, 226, 228, 229, 232, 237, 245, 253, 260, 272, 279, 281, 282, 286–288, 290, 295, 297, 301, 305, 308, 309
Aiśa [3.1], 286
Aiśa [3.1.1], 241
Aiśa [3.1.2], 248
Aiśa [3.2], 192, 211, 214, 218, 244, 310
Aiśa [3.2.1], 231
Aiśa [3.3], 194, 227, 248, 272, 304, 309
Aiśa [3.4], 178, 179, 180, 218, 229, 230, 235, 294
Aiśa [3.5], 214
Aiśa [3.5.1], 214
Aiśa [3.6], 241, 287
Aiśa [3.7], 201, 258, 276, 294, 297
Aiśa [3.8], 265, 299
Aiśa [3.9], 235
Aiśa [4], 188, 191, 227, 229, 230, 265, 298
Aiśa [4.1], 177–181, 183–185, 187, 195, 202, 204, 205, 209, 211–213, 215, 216, 224, 236, 245, 246, 250, 252, 254, 255, 258–261, 269–271, 282, 285, 289–292, 295, 296, 298, 303, 304, 307–312
Aiśa [4.1.1], 270
Aiśa [4.1.2], 178, 222, 237, 256, 257
Aiśa [4.1.3], 233, 266
Aiśa [4.2], 198, 223, 233
Aiśa [4.3], 177, 183, 192, 220, 285, 287, 288, 292, 303–305, 308
Aiśa [4.4], 289, 299, 308
Aiśa [5], 234
Aiśa [6], 228, 236, 242, 254, 267, 272, 274, 277, 285, 304, 311
Aiśa [7], 252
Aiśa [8], 186, 187, 189, 192, 193, 198, 201–203, 206, 208, 209, 214, 216, 229, 234, 235, 240, 253, 254, 272, 302, 309, 311
Aiśa [9], 240
Aiśa [10.1], 82, 182, 189, 193, 195, 200, 227, 237–239, 249, 253, 261, 273, 281, 285, 302, 306
Aiśa [10.2], 187, 189, 192–194, 198, 230, 233, 234, 247–249, 306
Aiśa [10.3], 182, 184, 201, 206, 207, 252, 267, 297, 309, 312, 313
Aiśa [10.3.1], 240, 308
Aiśa [10.4], 84, 244, 250, 258
Aiśa [10.5], 179, 181, 204, 209, 244, 247–249, 255, 256, 260, 264, 286–288, 294, 295, 299, 312
Aiśa [10.6], 257
Aiśa [11], 240, 244, 253, 255, 257, 263, 274–276, 287, 302, 304, 309
Aiśa [12], 175, 176, 179, 225, 243, 247, 248, 253, 254, 294, 305–307
Aiśa [13.1], 188, 192, 193, 199, 225, 228, 238, 269, 296
Aiśa [13.1.1], 231, 234, 237, 239, 244, 249, 252, 257, 269, 271,

276, 287, 297, 298, 311
Aiśa [13.1.1.1], 187, 191, 193, 194, 197, 238
Aiśa [13.1.2], 206, 219, 231, 233, 238, 239, 244, 246, 250, 251, 254, 257, 258, 262, 264, 266–268, 270, 271, 274, 277, 281
Aiśa [13.1.2.1], 233
Aiśa [13.2], 180, 264, 303
Aiśa [13.3], 220
Aiśa [13.4], 181, 233, 236, 240, 246, 281, 284, 303, 312
Aiśa [14], 211, 242, 286, 291, 298
Aiśa [15], 211, 221
Aiśa [16], 238
Aiśa [17], 183, 215, 216, 230, 309, 311
Aiśa [18.1], 187, 210, 221, 251, 267, 288, 291, 294
Aiśa [18.2], 239, 247, 263, 296
Aiśa [18.3], 188, 194, 195, 275, 303
Aiśa [19], 217, 253, 257, 265, 269, 272, 282
Aiśa [20], 256
Aiśa [20.1], 251, 262, 266, 271, 291, 294
Aiśa [20.2], 250, 310
Aiśa [20.3], 188, 216, 230, 281
Aiśa [21], 182–184, 207, 232, 236, 247, 258, 278, 306
Aiśa [22], 216, 223–225, 228, 247
Aiśa [23], 222
Aiśa [24], 187, 300
Aiśa [25.1], 274, 283, 286, 296, 298, 307, 308
Aiśa [25.2], 176, 181, 209, 236, 245, 250, 267, 271, 275, 304
Aiśa [25.3], 205, 245, 247, 262, 263, 270, 273, 274, 277, 283, 301, 303, 308, 313
Aiśa [25.4], 274, 313
Aiśa [25.5], 206, 233, 238, 251, 257, 300, 313
Aiśa [26], 185, 198, 209, 229, 237, 245, 282
Aiśa [27], 179, 181, 185, 186, 189, 191, 195, 196, 199, 202, 203, 205, 211, 215, 216, 220, 223, 225, 226, 230, 298, 309, 313
Aiśa [27.1], 232, 236, 240, 255, 299
Aiśa [27.2], 235
Aiśa [27.3], 240, 251
Aiśa [27.4], 249, 254
Aiśa [28], 176, 178, 180, 184, 192, 195–197, 217, 220–223, 225, 229, 232, 237, 238, 242, 243, 245, 248, 254, 255, 263, 273, 277, 283, 284, 291, 295
Aiśa [29], 177, 189, 190, 281
Aiśa [29.1], 228, 236, 253, 261, 285, 290, 300
Aiśa [30], 187, 237, 257, 258, 260, 267, 269–271, 275, 282, 295, 299
Aiśa [30.1], 197, 205, 240, 244, 289, 310
Aiśa [31.1], 177, 192, 222, 228, 232, 235, 236, 246, 247, 249, 253, 256, 258, 286, 289, 312
Aiśa [31.2], 226, 237, 238, 257
Aiśa [31.3], 192, 250, 258, 310
Aiśa [32], 176, 180, 191, 195–198, 200, 201, 212, 214, 217, 218, 221, 223, 224, 232, 247, 266, 289, 292, 299
Aiśa [33], 178, 186, 212, 213, 217, 218, 223, 226, 238, 239, 245, 247, 250, 253–255, 267, 268,

271, 274, 275, 289, 290, 294, 296, 299, 300, 307, 309
Aiśa [34], 209, 211, 214, 216, 240, 271, 275, 286, 302
Aiśa [35], 189, 220, 224, 233
Aiśa [35.1], 248, 269, 279
Aiśa [35.3], 297
Aiśa [35.4], 240
Aiśa [35.5], 241, 247, 292
Aiśa [35.6], 186, 223, 226, 253
Aiśa [35.7], 235, 271, 293
Aiśa [35.9], 237
Aiśa [35.10], 272, 278
Aiśa [35.11], 269
Aiśa [35.13], 236
Aiśa [35.14], 255
Aiśa [35.15], 187, 198, 203, 209, 241, 245
Aiśa [36], 191, 199, 203, 211–216, 220–222, 225, 229, 233, 238, 239, 248, 260, 279, 282, 290
Aiśa [36.1], 234, 251, 254, 302, 304, 310
Aiśa [36.2], 186, 255, 258, 264, 267, 271, 275, 296, 301, 302, 306, 309
Aiśa [36.3], 175, 176, 210, 232, 233, 240, 244, 245, 254, 255, 259, 269, 305
Aiśa [36.4], 241, 244
Aiśa [36.5], 181, 195, 216, 235, 236, 240, 249, 264, 283, 291, 299, 307, 311, 312
Aiśa [36.6], 177, 237, 238, 241, 254, 258, 293
Aiśa [37], 238
Aiśa [38.1], 181, 191, 244–246, 252
Aiśa [39], 245
Aiśa [40], 240–242, 261, 262
Aiśa [41], 274
Aiśa [42], 181, 184, 209, 210, 216, 233, 236, 258, 261, 263, 273, 279, 292, 295, 301–304, 306, 309, 310
Aiśa [43.1], 250
Aiśa [43.2], 236, 265
Aiśa [43.3], 244, 245
Aiśa [43.4], 251, 268, 271, 272, 274, 299, 305
Aiśa [43.5], 254, 256, 296
Aiśa [43.6], 258, 263, 267, 271, 275, 279
Aiśa [43.7], 200, 212, 217, 250, 262, 275, 280, 282, 283, 287, 291, 295, 298, 305, 307

aiśvarya, 221, 310
aiśvaryabhoga, 224
ajagara, 300
Ajogandha, 25
ājya, 246, 287
ākarṣa, 44, 287
ākarṣaṇa, 47, 48, 51, 221, 270, 272, 273, 280, 331
ākṛti, 50, 272
akṣasūtra, 251, 319
Allahabad, 16
amanaskonmanonmanas, 227
Amareśvara, 26
amavināśa, 266
ambughaṭa, 17
āmiṣa, 260
Āmrātikeśvara, 25
amṛta, 235
amuṇḍa, 326
Analeśvara, 26
Ananta, 30
aṅga, 234, 235, 282
aṅgahīnakaraṇa, 50, 276

aṅgamantra, 282
aṅganyāsa, 335
aṇiman, 266
añjana, 329
antardhānaka, 329
anuloma, 277, 280, 281, 284
anutarpaṇa, 264
apakarṣaṇa, 236
apanīta, 291
aparāhṇika, 212
apravāsin, 267
ārādhaka, 45
ārādhya, 45
araluka, 24
arcana, 250, 321
ardharātrāhṇika, 212
argha, 48, 204, 208, 236, 237, 246, 247, 250, 251, 263–267, 270, 278, 280, 306, 307, 309, 333
arghapātra, 274, 275, 278, 279, 296
āsana, 247, 256, 258, 263, 266, 267, 320, 325, 327, 331
āsava, 203, 262, 334
ascetic observances → *vrata*
asiddha, 255
asidhāravrata, 54
āśrita, 295
aśṛta, 242
Aṣṭādhyāyī, 49
astra, 198, 202, 233, 234, 236, 238, 245, 247, 257, 288, 327
astramokṣa, 237, 254
astrita, 271
Aśubha, 26
aśuddha, 231, 232, 292, 312
aśuddhasādhaka → *carubhojin*
aśuddhatva, 36
aśuddhavidhi, 292
Āśvalāyanagṛhyasūtra, 202
aśvattha, 24, 293
atimārga, 34
ātman, 335
ātmaṣaṭka, 223, 324
ātmatattva, 327
Aṭṭahāsa, 25
avadhūta, 20, 21, 177, 323
avadhūtatanu, 204
Avadhūtā, 21, 252, 323
avagraha, 48, 49, 51, 268–270, 292–295
avaguṇṭhana, 237
āvaraṇa, 20, 22, 23, 186, 317
āveśa, 34, 226
avisarjite, 251
avyakta, 327
āyudha, 322

BAGCHI, Prabodh Candra, 14
bahalīkaraṇam, 276
bahirnyāsa, 272, 273, 275, 277, 279
bahiryāga, 281, 282, 301
bahuśaktiparigrāhin, 334
bālakavrata, 211, 213, 215, 331
bali, 201, 203, 327
banyan tree, 193
baṭa, 293
Bhadrakālī, 25, 26
Bhadrakarṇī, 26
bhadrāsana, 191
bhāga, 184
Bhāgavatapurāṇa, 32
bhāgyārohaṇa, 278, 280
Bhairava, 16, 25, 33, 34, 40, 46, 193, 197, 263, 296, 331
bhairavanyāsa, 327
bhairavarūpin, 188
Bhairava-tantras, 13
bhairavavrata, 34
bhairavayāga, 335, 336

Bhairavī, 16

bhairavīya, 293

bhakṣya, 295

Bharatanāṭyaśāstra, 32

Bhasmagātra, 26

bhasmasnāna, 312

bhasmika, 312

Bhaṭṭinī, 25

bhautikacakra, 331, 334

bhāva, 238

bha-vipulā, 302

Bhayāvaha, 26

bhedana, 322, 323

bhedita, 204

bhikṣā, 291

bhīma, 20, 197

Bhīma, 26

Bhīmakī, 26

bhīmavaktra, 201

Bhīmavaktrā, 14, 18

bhīmavikrama, 220

Bhīmavikramā, 26

bhīṣaṇa, 323

Bhīṣaṇī, 25

bhītaka, 24

bhoga, 48, 207, 269, 270

bhogāṅga, 230

bhramaṇa, 28, 212–214, 221

Bhramaṇī, 26

Bhrāmaṇī, 26

Bhṛkuṭīmukha, 25

bhūgṛha, 304, 306

bhukti, 51, 55, 249, 288

bhūmiparigraha, 238

bhūparigraha, 254

Bhūrbhuva, 26

bhūrloka, 221

bhūta, 34, 205, 209

Bhūteśvara, 19, 24

bhuvanīśa, 220

bīja, 272, 316, 326, 327, 330, 332, 333

bindu, 265

binduka, 219

Bi[n]dusthāna, 25

Bodhicaryāvatāra, 167

Brahmā, 30, 214

brahmacarya, 36, 37, 43, 46, 50, 51, 54, 252, 286–288, 294, 310, 311

brāhmaṇa, 30, 198

brahmasaṃdhyā, 214, 236

brahmasthāna, 28, 177, 182, 183, 197

Brāhmī, 14, 18

broom, 17

BRUNNER, Hélène, 35, 41, 50, 183, 202, 235, 236, 244, 246–248, 251, 282, 291

Buddhist, 13, 15

bull, 28, 216, 257

cakra, 328, 331, 333

Cakrasaṃvara, 13

Cakravegā, 14, 18, 26

cakrayāga, 328

cālane, 257

Cāmuṇḍā, 14

Caṇḍā, 20, 25, 317

Caṇḍā Kāpālinī, 14, 20–22, 32

Caṇḍākṣī, 14, 18

caṇḍasambhava, 20, 186

caṇḍasambhavā, 23

Caṇḍikā, 14, 18

caṅkramaṇa, 178

Carcikā, 14, 18

caru, 33, 37, 51, 54, 55, 243, 288–293, 329

carubhojin, 31, 34–37, 39–45, 48, 49, 51, 54, 55, 233, 290, 292, 310–312
carubhuj, 45, 51
cārvāka, 45
Caryāmelāpakapradīpa, 304
catuḥṣaṣṭi, 194
caturviṃśati, 194
catuṣkayāga, 334
ceṣṭā, 231
Chagala, 25, 26
chelaka, 300
cīra, 272
circuit → *āvaraṇa*
citra, 300
cremation ground → *śmaśāna*
culli, 17, 176, 288, 317
cullī, 17, 322

dadhi, 224
daily rituals → *nitya*
dakṣi, 289
ḍamaru, 217, 220–223, 225, 318, 320
ḍamaruka, 327
daṇḍa, 24, 189
daṇḍakanyāsa, 312–313
daṇḍavat, 235
Daṇḍinī, 25
dantapaṅkti, 229
dantapattra, 219
Dantika, 25, 26
Danturā, 14, 18, 25
darbhapiṇḍa, 238
darvī, 289
dehalī, 17, 317, 322, 323
dehalīyāga, 175
DELHEY, Martin, 35
deśika, 329
deva, 21
devadāru, 203
Devadeva, 25
devāgāra, 27–29, 47, 237, 256, 257, 263, 266, 267, 271, 285, 288, 290
devagṛha, 269, 301
devakarman, 217
Devakī, 26
devatādhyāna, 322
devaveśman, 275
deveśa, 188
devī, 21, 201, 220 → also *guhyakā*
Devyāmata, 219
DEZSŐ, Csaba, 17, 35, 175, 187, 208, 219, 240, 241
dhārāmṛta, 209
dharma, 327
dharmacīrika, 272
dharmacīrikā, 272
Dharmanī, 25
dhavalagṛha, 306
Dhunanī, 26
dhūpa, 203
dhvaja, 24, 191
dhvaṃsana, 283
dhyāna, 238, 252, 285, 322, 324
diet, 231
digbali, 208
digbandha, 237, 254
digmātṛ, 23
dīkṣā, 14, 16, 18, 22, 30, 35, 37, 39–44, 47, 53, 176, 177, 201, 208, 232, 301, 318
dīkṣāsaṃskāra, 42, 232
dīkṣoddhāra, 41
dīpti, 246
diś, 187
divya, 319
divyādhika, 318

divyādivya, 319
domestic worship → *gṛhayāga*
dravya, 31, 258, 263, 299, 302
dūkhala, 17
dūtī, 14, 16, 18, 20, 21, 47, 52, 176, 217, 304, 311
Dūtī, 25
Dvādaśasāhasraka, 13
dvārapāla, 178, 237, 238
dvikaikavidhiyāga, 335
dvikanyāsa, 335
dvikayāga, 335
dvikayoga, 335
DYCZKOWSKI, Mark, 14

EDGERTON, Franklin, 14, 339
EFEO, 175
Ekāmraka, 19, 24
ekānna, 295
Ekapāda, 24
ekaśaktiparigrāhin, 334
ekatattvavidhāna, 264
ekatattvavidhi, 257
ekavīra, 321
ekavīraśaktiyāga, 335
ekavīravidhi, 332, 333
ekavīravidhāna, 319
ekavṛkṣa, 253

fæces, 27
female partner → *śakti*, *dūtī*
FERSTL, Christian, 302
fireplace, 17

gadā, 24, 192
gaganābhogāṃ, 209
Gajakarṇa, 25
Gajakarṇā, 14, 18
Gaṇādhyakṣa, 24
Gaṇāpati, 26
Gaṅgā, 29, 238
garbha, 194
garta, 261
ghaṇṭā, 189
ghaṇṭālakṣaṇa, 321
ghaṇṭanādātman, 223
Ghaṇṭeśvara, 195
ghora, 187
Gokarṇa, 26
Gokarṇī, 26
gonāsa, 300
GOODALL, Dominic, 15, 30, 35, 41, 73, 96, 97, 105, 106, 161, 162, 175, 187, 192, 196–198, 205, 206, 207, 209, 258, 260, 263, 282, 290, 293, 304, 305, 337, 345
Gopati, 25
gopura, 223, 311
GOUDRIAAN, Teun, 14, 73, 333
graha, 295 → *avagraha*
granthi, 228
gṛhamedhin, 54, 55
gṛhastha, 55
gṛhayāga, 16, 31, 55, 175, 176, 317, 322
gṛhaṃ devasya, 278
gṛhya, 183
Gṛhyasūtra, 202
grind-stone, 17
guggula, 205, 251
guhyakā, 14, 16, 18, 20, 21, 33, 34, 52, 176, 217, 218, 223, 304, 311, 324, 332
guhyāmṛta, 332, 333
guhyāmṛtavibhāga, 333
guhyāmṛtavidhi, 332
guhyayāga, 333
guṇa, 266, 310

guptamudrā, 254
guru, 38, 47, 296
gurupūjā, 328
guruyāga, 328

haṃsa, 335
Hara, 26
Harikeśvara, 25
Harṣacarita, 221
Hāṭakeśvara, 25
haṭhamelaka, 328
haṭhasādhana, 55
HATLEY, Shaman, 13–16, 20, 30, 35, 36, 44, 49, 57, 58, 72, 73, 90, 109, 112, 113, 121, 131, 137, 141, 143, 144, 163, 164, 175–177, 179, 181, 182, 185, 186, 190, 191, 194, 201, 202, 204, 205, 207, 208, 211, 221, 226, 227, 239, 244, 245, 248, 252, 256, 260, 261, 263, 265, 266, 268, 279, 283, 285, 288, 289, 295, 315, 316, 318
hero → *vīra*
Herukābhidhāna, 13, 321
Hetuka, 25
Hetukeśvara, 24
Hetukī, 26
HIDAS, Gergely, 35, 300
Himasthāna, 26
hiṅgu, 203
homa, 39–41, 47, 48, 232, 252, 258, 259, 266, 268, 270, 273, 274, 276, 277, 279, 295, 297, 299, 301, 321, 331
homakarman, 268
hotavya, 251
hṛdaya, 324
hṛdyāga, 263, 264, 267, 270, 273, 274, 277, 279, 282, 298, 301, 306
hṛdyalekhya, 273
HRĪṂ, 280
hutaśeṣa, 209, 289
hypermetrical, 176, 184, 191, 220, 234, 237, 240, 243, 250, 255, 262, 268, 273, 276, 280, 291, 293, 295, 296, 300, 304, 307, 312
hypometrical, 245, 301

impure practitioner → *carubhojin*
indhana, 289, 331
Indrāṇī, 14, 18
initiation → *dīkṣā*
installation → *nyāsa, pratiṣṭhā*
ISAACSON, Harunaga, 35, 111, 131, 144, 148, 175, 203–205, 208–210, 212, 219, 238, 239, 261, 265, 267, 289
Īśāna, 25
Īśānaśivagurudevapaddhati, 27, 200
iṣṭa, 176
īśvara, 327

jalabhāṇḍa, 17
jalasnāna, 312
jalasthāna, 234
Jaleśvara, 26
Jambukeśvara, 26
japa, 39–41, 43, 44, 49, 232, 237, 252, 258, 259, 267, 268, 271, 273, 277, 302, 324
japta, 202
jāpya, 295
jāti, 300
Jaṭin, 26
Jayadrathayāmala, 15, 16, 32, 33, 45, 86
Jayākhyasaṃhitā, 96, 208

jñāna, 327
jñānagarbha, 328
jñānajña, 256
Jñānaratnāvalī, 41
jñānaugha, 315
jyotis, 323

kadamba, 24
KAFLE, Nirajan, 35, 175, 196, 210
Kailāsa, 26
kalā, 327
kāla, 327
kālāgni, 200
kalaha, 277, 283
kalaśa, 274
kalpa, 53, 234, 236, 238, 239, 243, 250–252, 256, 258, 260, 262, 264, 265, 267–270, 272, 276–278, 280, 283, 284, 286–288, 292, 294, 295, 301, 303, 308
kalpana, 217
kalpanā, 334
kāma, 269
kāmayāga, 250
Kāmeśvara, 26
Kampanī, 26
kāmya, 13, 49, 294, 295, 303
kāñcikā, 17
kaṇḍanī, 17, 175, 317, 322
kandukā, 300
kañjanī, 322
kāñjikā, 17
kañjinī, 17, 176, 317
kaṇṭhikā, 219
kapāla, 215, 318, 319, 321, 331
kapāladhṛk, 204, 227
kapālavrata, 211
kāpālika, 34
Kapālin, 20, 21, 26, 185, 191, 226, 317
Kapālīśa, 14, 18, 20–22, 33, 34, 177
kapālivrata, 326
Kapardin, 25, 199
Karālā, 14, 18, 25
Karālī, 14, 18, 25, 326
kāraṇa, 45
karaṇī, 202
karañja, 24
karmakalpa, 273
karman, 33, 36, 37, 40, 44, 52, 53, 220, 221, 259, 272, 284, 287, 297, 300, 303, 322, 323
karmasaṃjīvana, 41
karṇapūraka, 219
kaṭaka, 219
Kathāsaritsāgara, 304
kaubhārā, 313
kaula, 311
Kaulajñānanirṇaya, 205
kaulika, 311
Kaumārī, 14, 18
Kauṇḍinya, 32
Kauśikasūtra, 202
kavaca, 324
kāyaśuddhi, 51
khaḍga, 24, 190, 254, 329
Khaḍginī, 25
Kharānanā, 25
khaṭikā, 183
khaṭvāṅga, 201, 215, 216, 220–222, 225, 254, 318, 321
khecaratva, 205, 218, 266, 269, 310
khecarī, 328
khecarīsiddhi, 224
kheṭaka, 254
khilīkaraṇam, 276
kiṅkara, 194, 227

kiṅkarī → *dūtī*
Kiraṇa, 30, 137, 177
Kiraṇavṛtti, 41
Kirāteśvara, 26
Kiss, Csaba, 17, 50, 106, 121, 164, 300, 321, 323, 331
Kollagiri, 19, 24
kopapraśamana, 278, 284, 323
Koṭivarṣa, 19, 24
kramaṇavīthī, 178, 317
kravyāda, 216, 331
kravyādavrata, 211
kṛṣṇabhinnāñjana, 222
kṛtarakṣa, 255, 285
kṛti, 272
kṛtivāsan, 196
Kṛttivāsa, 25
kriyā, 313
Kroṣṭukī, 14, 18, 26, 52, 316
kṣatriya, 52, 300
Kṣemarāja, 18
kṣetra, 190, 191, 292, 294, 295, 313
Kṣetrapāla, 28
kṣīrabhojivrata, 332
kṣīroda, 333
kṣobha, 48, 274, 279, 280, 306, 308
Kṣobhaṇī, 26
kṣobhayet, 302
kṣobhayitvā, 263
kṣobhya, 302
kṣudrasiddhi, 48, 270
Kubjikāmatatantra, 18, 86
kucailin, 326
kucailina, 32, 331
kucailinavrata, 211, 213
kukkuṭa/kurkuṭa, 260
kula, 311
kulacakra, 328
Kulasāra, 45, 312
kulavidyā, 28, 328
kulodbhava, 328
Kumbhakarṇa, 25, 26
kuṇḍa, 193, 244–246, 261
kuśa, 54

lābhatas, 313
Laghuśaṃvara, 13, 321
Lākinīs, 191
Lākula[s], 32, 34
Lakulīśa, 26
lāmā, 319
lānta, 223
laya, 207
lekha, 273
lid, 17
liṅga, 47
liṅgamala, 203
Liṅgapurāṇa, 229
Lohajaṅgha, 26
lokapāla, 30
lokeśī, 23, 317
lubdhaka, 300

madhu, 203
madhyāhnika, 212, 298
madhyama, 263
madhyamasiddhi, 48, 49
madness, 33
madya, 262
Mahābala, 25, 26, 194, 199
Mahābalā, 14, 18, 26, 192, 228, 281, 282
Mahābhairava, 193
Mahābhārata, 224
mahābhūta, 198
Mahādeva, 24, 25
Mahāghaṇṭa, 24
Mahāghaṇṭeśvara, 25, 195
Mahāhāsa, 24

Mahājihvā, 25
Mahākāla, 24, 26, 178
mahāmāṃsa, 286
Mahāmeghapravartana, 26
Mahāmukha, 26
Mahāmukhī, 14, 18
Mahānāda, 25
Mahānāsā, 14, 18, 25
mahāpaśu, 176, 259
mahāpretāsana, 319
mahārakta, 216
mahāśaṅkha, 219
mahāsattva, 256
Mahātejas, 25
mahāvetālasādhana, 329
mahāvīrya, 237
Mahāvrata, 25
mahāvrata, 34, 226, 230
mahāyāga, 30, 31, 175, 176, 201, 208, 259, 317, 318, 329
Mahāyaśā, 238
Mahāyoga, 25
Mahāyogin, 25
māhendra, 245
Māhendrī, 14, 18
Māheśvara, 25
Māheśvarī, 14, 18
Mahocchuṣmā, 14, 18, 206, 222
Mahotkaṭa, 25
malasnāna, 234
mālikā, 225
malina, 32, 331
malinavrata, 211, 213
Mālinīvijayottaratantra, 304, 324
Mānavadharmaśāstra, 291
maṇḍa, 289
maṇḍala, 14–16, 18, 20–22, 24, 27–31, 175–177, 203, 206, 217, 224, 237, 250, 251, 253, 257, 263, 264, 266, 269–271, 275, 278, 279, 290, 292, 299, 306, 317, 318, 329, 331
maṇḍapa, 251, 264
Mañjusriyamūlakalpa, 264, 305
manodbhavā, 23, 317
manoharā, 23
mantra, 22, 211
mantramārga, 34
Mantra Master → *mantrin*
mantranyāsa, 272
mantrarāja, 22
mantrasnāna, 312
mantric installation → *nyāsa*
mantrin, 47, 48, 177, 180–183, 186, 188, 189, 194, 195, 198, 201, 205, 206, 208, 214–217, 219–222, 224, 226, 233, 237, 245, 248, 250–255, 257, 259, 263–265, 267–273, 276–278, 280, 284, 285, 287–290, 292, 294–299, 302, 304, 305, 307–310
mantroddhāra, 325
Manusmṛti, 17
māraṇa, 48, 277, 283
mārjani, 17
mārjanī, 17
mārjāri, 29
māruta, 226
Mataṅga, 30, 337
mātṛ, 14, 18, 317
mātṛbheda, 335
matsyasādhana, 183
Matsyendrasaṃhitā, 270
mauṣalī, 17, 176, 317, 322
mausalī, 17
ma-vipulā, 180, 201, 221, 230, 234, 268, 279, 289, 292, 301, 307

Meghavāhana, 199
mekhalā, 245
melaka, 31, 46, 54, 255
Māyā, 25
māyā, 327
miśra, 231, 233
miśraka, 31, 35–37, 39–45, 47, 50–54, 231, 232, 286, 287, 294, 296, 297, 303, 304, 307, 310, 311, 313, 333
mixed practitioner → *miśraka*
mixing bowl, 17
Mṛgendra, 30, 41, 202, 254, 337
Mṛtyu, 25
mṛtyuṃjaya, 249, 250, 278, 284, 333
mohana, 48, 277, 283
mokṣa, 36, 51, 330
MOLNÁR, Krisztina, 232
mortar, 17
mudrā, 215, 239, 247, 248, 250, 254, 264, 266, 306, 319, 333
mudrāpañcaka, 216
mudrikā, 219
mukhamuṇḍāstra, 226
muktabhairavavrata, 211
mukti, 55, 249, 288
muktidīkṣā, 207
mūlāsana, 197
mūlatantra, 315
mūlayāga, 335
muṇḍa, 201, 319
muṣala, 322

nāḍī, 247
Nāḍijaṅgha, 26
nāḍīsandhāna, 247, 285, 297, 328
nagna, 331
nagnavrata, 32, 211, 212
naimittika, 13, 49, 268, 269, 292, 294, 295, 303
naivedya, 209, 258, 260, 261, 264, 266, 267, 271, 279, 291, 293, 296–299, 301
Nandi, 25, 26
Nandin, 178
Nandī, 25
nārāca, 234
Nareśvaraparīkṣāprakāśa, 34
navakayāga, 335
Navākṣaravidhāna, 13
navākṣaravidyā, 330, 331
navaśmaśānamaṇḍala, 317
navāvaraṇa, 181
navayāga, 16–18, 176, 211, 218, 328
na-vipulā, 209, 222, 226, 256, 270, 274, 275, 280, 302, 305
naya, 309
netra, 324
Netratantra, 205, 234
nigaḍabhañjana, 278, 284
nijayāga, 246, 284
nijayonipradarśana, 311
Nīlakaṇṭha, 25
nimba, 24
nipuṇa, 218
nirācāra, 20, 31, 33, 185, 202, 209, 223, 239, 248, 252, 323
nīrājana, 246
nirāyaṇa, 246
nirmālya, 203, 213, 290, 291, 304
nirvikalpa, 181, 256
niścaya, 294
Niśisaṃcāra, 193
niṣkala, 220
Niśvāsakārikā, 207
Niśvāsatattvasaṃhitā, 13, 30, 35, 74, 179, 198–200, 206, 207, 210, 224, 291, 305, 318
nitya, 13, 32, 254, 265, 268, 269,

292, 294–296, 303
nityābhiṣeka, 237
nityakarman, 49, 206, 255, 287
nityavrata, 269
nityayukta, 243, 265
nivedana, 270, 287
nivṛtti, 327
niyama, 258, 260, 261, 290, 294, 295
nuti, 281
nyāsa, 47, 49, 60, 90, 177, 202, 212, 217, 230, 234–236, 238, 251, 255, 256, 263, 266, 267, 269–275, 285, 290, 292, 293, 297–299, 301, 302, 305–307, 327, 331, 332
nyāsaka, 284

OBERLIES, Thomas, 83, 84
observances → *vrata*
occasional rituals → *naimittika*
ograha, 292 → *avagraha*
O'HANLON, Rosalind, 300
OṂ CAṆḌE KĀPĀLINI SVĀHĀ, 14
Oṃkāra, 26
optional rituals → *kāmya*
Orissa, 16

padavī, 219
padayāga, 245
padmamālā, 228, 230
padmayāga, 264, 320
pādukā, 329
Pāia-sadda-mahaṇṇavo, 17, 208, 240, 251, 278
pala, 203
palala, 202, 203
pañcakayāga, 334
pañcamudrā, 212, 215, 308
Pañcāntaka, 199
pāñcarātra, 35
pāñcārthika, 32, 33
Pañcaśikha, 199
Pañcāvaraṇastava, 187
pañcavyoman, 205
Pāṇini, 49
paṅkti, 310
paṅktiyāga, 320
pantheon → *yāga*, 23
pantheon worship → *yāga*
para, 184
paradehapraveśa, 322
Parākhya, 30, 337
parasiddhi, 297
paripāṭyā, 302
paryaṭana, 217, 223
pāśa, 24, 190
paśu, 31, 176, 204, 326
pāśupata, 32, 34
Pāśupatasūtra, 32, 33
pāśupatāstra, 282, 328
Paśupati, 26
paṭa, 177
paṭahī, 225
pātāla, 329
pātana, 283
paṭṭiśa, 193
pattrā, 219
pattralatā, 180
pattrāṅka, 71
Pauṣkarabhāṣya, 34
pauṣṭika, 280, 284
pavitra, 285, 286, 288, 293
pāyasa, 206, 251
peṣaṇī, 17, 176, 317, 322
pestle, 17
Picumata, 13, 34, 189, 193
piṇḍa, 270, 335
Piṅgala, 25

Piṅgalā, 257
piṅgalā, 29
piṇyāka, 205
piśāca, 33
pīṣaṇī, 17, 176
piśita, 260
pīṭha, 18, 47, 48, 179, 184, 276, 302
pīṭhanyāsa, 302, 306
pīṭhayāga, 297
pitṛ, 237
Pivanī, 25
platter, 17
post-initiatory rules → *samaya*
potamudrā, 327
Prabhāsa, 19, 24
practitioner → *sādhaka*, 271
pradakṣiṇa, 18, 279
prādeśa, 221
Prahasita, 26
Prākṛt, 17, 208, 219, 240
pralepana, 244
pramāṇa, 178, 182
praṇava, 209, 229, 274, 280, 327, 330, 335
Prapitāmaha, 25
prastaraṇa, 258, 267, 305
pratikṛti, 272
pratimākarman, 318
pratimālakṣaṇa, 318, 322
prātipadika, 78
pratisara, 219
pratiṣṭhā, 30, 201, 318, 327
pratyaya, 310
Prayāga, 16, 18, 19, 177, 178
prāyaścitta, 44, 45, 47, 52, 239, 249, 250, 254, 261, 262, 287, 288, 292, 294, 295, 300, 303, 305, 308, 326
pretāsana, 319
pūjā, 47, 212, 299, 302, 304, 305, 309
pura, 178, 180, 181, 183, 202–204, 208
Purāṇa, 27
Puraścaryārṇava, 183
pure practitioner → *tālaka*
pūrṇāhuti, 208, 248, 250, 257
pūrvadṛṣṭa, 218
pūrvāhṇika, 212, 253
pūrvasevā, 239, 286, 287
puṣpa, 321
puṣpādhikāra, 330
puṣpaloha, 221
puṣṭi, 222
puṣṭika, 278
puṭa, 272
Pūtanā, 26, 28
pūtanā, 23, 28, 29, 317
putraka, 13, 14, 35

rāga, 327
rajas, 179, 321
rakṣā, 285
rākṣasa, 24–26, 29
rakta, 321
Raktā, 14, 18
Ratnagarbhā, 26
raudra, 188
Raudrā, 25
ra-vipulā, 254, 288, 289
recitation → *japa*
rekhātraya, 179, 245
rights and duties → *adhikāra*
river, 28, 29, 319
rocana, 329
rosary → *akṣasūtra*
Rucikā, 25
Rudra, 25
rudra, 24–26, 29, 30

rudramātṛ, 23, 317
rudrasambhūtā, 23
sādhaka, 13–16, 27–38, 40–49, 51–55, 175, 177, 179, 181–184, 187, 198–200, 202, 209, 210, 212–220, 226, 227, 229–239, 242, 243, 245, 246, 248–258, 260, 261, 263–266, 268–272, 274–276, 278–281, 284, 286–294, 296–299, 301, 303–313, 322, 333, 336
sādhana, 32, 36, 48, 51, 176, 177, 183, 247, 294
sādhāraṇa, 260
sādhya, 323
sahajāta, 218
Sahasrākṣa, 25
Saiddhāntika, 34
śaila, 203
Śaivaparibhāṣā, 34
sakala, 220
sakalaniṣkala, 227
sakalīkṛta, 285
sakhāya, 180, 218, 243, 290, 295
śakti, 22, 24, 36, 47–52, 54, 176, 177, 179, 188, 206, 222, 259, 266, 271, 294, 300, 301, 319, 327, 333
śaktinipāta, 42, 232
śaktinyāsa, 327
śaktitantu, 246, 248, 327
śaktitraya, 179
Śakunī, 26
śālya, 251
samādhi, 253, 255, 256, 265
samādhiyojana, 323
samarasatva, 248
samaya, 35, 37, 40–43, 53, 54, 218, 232, 253, 254, 301
samayajña, 239
samayavidyā, 328
samayin, 13, 35, 295, 296
Śambhu, 30
saṃdhyā, 214, 285
saṃkhyā, 239, 252, 264, 271, 277–279, 307
saṃmārjanī, 17
saṃmoha, 323
sampradāya, 210, 269
saṃskāra, 252
saṃskāraka, 252
samuṇḍa, 229
sāmyotpattivāda, 34
SANDERSON, Alexis, 13, 14, 21, 22, 32, 34, 35, 87, 90, 94, 116, 119, 120, 122, 176, 178, 181, 188–193, 202, 203, 206, 211–214, 216–218, 220, 221, 223, 226, 227, 320, 321, 332
sandhānaka, 285
sandhi, 77, 214
sandhi-bridge, 303
Śaṅkara, 26
śaṅkha, 238
Śāṅkhāyanagṛhyasūtra, 219
śāntarūpa, 323
śānti, 323, 327
śāntika, 278, 280, 284
śāntyatītā, 327
śāntyātītā, 327
Sānuvegā, 25
saptajanmasmṛti, 41, 52, 301
saptakayāga, 335
Śāradātilaka, 183, 202
SARMA, S. A. S., 175, 313, 345
SARMA, Satyanarayana, 175
Sarvadā, 25
Sarvajñānottara, 30, 97, 179, 185

śarvarī, 219
sarvayāga, 234, 297
Śaśibhūṣaṇa, 24, 25
Śaśibhūṣaṇī, 25
śāstrāvataraṇa, 315, 316
ŚĀSTRĪ, Haraprasād, 14
SASTRI, S. N. Ghoshal, 14
Satā, 25
Sattikā, 16
sattva, 179, 309
śauca, 312
śaucaka, 300
Saumya, 26
śavamudrā, 327
savana, 240
ṣaṭkarman, 323
ṣaṭkayāga, 335
sehārikā, 17, 176, 317, 322
sembiphala, 242
SERBAEVA, Olga, 45
sexual partner (female) → *śakti*, *dūtī*
sexual ritual, 16, 29
siddha, 220, 221, 255, 329
siddhānta, 292
siddhayantra, 273
Siddhayogeśvarīmata, 47, 73, 74, 86
siddhi, 36, 38, 40, 48, 49, 52, 53, 175, 186, 187, 201, 204–206, 208–211, 220, 222, 226, 227, 230, 231, 244, 249, 250, 254, 259, 262–264, 266, 273, 287, 288, 294, 295, 303, 307, 310, 311, 313, 315, 329
siddhihetu, 270
siddhikāṅkṣin, 270
siddhiyāga, 265, 269, 295, 303
śīdhu, 203
śikhā, 235, 324
siṃhāṣṭaka, 327
śiras, 324
śiṣya, 35
Śiva, 21, 29, 30, 34, 327
Śivā, 29
śivā, 187, 190
śiva-mantra, 235
śivamārjāri, 29, 257
śivārāva, 217, 225
śivaśakti, 335
śivasambhava, 23
śivatattva, 327
Skandapurāṇa, 193
śleṣman, 240
śleṣmāntaka, 24
Smaradīpikā, 276
smaraṇa-mantra, 207, 229, 234, 235, 284, 326
śmaśāna, 16, 18, 24, 28–31, 176, 177, 217, 238, 253
snāna, 45, 47, 233
sneha, 235
snigdha, 235
Somaśambhupaddhati, 18, 35, 41, 235, 236
Śreṣṭha, 26
śreyas, 250, 303
Śrīkaṇṭha, 25
srota[s], 43
sruva, 247
stambhana, 274
Stanita, 26
sthiti, 207
Sthūleśvara, 25
śuddha, 231
śuddhakāya, 51
śuddhamāyā, 327
śuddhasādhaka → *tālaka*

śuddhāśuddhasādhaka, 232, 287 → *miśraka*
śuddhatva, 36, 232
śuddhavidyā, 327
śūdra, 52
śūla, 24, 193, 254
śūlapadma, 194
śūlavidyā, 255
śūlodakam, 193
Sumanā, 25, 26
Sumati, 25
supramāṇa, 254
Supriyā, 238
surā, 203
surākiṇva, 203
sūtra, 183, 303
sūtrakārya, 181
Suvratā, 238
svabhāva, 335
svabīja, 272
Svacchandatantra, 18, 44, 200, 234
śvapāka, 300
svarūpa, 299, 325
svatantra, 209, 298
svayāga, 181, 244, 266, 272–277, 288
svayamārjita, 295
Svayambhu, 26
svayonidarśana, 41, 43, 47, 52, 53, 297, 301, 303
Svāyambhuvasūtrasaṅgraha, 30, 51, 108, 199, 200, 232
SZÁNTÓ, Péter-Dániel, 35

tālaka, 29, 31, 32, 34–37, 39–42, 44, 45, 47–55, 233, 241, 286, 288, 290, 294, 296, 297, 303, 310, 311, 313
tālamārga, 44, 47, 54, 78, 83, 296
tālu, 45
tamas, 179
taṇḍula, 289, 291
Tantrāloka, 13, 320
Tantrasadbhāva, 27, 30, 44, 113, 199, 204, 209, 227
Tāntrikābhidhānakośa, 14, 17, 18, 178, 200, 202, 209, 212, 218, 221, 238, 239, 244, 246–248, 251, 252, 259, 272, 273, 275, 282, 307, 322
tantrī, 298
tanu, 185
tarpaṇa, 236, 237, 264, 266, 270, 271, 297
tarpaṇaka, 301
tarpya, 279
tattva, 206, 208, 248, 257, 327, 328
Tattvasaṃgraha, 167
tejas, 246
threshold, 17
tilaka, 270
tīrtha, 235
tīrthodaka, 289
TÖRZSÖK, Judit, 14, 17, 34, 35, 37, 43–45, 47–49, 73, 74, 76, 88, 116, 119–121, 147, 152, 164, 178–180, 184, 214, 215, 218, 219, 221, 225, 233–235, 238, 239, 246, 249, 250, 252, 253, 260, 263, 265, 267, 273, 276
transgressive
  Bhairava-tantra, 18
  ritual, 31, 32, 36, 37, 43, 46, 47, 54, 55, 287, 293
  substance, 51, 235
trāsana, 283
Trāsanī, 25
trikanyāsa, 335

trikayāga, 335
Trilocana, 26
Tripurāntaka, 26
triśūla, 177
Triśūlin, 26
tritattvayāga, 181, 194, 206, 320, 325, 327, 328
tryakṣara, 326
Tryambaka, 26
tūra, 218, 307
turuṣka, 203

uccāṭana, 50, 276, 283
ucchāda, 277, 283
uccheda, 283
uccheṣaka, 290
ucchiṣṭa, 312
Ucchuṣma, 13, 221
udakumbha, 17, 176, 317, 322
udaya, 227
udvāsana, 246
Ugra, 25
Ujjainī, 19, 24
ullekhana, 244
Ulūka, 257
ulūka, 29
ulūkhala, 17
Umāpati, 26
unmattaka, 32, 214, 331
unmattakavrata, 211
unmattavrata, 32
upacāra, 235
upadhmānīya, 66, 89, 238, 264
upahata, 312
Upanandi, 25
Upanandī, 25
upanayana, 293
upāṅga, 234
upāsita, 175
upaskara, 17
upaśobha, 180
upoṣita, 175
Ūrdhvakeśa, 26
Ūrdhvaretas, 25
urine, 27, 209, 214, 285, 286, 288, 290, 293, 308, 313
uttama, 263
uttamasiddhi, 48
Uttarakāraṇāgama, 204
uttarasādhaka, 239
uttiṣṭhā, 329

vāgbhavā, 23, 317
Vaidyuta, 26
vaiśeṣika, 251
Vaiṣṇavī, 14, 18
vaiśya, 300
Vaivasvatī, 14, 18
vajra, 24, 187
vaktra, 324
vālika, 219
vālmika, 253
vāmayāga, 312
vana, 257
vandana, 293
Varada, 26
varada, 192, 319
Vārāha, 26
Vārāhagṛhyasūtra, 202
Vārāṇasī, 16, 19, 24
vardhamāna, 17, 176, 217, 317, 322, 331
vardhamānavrata, 211
Variṣṭha, 26
varti, 310
vaśīkaraṇa, 321
VASUDEVA, Somadeva, 14, 45, 90, 259, 304, 324
vaśya, 48, 221, 270, 272, 273, 280, 323, 331

vaṭa, 24, 193
Vāyuvegā, 26
Vetālapañcaviṃśatikā, 304
vetālasādhana, 329
Viḍālī, 26
viḍālī, 29
vidhi, 252, 261, 286, 294
vidiś, 187
vidhisthita, 262
vidveṣa, 50, 276, 283
vidveṣoccāṭana, 283
vidviṣṭoccāṭana, 283
Vidyā, 25
vidyā, 14, 21, 22, 29, 211, 227, 324, 327, 328
vidyācakra, 330
vidyādharapada, 234, 235, 329
vidyāmantra, 235
vidyāṅga, 211
vidyātattva, 327
vidyāvrata, 32, 211, 212, 224
vighna, 234, 237, 308, 309
Vighneśa, 28
Vijaya, 25
Vijayā, 14, 18
vikalpa, 292
vikīraṇa, 244
Vimala, 13
vimāna, 227
vinyāsa, 283, 325
viparīta, 282, 287
viparītakrama, 283
vipulā, 180, 201, 209, 221, 222, 226, 229, 230, 234, 254, 256, 268, 270, 274, 275, 279, 280, 288, 289, 292, 301, 302, 305, 307
vīra, 29, 257, 311
Virajā, 19, 24
Virūpākṣa, 26
viṣaya, 45
viṣayapāṭava, 312
Viṣṇu, 30
viṣṭara, 244
Viśveśvara, 25
vīthī, 18, 28, 178, 181
vīthīdvāra, 179
vīthyā, 181
Vivasvatī, 25
vrata, 14, 31–34, 45, 46, 51, 53–55, 176, 211, 217, 218, 220, 226, 227, 254, 256, 295, 301, 326
vratātman, 226
vratin, 254, 308
vṛkṣamūlin, 326
vṛṣa, 29
vṛṣabha, 333
vyāpti, 325

WALLIS, Christopher, 232
water-jar, 17
WHITE, David Gordon, 14

yāga, 16, 30, 31, 47, 175, 176, 198, 228, 235, 236, 238, 239, 246, 250, 252, 257–259, 265, 266, 268, 270–274, 277, 280, 283, 284, 292, 295, 297, 299, 301–303, 306, 307, 312, 315, 320, 328, 335
yāgamaṇḍapa, 270
yāgamandira, 236
yāganirṇaya, 334
yāgasthāna, 30, 212, 214, 217
Yāgatraya, 333
yāgavīthī, 178
yajanavīthī, 178, 317
yajanavīthikā, 178
Yājñavalkyasmṛti, 293
yajñopavīta, 225, 286, 312

yama, 43
Yamaghaṇṭā, 25
Yamunā, 29, 238
yantra, 49, 50, 272, 273, 277, 283, 323
yantradravya, 277
yantraṇa, 298
yantrārūḍha, 323
yantrayāga, 276, 283
yaṣṭa, 176
yathāvibhavalabdha, 251
yoga, 176, 256, 324, 335
yogajā, 23, 317
yogapaṭṭa, 266
yogeśī, 205
yogin, 33, 177
yoginī, 14, 18, 20, 23–26, 28, 29, 31, 34, 38, 46, 47, 52, 54, 193, 317–319, 328
Yoginīsaṃcāra, 34, 211
yojana, 207
yojita, 323
yonipradarśana, 43, 311

IN THE SAME SERIES
DANS LA MEME COLLECTION

Early Tantric Vaiṣṇavism: Three Newly Discovered Works of the Pañcarātra, The Svāyambhuvapañcarātra, Devāmṛtapañcarātra and Aṣṭādaśavidhāna, Critically edited from their 11th- and 12th-century Nepalese palm-leaf manuscripts with an Introduction and Notes. Diwakar Acharya, IFP/EFEO, 2015, 317 p. (CI n° 129/ Early Tantra Series 2)

The Niśvāsatattvasaṃhitā: The Earliest Surviving Śaiva Tantra, Volume 1, A Critical Edition & Annotated Translation of the Mūlasūtra, Uttarasūtra & Nayasūtra. Edited by Dominic Goodall in collaboration with Alexis Sanderson & Harunaga Isaacson with contributions of Nirajan Kafle, Diwakar Acharya & others, IFP/EFEO, 2015, 662 p. (CI n° 128/ Early Tantra Series 1)

Śaiva Rites of Expiation, A First Edition and Translation of Trilocanaśiva's Twelfth-Century Prāyaścittasamuccaya *(with a transcription of a manuscript transmitting Hṛdayaśiva's* Prāyaścittasamuccaya*).* Critically edited & translated by R. Sathyanarayanan with an introduction by Dominic Goodall, IFP/EFEO, 2015, 651 p. (CI n° 127)

Contribution to the History of the Wheeled Vehicle in India. Jean Deloche, IFP/EFEO, 2014, xiii, 145 p. (CI n° 126)

The Archaeology of Bhakti I: Mathurā and Maturai, Back and Forth. Edited by Emmanuel Francis & Charlotte Schmid, IFP/EFEO, 2014, xiii, 366 p. (CI n° 125)

Mapping the Chronology of Bhakti: Milestones, Stepping Stones, and Stumbling Stones. Proceedings of a workshop held in honour of Paṇḍit R. Varadadesikan. Edited by Valérie Gillet, IFP/EFEO, 2014, 381 p. (CI n° 124)

To order, contact:
Pour commander, s'adresser à:

Institut Français de Pondichéry
(attn. Library and Publication Division)
P. B. 33, 11, St. Louis Street,
Pondicherry-605001, INDIA
Ph: +91-413-2231660. Fax: +91-413-2231605
E-mail: library@ifpindia.org
Web: www.ifpindia.org

École française d'Extrême-Orient
P.O. Box 151, 16 & 19, Dumas Street,
Pondicherry – 605001, INDIA
Ph: +91-413-2334539. Fax +91-413-2330886
E-mail: shanti@efeo-pondicherry.org
Web: www.efeo.fr

THE BRAHMAYĀMALATANTRA OR PICUMATA

The *Brahmayāmalatantra* (aka *Picumata*) is probably one of the earliest surviving Śaiva tantras, and possibly the earliest one known to us of the Bhairavatantra tradition. The present volume contains a critical edition and annotated translation of three of its chapters: one on the central *maṇḍala* of the cult, one on preliminary religious observances (*vrata*) prescribed for all practitioners (*sādhaka*), and one on instructions for each individual category of *sādhaka* — instructions on transgressive sexual rituals for the *Tālaka*, on strict rules of conduct for the chaste Carubhojin, and on a combination of these for the Mixed Practitioner. This unique system of *sādhakas* marks an early phase in the development of classification of practitioners seeking liberation and magical powers, and gives us an insight into the tantric world of extremes: of rule-bound sexual encounters involving several female partners and highly impure substances on the one hand, and of asceticism, strict vegetarianism and chastity on the other.

The introduction deals with the main topics raised by the selected chapters, as well as with problems of the sometimes extremely non-standard (Aiśa) Sanskrit that the oldest manuscript transmits. One of the appendices provides a summary of the first twenty-five chapters (about one quarter of the *Brahmayāmala*) to facilitate further study. The extensive index includes all important keywords and all major Aiśa phenomena.

Le Brahmayāmalatantra *(connu aussi sous le nom de* Picumata*) est probablement le plus ancien des tantra shivaïtes qui nous soient parvenus et, semble-t-il, le plus ancien texte connu de la tradition du Bhairavatantra. Le présent volume contient l'édition critique et la traduction annotée de trois chapitres de l'ouvrage, à savoir ceux consacrés au* maṇḍala *principal du culte, aux observances religieuses préliminaires (*vrata*) qui s'imposent à tous les adeptes (*sādhaka*) et aux instructions spécifiques à certaines catégories de* sādhaka, *c'est-à-dire les recommandations concernant les rites sexuels transgressifs pour le* tālaka, *les règles de conduite strictes pour le* carubhojin *abstinent et la combinaison des deux pour la catégorie dite « mixte ». Cette classification unique de* sādhaka *dénote une phase ancienne dans l'évolution de la hiérarchie d'adeptes en quête de délivrance et de pouvoirs surhumains. Elle nous donne à voir un monde tantrique des extrêmes : d'un côté, des pratiques sexuelles codifiées impliquant de multiples partenaires féminins ainsi que des substances impures; de l'autre, des exercices ascétiques, un végétarisme strict et la chasteté.*

*L'introduction présente les sujets fondamentaux évoqués dans les trois chapitres sélectionnés et discute les problèmes du sanskrit extrêmement irrégulier (*aiśa*) du manuscrit le plus ancien. Un des appendices fournit le résumé des vingt-cinq premiers chapitres (sur une centaine) du* Brahmayāmala *pour en faciliter l'étude. Un riche index recense notamment tous les mots-clés et tous les principaux exemples de sanskrit irrégulier (*aiśa*).*

ISBN 9788184702071

9 788184 702071

ISBN (IFP): 978-81-8470-207-1

ISBN 9782855391533

9 782855 391533

ISBN (EFEO): 978-2-85539-153-3